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THE
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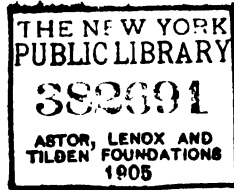
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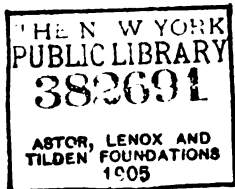
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THE LUTHERAN CHURCH REVIEW

No. 1.—JANUARY, 1903.

ARTICLE I.

HASTINGS' DICTIONARY OF THE BIBLE. VOL. IV.

With this volume a great work is worthily brought to its conclusion. A supplementary volume is promised, "to contain Indexes and certain subsidiary articles of importance." But the alphabet has been covered from A to Zuzim and the plan has been fully accomplished of setting forth a "Dictionary of the Bible, dealing with its language, literature and contents, including the Biblical Theology," after a fashion which should bring together the results of recent investigation. Nobody can turn over the pages of these volumes without a growing admiration for the diligence and skill exhibited by the editors, and the learning and, in the main, prudence exhibited by the writers. There are shortcomings, to be sure, which the careful reader will discover; some that will strike even him that runs sharply in the face. The worst of these is the general critical attitude of the book: and this is most distinctively in evidence with regard to the Old Testament. It is a thousand pities that we could not have had given us a thoroughly believing Dictionary of the Bible; it is something to be thankful for that we have one which is at least not thoroughly disbelieving. We do not conceal from ourselves, and we would not conceal from our readers, that the critical attitude of this Dic-

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tionary differs from that, say, of Dr. Cheyne's *Encyclopædia Biblica* more in practice than in principle. Meanwhile, what Dr. Cheyne would look upon as the timid inconsistencies, what we would look upon as the saving remainders of good sense in the critical opinions here expressed preserves to the book a fundamentally reverent character and enables its great mass of learning to make its due impression on the student.

The peculiar feature of the work, among Dictionaries of the Bible, is perhaps the attention it pays to the teaching of the Bible—surely the most important part of its contents. This feature is perhaps particularly prominent in this closing volume. We are not able to recognize all the articles on topics in Biblical Theology as giving us either good exegesis or good theology. But in the main they are carefully and thoroughly done, and in the mass they provide a very valuable series of discussions which no one should neglect who would wish to know what the doctrine of the Bible is. Their shortcomings are due not more to the ecclesiastical affiliations and theological traditions of their authors—though these have had their obvious effects—than to the influence of the destructive Biblical criticism, which, as we have said, is, by way of eminence, *the* vitiating element in the whole work. We find the matter neatly expressed in a sentence that occurs in one of the most instructive, because one of the most philosophical, articles in the volume—Dr. William P. Patterson's article on "Sacrifice." "Because," says he (p. 530b) "of modified conceptions as to the range of the authoritative in Scripture, there has been a growing indisposition to use the Scriptural material as a basis for a dogmatic pronouncement." These words are used with reference only to a specific point—the origin of sacrifice; but they are very applicable to the whole field, and one feels their applicability strongly as he reads over the theological articles of this volume. Their authors are only too often found sitting loosely to the Scriptural material—looking elsewhere for their safest guidance to truth—and inclined to build their *dogmata* rather on the comprehensive data supplied by "comparative religion" than on the "Thus saith the Lord" of the Biblical declarations.

When we turn to the department of Scriptural history the

matter is more flagrant still. It may almost be said that to many of the writers of this Dictionary the historical declarations of Scripture as such have lost all authority. Even Dr. Patterson proceeds to deny to "primitive man" that knowledge of God and sense of sin which are explicitly attributed to him by the Scriptural narrative, and to treat theories of the origin of sacrifice founded on their assumption as by that very fact put beyond the consideration of men of discretion. For the rest, as Professor Archibald R. S. Kennedy, of Edinburgh, somewhat sharply puts it, "the attitude of modern Old Testament scholarship," which denies historicity to large stretches of Old Testament "history," "is patent on every page of this Dictionary" (p. 666, *cf.* 653*b*, 840*b*). At the place quoted, Dr. Kennedy is speaking of the Tabernacle, the "historicity" of which he utterly scouts; or rather he treats it as ludicrous to speak of its historicity. Nevertheless he is ready to allow that "the idea of the Tabernacle, with its Aaronic priesthood and ministering Levites, lies at the very foundation of the religious institutions of Israel, as these are conceived and formulated in the Priestly sources" (p. 613*b*)—that is in a large section of the Pentateuch; and further that "several of the New Testament writers see in the Tabernacle the foreshadowing of spiritual realities" (p. 668). To such a pass of contempt has he come for much Biblical data of professedly historical character that he can write: "Little need be said of the views of older scholars, whose method of research was vitiated by their taking the representations of the Priests' code as decisive for the nature and use of these objects [the Urim and Thummin] in the historical period" (p. 840). We shall not raise the question here whether Dr. Kennedy is right or wrong in his estimate of the Priests' code as an historical authority. But there are two things which seem too obvious for discussion. The first is that there is nothing to choose in principle between his attitude towards Scripture as history, and that of, say, Dr. Cheyne: any differences that may exist between his conclusions and Dr. Cheyne's are mere matters of detail in the personal application each makes of common principles. The second is that the gulf that yawns between Dr. Kennedy's view

of Scripture and that of the Christian Church as expressed in its creeds—say, in the Westminster Confession, which is Dr. Kennedy's own creed—is simply impassable: any agreements in conclusion which may exist here are mere accidents of detail and essentially insignificant.

Dr. Kennedy's attitude towards Scripture is, as he truly says, the attitude of the Dictionary as a whole, and he scarcely exaggerates when he says that this is evident on every page of it. From his article on the Tabernacle, we turn for example to the cognate article on the Temple, which is written by Prof. T. Whiton Davies, of the Baptist College at Bangor. Our eye catches at once this sentence about 2 Chronicles: "The history in this book, however sincere and pious, is constructed from the point of view of a Jerusalem Levite of the time after the exile and represents events as they were *regarded*, not as they *were*" (p. 696*b*—the italics are his). Nor is it of Chronicles alone that Dr. Davies treats thus contemptuously. The books of Kings as well as Chronicles tell of certain parts of the Temple being overlaid with gold. "It is probable," writes Dr. Davies, "that the statement about gilding is a late addition in all the above instances, and that in Solomon's temple it had no place. . . . In post-exilic times the wealth of Solomon was greatly exaggerated, just as his wisdom and power were, among Arabs as well as Hebrews, in yet later days" (p. 701*a*). The assimilation of the Biblical histories to Arab folklore in point of trustworthiness does not fall far short of Dr. Cheyne's attitude towards them! Not to multiply other examples let us hear further only from Dr. Driver. "The question which was formerly much debated," he says, "whether the Sabbath was instituted at the close of the creation, or whether it was a purely Mosaic ordinance . . . in the light in which the early chapters of Genesis are at present regarded by scholars . . . has become irrelevant. It is plain that in Gen. ii., 1-3, the sanctity of the seventh day of the week is explained unhistorically and antedated: instead of the Sabbath, closing the week, being sacred, because on it God 'desisted' from His six days' work of creation. the work of creation was distributed among six days, followed by a day of

rest, *because*" [italics his] "the week, ended by the Sabbath, existed already as an institution, and the writer (P) wished to adjust artificially the work of creation to it" (p. 319b).

With such passages as these standing on "every page" of this Dictionary: with similar assumptions underlying the great mass of its constructions of history and theology alike: what is the effect, we may well ask, which this Dictionary is likely to have on those who go to it not merely to see how it conceives of and puts things, but to learn from it how men ought to think of what they had fondly believed was the Word of God, and how they are to deal with it in its declarations and assertions, in its threats and promises? If the generations *instructed* by works of this character do not prove generations of unbelief, it will not be the fault of these works. The hope of the church of the future, speaking *sub specie temporis*, lies only in this: that men read and will continue to read the Bible more than the Bible Dictionaries; and that men will come from their experience of life (and of "scholars") more inclined to believe it than them!

We have already said that this volume of the Dictionary is notable perhaps above its fellows for the number of articles on theological themes it contains. These are of varied quality; but are invariably interesting. An opportunity, which has not been fully taken advantage of, was offered the editors in this volume to give us a thorough discussion of the religious life, external and internal, of God's people under both covenants. Within its limits fall the captions Religion, Worship and many subsidiary ones belonging to the same general category, such as Tabernacle, Temple, Synagogue; Sabbath, Sacrifice, Sanctuary; Priest, Prophet, Scribe, Rabbi, Presbyter; Praise, Prayer, Preaching, Teaching. It must be confessed that most of these topics are treated rather perfunctorily and from the scholastic instead of the religious point of view. Mr. Selbie's treatment of "Praise in the Old Testament," for example, is largely philological and archæological; Mr. Lock's of "Praise in the New Testament" is topical and theological; neither gets to the depths of the matter. The scheme of Canon Bernard's article on "Prayer" is historical and we miss in it any real ac-

count of the Bible idea of prayer. Dr. Adeney's article on "Preaching" is very slight; and his article on "Teacher, Teaching" adds little to it. The article on "Religion" is a purely formal note on the term by Dr. Hastings. Under the general caption "Worship" we have for the Old Testament nothing but the reference: "See PRAISE (IN O. T.) and TEMPLE." For the New Testament we have a comprehensive but scarcely adequate treatment of the externalia by Dr. Adeney. It is a pity that much more was not made of these great topics and a thorough treatment given us not merely of the objective forms of religious service but of subjective religion as it lies revealed in the pages of Holy Writ.

It is incident to a work made up of articles by several hands that different writers should often announce different opinions on the same subject. This happens in matters small and great alike. We may adduce a single instance in which the difference is not great but is significant. We refer to the divergent views as to the presence of direct Messianic prophecies in the Psalms expressed by the late Dr. A. B. Davidson and Dr. W. P. Davidson respectively. . . . The article on "Prophecy" by Dr. Davidson has, indeed, received high encomiums. In these we cannot share. It does not appear to us to represent Dr. Davidson at his best in any way; and as an exposition of the nature of prophecy it is fatally naturalistic in tendency and, if taken at its word, would reduce it in principle to the level of manticism.

We must not, however, linger longer on a book so rich and varied in contents that it would supply occasion for almost endless remark. Besides the editors some 105 writers in all have been occupied in gathering the material here presented us. Two of these are well-known Jewish scholars, Mr. Israel Abrahams and Dr. W. Bacher, of Budapest (who contributes the long article on "Synagogue"). Of German scholars, Baudissin (the article on "Priests and Levites"), Budde (art. "Poetry, Hebrew"), König, Nestle ("Septuagint," "Sirach," "Text of New Testament," "Syriac Versions"), Nowack, Rothstein ("Song of Songs"), Siegfried, and Strack ("Text of the O. T.") have been drawn upon. Their contributions are

marked by German thoroughness: but on the whole we think the topics would have been better treated by English-speaking scholars—with less learning perhaps, but more faculty of proportionate estimation. Some twelve American writers appear in this volume: Drs. Willis J. Beecher, Frederick J. Bliss, W. Adams Brown (theological articles treated in a semi-Ritschlite spirit), Selah Merrill, W. Max Müller (Egyptological articles), F. C. Porter (the very long article on the book of Revelation), Harvey Porter, G. Post (Natural History), I. M. Price, G. T. Purves ("Prætorium," "Preparation Day," etc.), G. B. Stevens, B. B. Warfield. The volume contains a map of Canaan as divided among the twelve tribes, and a few illustrations (*e. g.*, under "Pottery," "Tabernacle," "Temple" and the very excellent article on "Writing" by Dr. Kenyon).

BENJ. B. WARFIELD.

Princeton.

ARTICLE II.

THE SOURCE OF AUTHORITY IN RELIGION.

Few remarks are more commonplace than that religious worship is an instinct characteristic of mankind. Long ago Plutarch made the observation: "You may see states without walls, without laws, without coins, without writing, but a people without a god, without prayers, without religious exercises and sacrifices has no man seen." The researches of more recent times have only served to give impressive confirmation to the assertion of this ancient writer.

How comes religion to be universal, unless, indeed, it be also necessary, an integral part of a normal human life? Surely if a trait or attribute were not essential to the nature of man it would not be universal. We should expect to find notable exceptions, and that among whole peoples. That which is universal we hold to be also necessary, since otherwise it could not well be universal.

We are religious beings because God so created us. So that we are bound to conclude that He who determined man's moral and spiritual nature is also the ultimate and final authority in all matters of religious faith and life. "Thou hast formed our hearts for Thyself, O God," declared St. Augustine, "and they are restless till they find rest in Thee." It is the same sentiment as that voiced by the Psalmist in the noble couplet, "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God." And certainly He who formed man would not and did not leave him without guidance in that highest and best element of his nature which binds him most closely to his Creator.

Truly the world speaks of Him, "The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth

knowledge. . . . Their line is gone out through all the earth and their words unto the end of the world."* Were we unclouded in mental and moral vision, possibly we could see clearly "through nature up to nature's God." But as man is, the effect of the natural upon the religious life has been rather to increase the darkness of his vision and to deepen the corruption of his nature. Heathenism, ancient and mediæval and modern, shows fully the influence of nature upon religious expression, and fully justifies the scathing indictment of St. Paul: "The invisible things of Him since the creation of the world are clearly seen, being revealed through the things that are made, even his everlasting power and divinity; that they may be without excuse: because that knowing God they glorified Him not as God, neither gave thanks, but became vain in their imaginations and their senseless heart was darkened.

. . . Wherefore God gave them up in the lust of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator who is blessed forever."† Strange as it may appear, we witness to-day the effort to build up a cult of nature worshippers who know no God but natural law, who are uncertain of the immortality of the soul, and would subject all things to the operation of blind force. They would shrink from the terrible arraignment of St. Paul, yet would lay the basis for the very same corruption and debauchery.

God is revealed to us adequately only in our Lord Jesus Christ, who is "the only begotten of the Father," "the effulgence of His glory and the very image of His substance." No man, indeed, has seen God at any time or can see Him. Jesus, however, has revealed Him and has thus become for us the supreme source of authority. We might argue his essential deity, and, therefore, the divine authority of his teaching, from Christianity as a fact in the world to be accounted for by an adequate cause, or from the moral elevation of his teaching, or from the psychological impossibility of creating such a character out of the imagination, or from the incon-

*Ps. 19: 1, 2, 4. †Rom. 1: 20, 24, 25.—Am. Rev.

testable fact of his resurrection from the dead. It is sufficient for our purpose to observe that his life and character are attested by numerous witnesses. A casual reading of the writings of the New Testament could lead the unbiased reader to no other conclusion than that these writers were witnesses of what they relate. They write as men who tell their story with no effort to mitigate or excuse faults that were entirely their own. One of the apostles, thoroughly skeptical by temperament, finds himself compelled by the evidence to recognize Jesus as Lord and God. Another who had denied him, becomes his fearless advocate. Another had begun his career as a determined persecutor of the faith, whom nothing but a supernatural event could make the equally fearless champion of the cause he once sought to destroy. And he, at a time when the facts could be fully investigated, appealed to more than five hundred brethren who were witnesses of the fact that Jesus had risen from the grave. No good reason can be advanced for refusing to regard the writings of such men as quite equal, in point of historical reliability, to any ancient writings whatever. It is these who also bear witness to the voice of God from heaven, "This is my beloved Son in whom I am well pleased. Hear ye him." He is the divine-human revealer of God, the source of all truth, the Truth itself. The highest source of authority is, therefore, God in Jesus, the Christ. And we know Him, as we know any other person or thing, through competent testimony.

Shall we say then that we know him upon the testimony of the Church? These men undoubtedly constituted the Church and certainly the voice of the Church is not to be esteemed lightly. Men come to know Christ to-day largely through the testimony of the Church, through "the foolishness of preaching." It is well known that the Roman Church, basing itself upon the promise that the Holy Spirit will guide into all the truth, maintains the infallibility of the Church. She has not, however, given proper recognition to the other promise, "He shall not speak from himself, but what he shall hear that shall he speak, and he will show you things to come. He shall take of mine and shall show it unto you." The claim

of infallibility, tested by this word in the light of Christian history, utterly fails. In the nature of the case, the Church can have no authority to make void the word of Christ. And yet it were an extreme Protestant position to deny to the Church all authority in things pertaining to religious faith and life. The Church is built by Christ himself. It is, as it were, the embodiment of Christ, and should not be lightly regarded by its adherents or members. The voice of the Church when in harmony with his expressed word, is to be obeyed as the voice of Christ himself. The Christian is, therefore, not a free lance with reference to the decisions of the Church voiced through its highest councils, and can not act in that capacity without disobedience to Him who is the true Head of the Church.

If the voice of the Church attests the Sacred Scriptures as genuine and authentic writings of the companions and followers of Christ, these writings, thus attested, become at once a higher authority than the Church itself. They are a contemporary record, we may say, of the words and deeds of Jesus, whereby the deliverances of the Church may be tested. Without the Scriptures we should have no such court of appeal. It must ever remain true that only as the utterances of an ecclesiastical body conform to the written Word can they be allowed authority over the conscience. The written Word is our final appeal and determining standard. It is the Word of Christ through eye and ear witnesses, recorded when the memory of his words and deeds was still fresh in their minds, and when direct revelation from him had not ceased. It is truly the Word of God therefore. While this is true primarily of the New Testament, the old receives its authority for the Christian likewise from the testimony of Christ.

Consistently with this we should bear in mind that the Bible is a book of religion. We should not expect it to be a court of appeal on what it does not assume to teach. It is not a work on geology, or astronomy, or allied sciences. It is the guiding rule of life and conduct. If it should be found that Stephen does not fully agree with the book of Exodus on the length of the Egyptian bondage, or that St. Paul's inci-

dental statement of the duration of the period of the Judges can not easily be reconciled with the apparent chronology of that book, we have no cause for alarm. What if the Sermon on The Mount appear in Luke in detached fragments, apparently spoken on different occasions? In both Matthew and Luke there is the same truth spoken, not unlikely, under different circumstances. We may safely leave these and other difficulties to a reverent study of the Word.

After all, however, the Church and the Scriptures as authorities are external to ourselves. Unless their authority be felt in the soul they can scarcely be said to be authoritative in any true sense at all, since otherwise they are not obeyed. In the final analysis the seat of authority must be sought within the human soul. Its source is God within the soul, the Holy Spirit bringing conviction to the heart, enlightening the mind, stirring the emotions, moving the will to action. It is He who testifies that this is the voice and Word of God which appeals to us through the conscience, the Spirit of God bearing witness with our spirit.

The critical study of the Scriptures, which is prevalent in almost every branch of Protestantism, in its extreme form, has tended to undermine and destroy the authority of the Scriptures, and, in effect, to make the human consciousness, or the so-called Christian consciousness, the supreme and sole authority; for it assumes to determine, often arbitrarily enough, what is and what is not to be accepted as the true Word of God. Much as we may deprecate the extreme results of this critical research, we dare not pause with deprecation. Otherwise we virtually admit a fatal weakness. The spirit of Protestantism encourages rather than discourages the thorough study of the Word. If the supremacy and sufficiency of the Scriptures is threatened by critical study, it is rather for us to arouse ourselves and meet the attack instead of lamenting it. We must meet it with much the same method and upon the ground which it has chosen. Of this we may be confident that God's Word will issue from the conflict more real than before, because better understood. The Scriptures will re-

main to us God's truth, our final appeal in all matters of faith and life.

To sum up this discussion, therefore, we conclude that the source of authority in religion is God who made man a religious being. His will, imperfectly revealed in nature, is made manifest through Christ who is the Revelation of the Father and himself the Truth. He is made known to us through the testimony of competent witnesses through whom has been given His Word in the Sacred Scriptures of both the Old and New Testaments. He is thus also made known through his church whose teachings are ever to be tested by the written Word. But this authority becomes effective in the heart under the influence of the Holy Spirit. Thus also do we realize that "Of Him and through Him and unto Him are all things. To Him be the glory forever. Amen."

JESSE W. BALL.

Kansas City, Mo., October 7, 1902.

ARTICLE III.

THE LUTHERAN CLERGY OF LONDON, AND HOW THEY AIDED GERMAN EMIGRATION DURING THE XVIII. CENTURY.

History has thus far given but scant recognition to the noble German Lutheran pastors of the Halle school, who labored in London during the XVIII. century. But little effort has thus far been made by historians and writers to place any of these devout and almost forgotten heroes in their true position as regards the settlement of Pennsylvania.

The German Lutheran pastors in London during the period in question, in addition to being men of influence in Court circles, where self-sacrificing men who spent much of their time in ministering to the poor and needy Germans, and striving to better their condition, whether residents of the British metropolis, or mere sojourners on their way to the new world.

It made no difference to these devout men how great the misery and poverty of their unfortunate countrymen, they were ever ready to attend to their spiritual needs and temporal wants.

During the great migration from the fatherland to the new world in the year 1709-10 and the lesser one of 1764, when hundreds and thousands of Germans, men, women and children, were thrown helpless into London and stranded there, as it were, at the mercy of the heartless mob. plundered and left to starve. In all of these cases it was the Lutheran clergy who raised their voices, exerted their influence and extended the strong arm of protection over their countrymen there in dire distress.

Yet so successful were the efforts, and so powerful the influence exercised by these devout men, with government and

local officials, that in each and every case, help, aid, sustenance and at least partial protection was accorded.

It is not so much the purpose or intention of the writer in the present instance to go over the ground already covered by other investigators, but to bring out some additional facts redounding to the honor of the Lutheran pastors in London, which have lately come to our notice. Also facts relating to the second migration from Germany in 1764, a movement not touched upon by either Jacobs or Diffenderffer who so ably cover the movement of 1709. To make my story complete, it will, however, be necessary to outline the local situation in London with a list of the German clergy, together with a synopsis of the first of these great migrations.

The first German Lutheran Church established in London was the *Hamburger* or *Dreifaltigkeit's Kirche* in Trinity lane. This was formerly a Swedish Lutheran Church, but was ceded to the Germans in the year 1618, with Dominie Martini as first German pastor.

In the year 1692 a schism took place in the congregation, upon the Vestry refusing, in a pastoral election, to receive any votes of members who lived west of Temple bar. Thereupon the disfranchised members withdrew and organized a separate congregation, which eventually became known as "St. Mary's of Savoy" after the chapel granted them by King William.

The first official Lutheran Church in England, however, was the so-called *Deutsche Hofcapelle* (German Court Chapel of St. James) established and subsidized by Prince George of Denmark, consort of Queen Anne, who brought his Lutheran chaplain, pastor Mecke, from his native country. Mecke was succeeded in office in the year 1705 by pastor Anton Wilhelm Böhme, a native of Pyrmont, born at Oestdorf June 1, 1643. He was an alumnus of Halle, and a pupil and frequent correspondent of Francke. Pastor Boehme was not only the spiritual advisor of the Prince Consort, but was also held in high esteem by the Queen, who retained him at court after the death of her husband in 1708.

How strong Boehme's influence was with the Queen is shown by the fact, that when it was learned that many French

Protestants were in the galleys for their conscience sake, it was upon the representations made by the Lutheran pastor, that the Queen took active measures to intercede with the King of France for these unfortunates, which, thanks to Boehme's efforts, led to their being granted liberty. Many of these Huguenots thus liberated found an asylum among our own fertile valleys in Eastern Pennsylvania, where their descendants still are to be found, honored and respected citizens of our great Commonwealth. And I am told that in some of these families the memory of the German Lutheran Court preacher of St. James is still kept in grateful remembrance for his efforts in releasing their ancestors from what was virtually a living death.

A late writer tells us, that "Pastor Boehme was the most important link between the German Churches and the Church of England. Further that from the arrival of the first German emigrants in England, and through all their trials in America, until his death in 1722, they always had in him a friend at Court."

A characteristic anecdote of Boehme, illustrating his character, is told by Burkhardt, a later London pastor. The translation is by Dr. Jacobs. I quote from his "*German Emigration to America*":

"Boehme preached with such earnestness against adultery that a nobleman in his audience interpreted the sermon as a personal attack, and challenged Boehme to a duel. The challenge was accepted. The pastor appeared on the field in his clerical robe, and with a Bible, instead of a pistol, in his hand. 'I regret,' he said, 'that you were offended at my sermon against a most grievous sin. I can assure you that you were not in my mind. But here I am, armed with the sword of the Spirit, and if your conscience condemns you, I beseech you, for your salvation, to repent and reform your life. If you want to fire I am ready to lay down my life, if your soul only may be saved.'"

Another noble Lutheran pastor to attract our attention was Rev. Johann Trebecko, or as he signed himself Tribbechovious. For a time associated to Boehme as Court preacher.

Trebecko was a son of the celebrated Lutheran theologian Adam Tribbecko, and was born at Gotha in 1678, and received his education at the Halle Pedagogium. He was called to London by Prince George of Denmark, and later at the request of Queen Anne compiled a prayer book for the use of the scattered Palatines in Pennsylvania and elsewhere in America.

No copy of this devotional book is known to us. Our only knowledge thereof consists of a notice of it in a biographical sketch of Trebecko, together with the statement that it also contained a preface by him.

Trebecko's efforts in the spiritual and bodily welfare of the German emigrants is fully set forth upon page after page of the journals of the British Board of Trade. A sermon preached by him to the departing emigrants during the great exodus of 1709-10 has been preserved unto us.* Shortly after the great exodus of 1709 Trebecko received from the King of Prussia an appointment as provost of Magdeburg. His tenure there, however, was a short one, as soon after his return to Germany he was attacked by a mental malady under which he lingered for two years as an inmate of the infirmary at the Halle orphanage, where he died March 31, 1712.

Boehme's assistant and for a time successor as Court chaplain was Rev. George Andreas Ruperti, who was called, January 24, 1706, to the pastorate of the newly formed congregation of St. Mary's at Savoy, and where he served until his death in 1730. A full account of this, together with facsimiles of their Order of Worship, was published by the present writer, in the *Lutheran Church Review*, January, 1897.

It will be noted that all of the Court preachers just mentioned, as well as their immediate successor, Rev. Friedrich Michael Ziegenhagen, were German Pietists of the Halle school. Here again we have an evidence of the widespread influence of the Halle institution which proved so strong a factor in the religious development of our own Province.

*A translation of this sermon appears in Dr. Jacobs' *German Emigration*.

The German settlement of Pennsylvania has always been an interesting topic for the student and writer of American history, and with all that has thus far been done the subject is far from being exhausted, as will be shown in these pages. No feature bearing upon the early German settlement of Pennsylvania is more interesting than the two distinct migrations from the Fatherland, by way of London to the Island of Pennsylvania (*Die Insul Pennsylvania*), as our province was known to these emigrants.

Both of these distinctive *en masse* movements of 1709 and 1764 were composed chiefly of residents of the Palatinate and adjacent districts, which took its course down the Rhine into Holland, with Rotterdam the port of embarkation, for the Province of Penn, the reputed land of religious freedom and liberty of conscience.

Here these people started upon a voyage at the best of uncertain length or schedule. It was entered upon by these devout German Protestant men, women and children with prayer and supplication, to escape the religious and political persecution. They had left home and country, severing every tie, to start anew in the western world, free from ecclesiastical or monarchical tyranny.

For hundreds of the emigrants in both movements, dire disappointment was to be their lot at the very outset of their voyage. Swindled as they were out of their property by designing promoters (*Neülander*) and forwarders, bereft of personal belongings by rascally ship owners, numbers were unloaded at London under some pretext or another, and left to shift for themselves without means in that inhospitable city; at the mercy of the brutal and vulgar rabble for which the British metropolis has been noted for several centuries.

Other emigrants again who escaped this cruel fate and had the fortune, good or bad, to remain on shipboard until the Delaware was reached, after enduring the impositions and brutality of the seamen during the voyage, only to find themselves confronted by a bill of charges which not alone bereft them of their baggage, but placed them in so great a debt, that many were sold into servitude for a term of years. These Ger-

mans became known as Redemptioners, and in many cases families were separated, the man, wife and children being sold into different parts of the Province, never again to be reunited.

Yet by far the worst of these two classes were those stranded as it were in London, helpless, friendless and plundered, in a strange land among people of a foreign tongue. From contemporary records we learn that less than 32,468 German emigrants were landed in England during this migration of 1708-9.

The story of this particular movement has been fully told by Frank R. Diffenderffer of Lancaster in a monograph published by the Pennsylvania-German Society in 1897. Consequently it is not the purpose of the writer to dwell upon this migration in detail, except to mention a few of the efforts made by the resident German Lutheran clergy of London, in alleviating the misery of these poor Palatines, and interesting the charitably disposed in their behalf. The bold stand taken by these devout pastors in the interests of humanity, their censure of the local authorities for their supine negligence, how they succeeded in their efforts by carrying the case before the Lords of Trade and even the Monarch of the Realm—are all matters of record and history.

The first organized body of German emigrants to come to London during the XVIII. century, with the avowed purpose of settling in America upon royal domain, was the party organized by the Lutheran Pastor Kocherthal in 1708. For some years previous he had fostered the plan for taking a body of Germans to America, and in 1704 he had visited England to enquire into the expediency of an emigration of his people to America. The information which he gathered he embodied in a brochure, the first edition of which was published in 1706, and the second edition at Frankfort a. M. in 1709.

The title of this little volume, intended to advocate the claims of the Carolinas in preference to those of Pennsylvania as the goal of German emigration, is

Aussführlich
und
Umständlicher Bericht
Von der berühmten Landschaft
CAROLINA,

In dem
Engelländischen America
gelegen.

An Tag gegeben
Von

Kocherthalern.

Zweyter Druck



Frankfurt am Mayn/
Zu finden bey Georg Heinrich Dehrling/
Anno 1709.

For an account of the contents of this volume the student is referred to "*The German Emigration*" and Mr. Dieffenderfer's *Exodus*, before quoted. Kocherthal's publication probably did more to mislead the German peasantry than any other pamphlet or broadside issued by friend or foe during the first half of the XVIII. century.

How Kocherthal's argument was answered and refuted by the London pastors will appear later on.

When Kocherthal reached England in the spring of 1708 with what was left of his party it consisted of some 41 souls—26 Calvinists and 15 Lutherans. Upon his arrival he petitioned the Board of Trade that he be sent to one of the plantations. No notice, however, was taken of his petition, nor was any hearing vouchsafed, until the three Lutheran pastors, Boehme, Trebecco and Ruperti, interceded in his behalf and pleaded his cause. The result was that the party was intrusted to the care of Lord Lovelace as Governor, and were sent with generous provision to New York.

Dr. Jacobs tells us how the influence of Kocherthal's pamphlet and example continued to bear fruit, even after his departure. It is stated that in the month of May, 1709, alone, over 7000 poor Germans from the Palatinate and Swabia landed in London.

The records of the Board of Trade give ample testimony of the trouble and anxiety the influx of these people were causing the government. In this dilemma recourse was taken to the resident Lutheran pastors. They were asked by Her Majesty's "Commissioners for Trade and Plantations" to attend the Board.

In response, pastor Ruperti went before the Council, stated the case of the pitiful condition of the Palatines in London and pleaded their cause.

Two days later, May 6, 1709, a communication was received from the Earl of Sunderland, Secretary of State, asking the Board to make full inquiry into the state of the Palatines, with directions to communicate with the Lutheran pastor in the Savoy.

Thus day after day for weeks and months we find the two pastors, Ruperti and Trebacco, appealing and interceding for these poor stranded emigrants, until at last the congestion was relieved, and new homes were found for the many thousands. Some went to Ireland. The majority, however, found their way to America, but sad to relate scores, yea, hundreds of these people found a final resting place in the Savoy burial ground, where they were buried in a Christian manner, as an old record tells us "with beautiful hymns, and a funeral panegyric."

The first persons to recognize the pernicious influence of the Kocherthal pamphlet were the three German resident pastors at London, Boehme, Trebecko and Ruperti, who were all graduates and strict adherents to the Halle school. As a result we have a series of pamphlets written to counteract the baneful effects of Kocherthal's argument, these were published, as it states, "out of love for truth and patriotic motives."

The first of these brochures was an earnest warning against the fever of emigration to America, by Moritz Wilhelm Höen.

Next we have Rev. Anton Wilhelm Boehme's answer to Kocherthal's "Carolina."

III. The sermon on the Mount, and prayers, to be used by the emigrants, on the way and in their new home in the western world.

IV. A dissuasion against forsaking the English crown.

V. and VI. Two accounts of the misfortunes of the emigrants, and lastly, an extract from the sermon of John Trebbecco, delivered to the emigrants in St. Catharine's Church, London, January 20, 1710. These pamphlets were also bound together in one volume under the general title:

"The Canaan, sought for, but not found," etc.

Das verlangte / nicht erlangte **Parana**
bey den Luft-Gräbern;

Der
Ausführliche Beschreibung

Von der unglücklichen Reise derer jungsthin aus Teutschland nach dem
Engelländischen in America gelegenen

Carolina und Pensylvanien

wallenden Pilgrim / absonderlich dem einseitigen übelgegründeten

Hochenthalerschen Bericht

wohlbedachtig entgegen gesetzt

- I. Einem Beantwortungs-Schreiben etlicher diek
Sach angehenden Fragen; nebst einer Vorrede
von Moritz Wilhelm Hörs.
- II. Ermahnungs-Schreiben an die bereits dahin
verreiste Teutsche / Anthon Wilhelm Böh-
mens.
- III. Der Verg.-Prediat Christi/ und Gebettern vor
die noch dahin auf dem Weg begriffenen &c.

IV. Königl. Englischen deswegen nach Teutschland
erlassenen Abmahnung.

V. Kurgen Relation, samt dabey erklärtem Stande
und Schicksale.

VI. Nach einer andern Relation davon.

VII. Einem Stück der Warnungs-Verdict von
An Johann Friederich den zurückruhenden
in London gehalten.

Alles aus Liebe zur Wahrheit und patriotischem Wohlmein
zusammen verfasst.

Frankfurt und Leipzig / M DCC XL

Later we have another devotional work by pastor Boehme, intended as a special admonition to the Palatines who were scattered throughout the various colonies in America. No copy of this interesting book is known to be in existence, which undoubtedly had a great influence upon the German settlers in America. The title of the pamphlet was:

"Ermahnungs Schreiben an die zerstreuten Pfälzer und übrige Deutsche in Pennsylvanien, New York und Andere Amerikanische Provinzen."

The three resident pastors, while London was crowded with these hundreds of German emigrants, did not confine their efforts, by merely ministering to the spiritual needs and temporal wants of these poor people, but also took into consideration the needs of the youth. Schools were established by both of the congregations of St. James and the Savoy, wherein the children were regularly catechized. In these schools all children of poor parents were taught free. Others pay a nominal fee.

The Savoy school I believe was afterwards endowed and for a time subsidized by Queen Charlotte, and assumed quite a position among the educational institutions of London, among other features being the gratuitous clothing of from twelve to eighteen children every Christmas.

Noteworthy among the masters of the Savoy school was Herr Bitterman, who later founded the Greenwich Academy.

In the fall of the year 1714 a change came over the political situation of Great Britain, by the death of Queen Anne, whereby the Hanovarian line of Georges came upon the throne of England. It was upon September 18th of this year when the first George ascended to the throne of the Insular Kingdom.

The fact that the new king was a German Lutheran of the Halle school greatly strengthened the influence of the resident clergy. The king although outwardly conforming to the Established Church, to meet the requirements of the Act of Parliament, retained the Lutheran chapel at St. James, with both Boehme and Ruperti as his Court chaplains. It is noteworthy that one of the first edicts issued by King George I. was one

under the royal signmanual dated November 19-30, 1714. As to how the services were to be conducted at the "Court chapel at St. James." Whereby it is ordered that no changes whatever are to be made in the service, but they are to be continued as heretofore without the *least changes*.

(2) That also the Halle Hymnbook shall continue in use now as heretofore, as it has always been.

This latter clause is especially important to us as it is a proof positive of the strong foothold the teachings of Francke and his co-laborators on the Saale had found at so early a day upon English soil and the widespread and benign influence already exercised by that great school of Lutheran pietism.

Rev. Boehme, about this time translated several of the elder Francke's writings and sermons into English, thereby bringing the orthodoxy of the Halle fathers still more prominently before the English public.

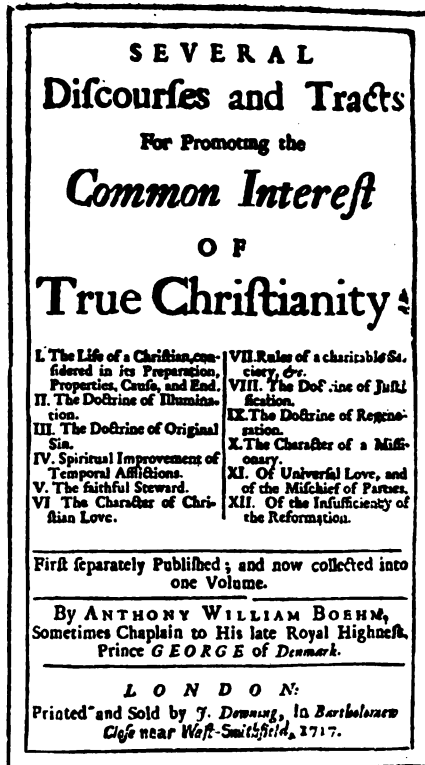
His "First Principles of Practical Christianity," "The Duty of Reformation," "The Doctrine of Godly Sorrow," and "Plain Directions for Reading the Holy Bible," all became virtual text books for the different charity schools of metropolis.

Boehme, in addition to the above, published at different times a series of tracts, under the following titles:

- I. The Life of a Christian, considered in its Preparation, Properties, Cause, and End.
- II. The Doctrine of Illumination.
- III. The Doctrine of Original Sin.
- IV. Spiritual Improvement of Temporal Afflictions.
- V. The faithful Steward.
- VI. The Character of Christian Love.
- VII. Rules of a charitable Society, &c.
- VIII. The Doctrine of Justification.
- IX. The Doctrine of Regeneration.
- X. The Character of a Missionary.
- XI. Of Universal Love, and of the Mischief of Parties.
- XII. Of the Insufficiency of the Reformation.

These were afterwards reprinted in a collective volume,

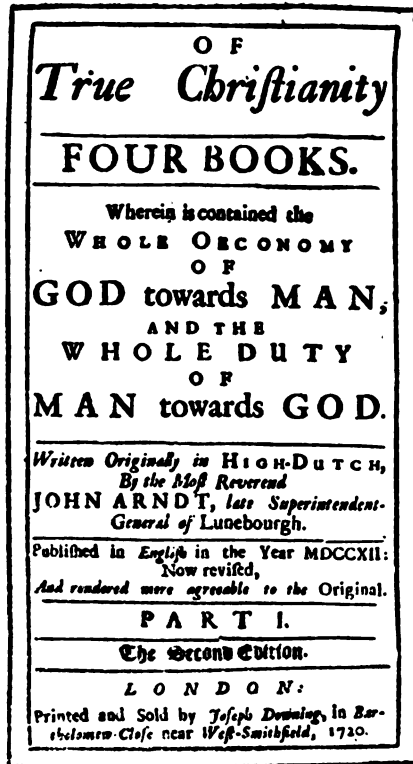
viz :



Several Discourses and Tracts For Promoting the Common Interests of True Christianity By Anthony William Boehme, Sometimes Chaplain to His late Royal Highness, Prince George of Denmark. London: Printed and Sold by J. Downing, in Bartholomew-Close near West Smithfield, 1717.

Boehme's greatest work undoubtedly was his translations of *Arndt's Wahres Christenthum* into Latin (1708) and English (1712), and *Arndt's Paradis Gärtlein* into English.

Both of these versions went through several editions, a copy of the second English edition, in three volumes, is to be found in the Ridgway Library, in Philadelphia, under the following title:



Of True Christianity Four Books. Wherein is contained the Whole Oeconomy of God towards Man; and the Whole Duty of Man towards God Written Originally in High-Dutch, By the Most Reverend John Arndt, late Superintendent-General of Lunebourg. Published in English in the Year MDCCXII: Now revised, And rendered more agreeable to the Original. London: Printed and Sold by Joseph Downing, in Bartholomew-Close near West-Smithfield, 1720.

Pastor Boehme did more than any other persons of his time to disseminate and teach orthodox Lutheran thought and theology among the educated classes of England.

Referring to this effect of his labors he states in his preface to the second English edition of *Arndt's Wahres Christenthum*:

"The effects of this book hath produced in the conversion of souls, are so very many and considerable, that to give an account of 'em would make up a history by itself."

As a curious co-incidence I will mention the fact that the book depended upon by the Bishop of London and so largely sent over to Pennsylvania by him, to convert the Quakers and controvert their doctrine, was one of pietistical import "The Whole Duty of Man." The similarity of the title pages will be noted.

Then again, another feature of the times was the influx of wealthy and educated Hanoverians upon the accession of King George. This class of Germans came to London not for the purpose of basking in the sunshine and glitter of the Court, but to settle there and practice their professions under the patronage of the British public. Among their number we find most all of the arts and sciences represented. As this distinctive class were almost without exception strictly Lutheran of the Pietistic school both pastors and congregations were soon strengthened to so great an extent, that special rules had to be promulgated regulating the attendance at the Court chapel.

JULIUS FRIEDRICH SACHSE.

(TO BE CONTINUED.)

ARTICLE IV.
THE GREEK PREPOSITIONS IN THEIR RELATION
TO BAPTISM.

PART II.

The four prepositions ἀπό, ἐκ, ἐπί and ὑπέρ, as they are found in the New Testament in their relation to the subject of Baptism, have already been dealt with in a former article. There still remain for consideration in the present article the two prepositions ἐν and ἐνς.

(III)

'EN.

The preposition ἐν governs the Dative case only, and is used with verbs of rest. It corresponds with the Sanscrit, *ina*; the Latin, *in* with the Ablative; and the English, *in*. It stands between ἐνς and ἐκ. Its radical signification is "being or remaining within." It has two general meanings—primary and secondary. The former meaning is "in," "on," "at," remaining within a certain place. In this signification, it governs the local Dative, designating the place, in, by, at, near which an action occurs. The latter meaning is "with" or "by," expressive of agency and instrumentality. In this signification, it governs the Dative of instrument, expressing the relation of means by which an action is accomplished. Of means or instrument; by means of; with; through. (Cent. Dic. Def. 9).

(I.) 'EN IN ITS LOCAL RELATION.

When the preposition ἐν refers to the place where the baptismal act was performed, it signifies "in," "at," "near." Buttmann (*Gr. Gram.* p. 413) says: "ἐν stands in answer to the question where, and signifies 'in'; often also 'by,' 'at,'

"among." Kühner (*Gr. Gram.* p. 425) says: "It denotes I) in a local relation; (a) the being in, inclosed in, surrounded by, used with reference to place, clothing, persons." Donnegan (*Lexicon*) says: "With subst. of Place, 'in,' as existing in, abiding in a house, a city—'on,' 'upon,' as on a mountain, a throne, horseback; 'at' any place, proximity only is meant, 'at' or 'near' to any place."

The significance of the preposition in its local relation may be illustrated by reference to the places of John's baptisms: "All the region round about Jordan were baptized of John in Jordan (ἐν τῷ Ἰορδάνῃ)." Matthew 3: 6. "John did baptize in the wilderness, (ἐν τῇ ἐρήμῳ)." Mark 1: 4. "These things were done in Bethabara (ἐν Βηθαβαρᾷ) beyond Jordan, where John was baptizing," John 1: 28. "John also was baptizing in Ænon (ἐν Αἰνῶν) near to Salim, because there was much water there," John 3: 23. In these passages the preposition ἐν points to the place where the Baptisms occurred. It is not controlled by βαπτίζω. It signifies where John the Baptist was and what he was doing. It was "near" the Jordan, "in" the Wilderness, "at" Bethabara, "at" Ænon, near to Salim, where John was baptizing. Matthew 3: 6 (Rev. Ver.) and Mark 1: 5 say "baptized in the river Jordan." Ἐν ποταμῷ, which is found in Homer, (*Iliad.* 18: 521 and *Odyss.* 5: 466) is translated by Donnegan, Liddell and Scott, "at" "near" or "by" the river. The Hebrew lexicographer, Gesenius, says that ἐν Ἰορδάνῃ καὶ ἐν ποταμῷ are properly expressed by ad Iordanem et ad fluvium, "at the Jordan" and "at the river." Πόλιν ἐν Ἐυξείνῳ πόντῳ (Herod. 1: 76) "a city on the Euxine Sea" (Cary's trans.), and πόλιν Ἐλληνίδα ἐν τῷ Ἐυξείνῳ πόντῳ (Xen. *Anab.* 4: 8, 22), "a Grecian city on the Pontus Euxine." Prof. Harrison (*Gr. Prep.* p. 243) in commenting on these says: "The phrase ἐν Ἐυξείνῳ πόντῳ and such like are not to be understood literally as meaning "in," "within" the Euxine Sea; but as descriptive generally of the circumstances of an action or object as regards to its place, and so as to embrace also the adjoining region as well as the place itself." The phrases evidently

mean that a person may be "at" the Jordan, "at" the river and "on" the Euxine Sea, without being "in" them. "A city" evidently was not in them. The Septuagint renders 1st. Kings 15 : 13 : "Burnt it (ἐν) "by" (Auth. Ver.) "at" (Rev. Ver.) the brook Kidron," and 1st. Kings 17 : 3 : "Hide thyself by (ἐν) the brook Cherith." Stephen Addison (*Reasons for Inf. Bap.* p. 33) says : "It has been remarked that ἐν is more than a hundred times in the New Testament rendered "*at.*" "At (ἐν) the passover," etc. (John 2 : 23).

It has been argued that John selected Ænon as a place of Baptism because of the "much water" (πολλὰ ὕδατα) in which to immerse his followers. If the "much water" at Ænon points to the mode of his Baptism, what indicated it "in the wilderness," where there was no water? If he went to Ænon to dip his disciples into "much water," what induced him to go to Bethabara to baptize, where the water was not so plentiful? The "many waters" or "springs" at Ænon was only an accident belonging to the locality of John's ministry, and did not depend upon his Baptism "into repentance." After John was beheaded, we hear no more of the Jordans and the Ænons in relation to Baptism.

(2.) 'EN IN ITS CAUSAL RELATION.

Prof. Harrison (*Gr. Prep.* p. 246) says : "The Latin *in* and the Greek ἐν are not confined to marking the relative position of 'within' with regard to space and time merely, but have this office with reference to any condition or set of circumstances, that may invest a person or action." The usage of ἐν with the Dative of instrument is very frequent in the New Testament. In the Classic Greek it is less frequently used, but universally acknowledged. Homer (*Iliad.* 24 : 38) 'Εν πυρὶ καίετον—"to burn with fire;" 'Εν δεσμῷ δεῖσαι (*Ibid.* 5 : 386, *Odys.* 12 : 54), etc.—"to bind with a chain;" and frequently in Homer : 'Εν χειρὶ λαβεῖν—"to take with the hand;" strictly, to grasp it so that it is in the hand; and so in almost all cases the original signification is traced; to put in the fire and burn, in fetters and bind; thus 'Εν ὀφθαλμοῖς ὄραν (*Iliad.* 1 :

387; Soph. Antig. 764; Eurip. Orest. 1018, etc.)—"to see with his eyes," i. e. take the object in with the eyes. (Liddell and Scott). "Ablativum exprimit, Matthew iii, 11 βαπτίζω ἐν ὕδατι baptizo aqua, coll. Luc. iii, 16; Matthew v, 13; Ibid. vii, 2; Rom. x, 9; Ephes. i, 3; Seq. Nehem. ix, 4; voce magna; Job xviii, 8; Jerem. xiv, 12, etc." (Schleusneri *Lex. in Nov. Test.*). Applied to persons viewed as instrumental agents from both the Classic and Hellenistic Greek, Jelf (*Greek Gram.* 3d edition, 1861) gives examples of ἐν: Herod. 9: 48; ἐν ὑμῖν ἐπείσθημεν—"we have been deceived by you." Thucyd. 7: 8; So Gr. Test. Matthew ix, 34: "He casteth out devils by (ἐν) the prince of devils;" Acts 17: 31: "He will judge the world in righteousness by (ἐν) that man whom he hath ordained;" Heb. 1: 1, 2: God, who at sundry times and in divers manners spake in times past unto the fathers by (ἐν) the prophets, hath in these last times spoken unto us by (ἐν) his Son."

The instrumental use of this preposition is not rare in the New Testament. Several hundred times it is rendered "with" and "by," where the means by which a thing is done is referred to. "But I say unto you swear not at all; neither by (ἐν) heaven, nor by (ἐν) the earth; nor by (ἐν) thy head." (Matthew 5: 34-36). "For David himself said by (ἐν) the Holy Spirit" (Mark 12: 36). And he came by (ἐν) the Spirit into the temple" (Luke 2: 27). "By (ἐν) this shall all men know that ye are my disciples" (John 13: 35). "But ye shall be baptized with (ἐν) the Holy Ghost not many days hence" (Acts 1: 5). "Being now justified by (ἐν) his blood" (Rom. 5: 9). "Shall I come unto you with (ἐν) a rod or with (ἐν) love and the spirit of meekness? (1 Cor. 4: 21.). "And she brought forth a man child, who was to rule all nations with (ἐν) a rod of iron" (Rev. 12: 5). Dale (*Johan. Bap.* p. 196) says: "'Εν in the sense "with," "by" "through" is of common occurrence in the Septuagint, Apocrypha and New Testament."

In the Septuagint is a good example: "Hath God assayed to go and take Him a nation from the midst of another

nation by (ἐν) temptations, by (ἐν) signs, by (ἐν) wonders, by (ἐν) war, by (ἐν) a mighty hand, by (ἐν) a stretched out arm, and by (ἐν) great terrors," etc. (Deut. 4: 34). Dr. Campbell, of Aberdeen (Vol. 4. *Gospels*, p. 128), says: "I should not lay much stress on the preposition ἐν, which answering to the Hebrew Beth may denote "with" as well as "in." Gesenius (*Hebr. Lex.*) gives the "second meaning to Beth as "with," noting an instrument, concomitance or aid, as "with the sword," "with much people" (Num. 20: 20) etc.

When it does not refer to the place where the Baptism was performed, ἐν denotes the agency (symbol), which is water, and agent (efficient) which is the Holy Ghost. Every Baptism must have a baptizing agency. The fundamental idea of Christian Baptism is a thorough change of condition. To effect this change there must be an agency or instrument. "I indeed baptize you with (ἐν) water into (εἰς) repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear, He shall baptize you with (ἐν) the Holy Ghost and with fire." (Matthew 3: 11; Mark 1: 8; Luke 3: 16; John 1: 33) The best authorities, grammatical and lexical, such as Buttmann, Harrison, Kühner, Schleusner, Winer, Liddell and Scott, assert that ἐν is used in a causal sense to express the means by which a thing is done.

The instrumental Dative with the preposition ἐν is less frequently used in the Classic, than in the Hellenistic Greek. The Classic writers mostly use the cases without the prepositions, and the writers of the New Testament use them with the prepositions. Fairbairn (*Herm. Man.* p. 38) says: "The more frequent use of prepositions to mark relations indicated in Classic Greek by cases is characteristic of the style of the New Testament." Winer (p. 36) says: "A predilection for prepositions where Greeks employ cases alone is especially noticeable." In its relation to βαπτίζω Matthew and John generally use the Hebraistic phrase ἐν ὕδατι, and Mark and Luke the Classic, ὕδατι. The usage of the preposition with the Dative is never omitted when the Holy Ghost is the agent; but when the agent is water, it is often indicated by

the nude Dative. "For John indeed baptized with water (ἐδαπτ); but ye shall be baptized with the Holy Ghost (ἐν Πνεύματι Ἁγίῳ) (Acts 1 : 5.). The presence of water and the Holy Ghost in Baptism is no proof whatever that the Baptism was "in" water and the Holy Ghost. In Article IX., Schwabach Articles on which the Doctrinal Articles of the Augsburg Confession are based, Luther says : " We baptize *mit wasser*."

(IV)

ΕΙ' Σ.

Anglo-Saxon, *in—to* (two words); Latin, *in* with the Accusative; English, *into*.

This preposition governs the Accusative case only, and its radical signification is direction towards, motion to, into. It is a modified form of, and denotes similar relations of position as are expressed by ἐν; but always in the direction of whither. It is used of motion into the interior of an object. In its local relation this preposition denotes the goal, limit or point to which the action of the verb is directed—"in" "ad" ut motum ad locum denotet. (Schleusner); and in its causal relation, it denotes the effect aimed at—the design of the action—"Causam finalem indigitat." (Rosenmüller.). (a) Of motion or direction inward: after such verbs as go, come, run, fly, flee, fall, bring, lead, throw, put, look, show, etc. (b) Of change of condition: after such verbs as pass, grow, change, convert, transmute, etc. (*Cent. Dic.*).

Formerly it was common for interpreters of the New Testament Scriptures to give the primary meaning of ἐν to εἰς. Liddell and Scott say: "Some hold ἐν is put for εἰς with verbs of motion, and εἰς for ἐν with verbs which express rest in a place; but in such cases the construction is pregnant since both the motion to and the consequent position in the place is supplied." Schleusner (*Lex. in Nov. Test.*) says: "Ut significet motum in loco et ponatur pro ἐν." Bloomfield (on Eph. 3 : 19) says: "Εἰς is put for ἐν, than which nothing is more frequent in Scripture."

Such a substitution may occur in Classic Greek poetry, but not in Hellenistic Greek (New Testament) prose. The

inspired Apostles nowhere substituted the one preposition for the other, but uninspired interpreters of their language at times did. The difference of meaning between these prepositions is now well known to be so marked and of such vital importance in the interpretation of the Holy Scriptures, that this sort of translation is generally abandoned. Winer (*Gr. Gram.* p. 417) says: "It is altogether improbable that, in clearly conceived doctrinal statements, the Apostles would have employed *ἐν* for *ἐν* or *ἐν* for *ἐν*, so as to perplex the reader."

The mistake in the text of our English (Auth. Ver.) Bible, Matthew 28: 19: "Baptizing them in (*ἐν*) the name of the Father, and of the Son, and of the Holy Ghost," comes through the inaccurate renderings of Cyprian (Ep. 73: 5) and of the Vulgate Bible, which translate the preposition by the Latin "in" with the Ablative and not "in" with the Accusative, as Tertullian (*De Bapt.* c. 13) gives it. Whatever may be the defects and inconsistencies, which mark the Authorized Version, the revisers of the Revised Version of our Bible were generally speaking consistent in translating this preposition. However, they retain "unto repentance" in Matthew 3: 11; "in Jordan," in Mark 1: 9; "unto remission of sins," in Luke 3: 3; and Acts 2: 38; "unto Moses," in I Cor. 10: 2. With these exceptions, they uniformly render *ἐν* "into" following βαπτίζω. It is a pity they did not preserve the uniformity in all of the passages in the New Testament. The power of the verb always fixes a specific and permanent meaning to the preposition. Hence, following βαπτίζω, and being under its controlling influence, the preposition always means "into." —Βαπτίζεν ἐν is to baptize "into repentance;" "into remission of sins;" "into Moses;" "into Christ;" "into the name of the Father, and of the Son and of the Holy Ghost."

Εν relates to the object towards which Baptism brings its subject, whilst *ἐν* relates to the agency by which the baptismal act occurs. There is abundance of evidence from the significance of these two prepositions, that the phraseology

of the New Testament respecting Baptism is to baptize with (ἐν) water into (εἰς) Christ.

Prof. Wilson (*On Baptism*, p. 341) says: "The rendering of εἰς after βαπτίζω or any of its derivatives by 'for,' we consider wholly unauthorized. The correct translation is 'into.'"

Dean Alford (Lange's *Matth.*, p. 558 note) says: "It is unfortunate that our English Bibles do not give us the force of this εἰς. It should be "into," as in Gal. 3: 27, wherever the expression is used." Wordsworth (*Ibid*) says: "Εἰς means not "in," but "into." Buttmann (*Gr. Gram.* p. 413) says: "Signifies 'into,' often also 'to,' 'toward.'" Hadley (*Gr. Gram.* p. 244) says: "Into," "to," properly to a position in something—(Lat. "in" with the acc.). Parkhurst (*Lexicon*) says: "Baptized (not 'unto' as our English version has it, but) into Moses, i. e. into the covenant, etc.; into Christ."

There is no occasion in the New Testament for the telic use of this preposition, as "in," "unto," "for," "concerning," "against," "in order to," "in respect to," etc. These meanings are not due to the preposition. According to Prof. Harrison (*Gr. Prep.* p. 210) they are "really due to the Accusative case, or to the character of the action, which εἰς qualifies." Does the *usus loquendi* of the New Testament justify such a diversity in the translation of this preposition? The following sixteen passages are noted in which this preposition in its causal relation with Baptism occurs: "I indeed baptize you with water unto (εἰς) repentance" (Matthew 3: 11); "Go teach all nations, baptizing them in (εἰς) the name of the Father, etc." (Matthew 28: 19); "John did baptize in the wilderness, and preach the baptism of repentance for (εἰς) the remission of sins." (Mark 1: 4); "Jesus came from Nazareth of Galilee and was baptized of John in (εἰς) Jordan." (Mark 1: 9); "And he came into (εἰς) all the country about Jordan preaching the baptism of repentance for (εἰς) the remission of sins." (Luke 3: 3); "Repent and be baptized every one of you in the name of Jesus Christ for (εἰς) the remission of sins." (Acts 2: 38); "Only they were baptized in (εἰς) the name of the Lord Jesus;" (Acts 8: 16); "Unto (εἰς) what

then were ye baptized?" (Acts 19: 3); "And they said unto (ἐς) John's baptism;" "So many of us as were baptized into (ἐς) Jesus Christ were baptized into (ἐς) his death, therefore we are buried with him by baptism into (ἐς) death." (Rom. 6: 3, 4); "Were ye baptized in (ἐς) the name of Paul?" (1 Cor. 1: 13); "Lest any should say that I had baptized in (ἐς) mine own name." (1 Cor. 1: 15); "Were all baptized unto (ἐς) Moses." (1 Cor. 10: 2); "For by one spirit are we all baptized into (ἐς) one body." (1 Cor. 12: 13); "For as many of you as have been baptized into (ἐς) Christ, have put on Christ." (Gal. 3: 27).

In these sixteen passages, the Revised Version uses three varieties of interpretation of the same preposition—two varieties in one passage—giving the meaning of "into" to ten, "unto" to five, and "in" to one. A more accurate rendering of the preposition in all of the passages would be "into," except the "one," which would be best rendered "to," because it does not depend upon βαπτίζω, but upon ἵλθεν, a verb of motion.

In a local sense, following verbs of motion, the preposition ἐς means "to" or "at." Among Classic Greek authors when this preposition was construed with verbs of rest, the idea of motion, either expressed or understood, was included. Buttmann (*Gr. Gram.* p. 414) says: "When ἐς is put with verbs of rest, the idea of previous motion must be supplied." In this sense the rendering of the preposition in Acts 8: 40 is to be explained. "Philip was found at (ἐς) Azotus." The explanation is: "The Spirit of the Lord," of verse 39, who "caught away Philip," conducted (a verb of motion understood and mentally supplied) him to Azotus. This is the principle of breviloquence, a laconic mode of address, peculiar to the Greek language and people. "Go wash in the pool of Siloam." (John 9: 7.). In this sentence are a verb of motion and a verb of rest. The preposition properly belongs to the verb of motion; "Go to (ἐς) the pool of Siloam, wash (ψαί)." "And at night he went out and abode in the mount." (Luke 21: 37.). Here also are two verbs express-

ing motion and rest. The preposition should be construed with the verb of motion *ἐξερχόμενος*—"going out." Hence the sentence would read: "Going out at night to (*εἰς*) the mount, he abode." The passage in Mark 1:9, has occasioned much controversy on the subject of Baptism: "Jesus came from Nazareth, of Galilee, and was baptized of John in (*εἰς*) Jordan." Schleusner (*Lexicon Nov. Test.*) explains: "*Εἰς τὸν Ἰορδάνην pro ἐν τῷ Ἰορδάνῃ.*" Rosenmüller (*Scholia Nov. Test. in loco.*) says: "Quidam *εἰς* hic positum esse pro *ἐν*," etc.—(certainly the preposition here is put for *ἐν*). Rosenmüller interprets: "He came to the Jordan, in order that he might be baptized." The preposition, as Rosenmüller has it, should be construed with *ἦλθεν*—the verb of motion, and not with *ἐβαπτίσθη*. Hence by a transposition of words we would read: Jesus came (*ἦλθεν*) from Nazareth, of Galilee, to (*εἰς*) the Jordan and was baptized (*καὶ ἐβαπτίσθη*) of John.

Following verbs of motion in many passages this preposition means "to." "Wise men from the east" "came to" (*παρεγένοντο εἰς*) Jerusalem." (Matthew 2:1). "Jesus again groaning in himself cometh to (*ἔρχεται εἰς*) the grave." (John 11:38). "Peter, therefore, went forth, and that other disciple and "came to" (*ἤρχοντο εἰς*) the sepulcher, and the other disciple did out-run Peter, and "came first to (*ἦλθεν πρῶτος εἰς*) the sepulcher." (John 20:3, 4). "And they both went down into the water" (*κατέβησαν εἰς τὸ ὕδωρ*) (Acts 8:38). If this last sentence constitutes the Eunuch's Baptism, (which it does not), then Philip was also baptized by this act. What is said of the one is said of the other, for it is said: "They both went down into the water." It can just as well be rendered, however, that "they both went down to the water;" for the preposition is entirely controlled by (*κατέβησαν*) a verb of motion.

DAVID B. FLOYD.

Maryland, September 10, 1902.

ARTICLE V.

THE REFORMATION AND EDUCATION.

The Reformation though it was preceded by intellectual, economic and scientific movements, though accompanied by political, social and moral changes, though followed by effects penetrating every sphere of life, yet was through and through a religious movement. Born in the needs of a single human soul that voiced the needs of countless other souls it assured men of the sweet certitude of forgiveness before God; turning from priest and prelate it guided men with courageous, unflinching step to the Holy Scriptures as the sole seat of authority in religion; disburdening from the unbearable load of works of merit it eased and pacified the conscience by putting the ground of justification in faith alone; taking the Word of God from exclusive circles and strange tongues it gave it into the hands of the people, instructed them how to use it and told them, with the truth before them, they were responsible for their own salvation. With the rubbish of centuries cleared away the world once more could see Jesus; with the falsehoods of tradition purged from the stream of history the truth of the gospel could go on in unhindered growth; with the fetish of hierarchy sufficiently shattered the nations were free, if they choose, to develop under the expansive force of Christian freedom.

It was God's work to produce this momentous change in human events; His instruments were a brilliant galaxy of gifted men the head and heart and front of whom was Luther; its results reshaped the world, still are in the world, and will ever remain to influence all thought and activity.

Among these results was educational reform. Education is the child and handmaid of religion. Modern education is a new birth of the Reformation. It was necessitated by the

Reformation, received from it its spirit, its genius, its hopes and its ideals. It stands or falls with the truth of the Reformation. When once the seat of authority in religion was transferred from the word of man to the Word of God, from a self-erected hierarchy to divinely given Scriptures; when the right of their private interpretation was maintained; it became necessary to give the Bible to the masses and with the giving to make provision for an education without which the gift would be in vain. To give the people the Bible it followed that the people must be taught to read; to hold them responsible for the use of it they must needs be rightly educated; not a few, but all. Hence arose by a natural and necessary step the need of a universal education. The principles of the Reformation demanded it as a logical consequence. That Protestantism recognizes this is shown by the superiority of its education to that of Romanism; that Lutheranism appreciates it is proved by its prominence within Protestantism.

Among the Reformers the man to see the needs of the situation quickly and clearly was Luther. Education was in a sad state, it was confined to the few, its methods were bad, its results were poor. Luther perceived that if the Reformation were to succeed and its fruitage be preserved education must be reformed as well as religion. He went early to work. He appealed to his country to establish schools for the young. He laid down the principles which to-day are gratefully acknowledged as the fundamentals of all sound true education.

Modern education has several well defined principles without which it would soon retrograde to the imperfections and exclusions of the past. To begin with it must have a *free scope of enquiry*. The intellect must be unhindered in its movements, unimpeded in its upward struggles toward the truth. The mind of man must be free to think as it will, must investigate and examine to its full content with no human authority to set the bounds and say: Thus far and no farther! It is a principle that may be accompanied with excesses at times; its pathway may run along the precipices of thought; it may even plunge some into the abyss; worst of all it may cloak the hypocrite; but still it is the only principle which harmonizes

with the freedom of the human spirit and makes modern education possible.

The Reformation brought forth this principle by making it a common possession and giving it as a certain definite heritage to after ages. It cannot be said that it never existed before, for the human spirit ever strives to be free in thinking and in working despite the limitations set by earth-born authority, yet it only appeared in narrow circles or became only furtively manifest in single soaring intellects. The Reformation made it necessary and gave it to the world of men. The whole force of Luther's life especially emphasized the principle. He feared no man, nor set of men. He recognized no barrier to thought except divine truth. In whatever direction his thoughts turned he was independent. His was one of those original powerful beings, a storehouse of limitless light, life and energy which nothing could hold down, hedge in, or blockade. He must move. He must be free. Priest or prince could not stop him; pope or king could set no bounds. Germany was filled with the movement of his spirit. Europe resounded with the noise of the conflict he waged for truth, reality, freedom.

This appears in numberless incidents. In an age when most all learning felt the sway of the Humanists to speak as he did, and most beautifully too, for the cultivation of the natural sciences shows the untrammelled movement of his mind. Though his genius was theological rather than philosophical he saw and pointed out the defects of the scholastic method and protested against its barren results. He has been criticized for his condemnation of Aristotle. It was in his earlier years that he made his attacks on that great master of form. The attacks too were against the abuses to which Aristotle's system was subjected at the hands of teachers rather than against his system itself. Moreover, he later on admitted his error of judgment. But be that as it may the fact that he ventured at all to assail one whose name was revered almost as a divinity in both philosophical and theological circles is evidence that he was unhindered in his thinking.

However, what Luther said concerning the natural

sciences and Aristotle's system is only a slight indication of his mental freedom. His decisive, immovable stand for the right of private judgment in religious matters against the claim of the Roman Church that the individual must bend his own faith and understanding to the decrees of the hierarchy did more to promote and foster the principle of free enquiry in education than anything else in modern times. The principle may exist and be applied independently of religion, but it is only when religion, ever ruling over the heart and brain of man, sets the seal of its approval upon it that it receives almost universal recognition. The principle, too, cropped out in the revival of learning; it was stimulated by the invention of printing, the discovery of new lands, the growth of industry, the spread of commerce, but it could only reach the world at large, affect the entire body of men, and support itself from falling back into the empty paganism of ancient learning by the Reformation's proclamation of the right of private judgment, individual interpretation of the Holy Scriptures, and individual responsibility in salvation. Luther, as the representative of the Reformation, with its new born freedom for man, appearing before the Diet of Worms and entering into combat with the representatives of authority, tyranny, ancient fraud, falsehood and unreality, gave such support and forward bound to the liberty of the human spirit that the nations could no longer be held back from appropriating it and developing in that beneficent Christian life whose constant aid and servant should be freedom of education, and whose lofty goal should be that sweet and sacred modern hope—democracy and brotherhood. To use the words of Carlyle: "The Diet of Worms; Luther's appearance there on the 17th of April, 1521, may be considered as the greatest scene in modern European history, the point indeed from which the whole subsequent history of civilization takes its rise. . . . It is the greatest movement in the modern history of men, English Puritanism, England and its Parliaments, Americas and vast work of these two centuries; French Revolution, Europe and its work everywhere at present: the germ of it all lay there: had Luther in that moment done other, it had all been otherwise!"

Present day education is thus indebted to the Reformation for its leading principle of the freedom of enquiry. It is as sacred and inviolable as the right to life, liberty, and the pursuit of happiness. It is indeed a precious inheritance. There must ever be freedom of enquiry. We fear no investigation. It can never harm the truth; truth is God's. While the same mind will ever recoil from the conclusions of reckless unbelief and materialism and put the ban of its displeasure upon that dissemblance which holds private judgments contrary to publicly accepted and attested formulas of truth it yet must ever stand by the principle of freedom of enquiry in education; for once lost or ignored, the world would speedily drift back to that barren and unhappy age when man-made authority sent forth decree after decree to fetter the noblest activities of the human intellect.

Another fundamental principle of modern education is that it must be universal in its embrace. This no one dreams of questioning. It is a possession as common as the air we breathe. It is usually known as public school education, and the recognition of its necessity and validity finds frequent expression in compulsory laws. The principle is, indeed, axiomatic in this country, where "an instructed and enlightened population is essential to the perpetuity of democratic institutions and to their effective operation." Some patriotic but poorly informed writers imagine that universal education is a purely American product, and that the first attempts at realizing it are to be sought in certain legislative acts of colonial Massachusetts. But for its appearance in the modern world we must again go back to the Reformation. The main principle of the Reformation—a free Bible and individual responsibility—made it necessary that not a few, but all, should receive a primary education. Luther saw this at once. In the ardor with which he felt its necessity, in the vigor with which he advocated it, in the splendid fruits which have come from his words, the true father of modern universal education is Luther. He spoke eloquently for the boys and girls. Several quotations will show the way he reasoned and the power of it. Here is one which should put to shame our penny-wise statesmen

who begrudge every appropriation to education on the pitiful plea of economy, and at the same time vote without blushing for immense sums for material improvements. "Every city," he said, "is subjected to great expense every year for the construction of streets, for fortifying its ramparts, and for buying arms and equipping soldiers. Why should it not spend an equal sum for the support of one or two schoolmasters? The prosperity of a city does not depend upon its natural riches, on the solidity of its walls, on the elegance of its mansions, and on the abundance of arms in its arsenals; but the safety and strength of a city reside above all in a good education which furnishes it with instructed, reasonable, honorable and well-trained citizens." That sounds almost as though he had been writing a special article on the necessity of education for the welfare of our own Republic.

Several things are noteworthy about Luther's plea for universal education. There is the fact—remarkable in his day—that he advocated education not merely from the religious point of view, but also from a social and humanitarian standpoint. Luther was led into education from the necessities of the Reformation. Above all else he was a religious educator, but he also saw and advocated its necessity from the social side. In this materialistic age, when so many avaricious parents look upon their children as a source of profit and long for the day when they can take them from school and put them to work, Luther's words make refreshing reading. He writes thus: "Were there neither soul, heaven nor hell, it would still be necessary to have schools for the sake of affairs here below, as the history of the Greeks and Romans plainly shows. The world has need of educated men and women, to the end that the men may govern the country properly, and the women may properly bring up their children, care for their domestics, and direct the affairs of their households."

Another fact—equally remarkable for his day—is that he will have education compulsory. He will leave no room for shiftless, incompetent and unnatural parents to ruin the future of their children and endanger the welfare of the state. The chief argument against compulsion in education is the dema-

gogic contention of personal liberty. Personal liberty has been foolishly urged in apology for numerous sore spots in the body politic, but it never has been urged more foolishly, wickedly, and destructively than as an argument against compulsion in education. Luther says on this point: "It is my opinion that the authorities are bound to force their subjects to send their children to school. . . . If they can oblige their able-bodied subjects to carry the lance and fire arm, to mount the ramparts, and to do complete military service, for a much better reason may they and ought they to force their subjects to send their children to school, for here it is the question of a much more terrible war against the devil."

It is thus apparent that this age, and especially this land, which depends more than any other for the stability of its institutions upon a complete and thorough popular education, is indebted to the Reformation for this great truth. Luther set it forth strongly, Luther first put it into actual practice, Luther emphasized the fact forever that it is not sufficient that an exclusive circle of the inhabitants of a country be highly educated and constitute a gilded aristocracy, but that every one, no matter what his condition or sex, must be nurtured and taught to think aright. This is the world's social redemption. The world has always had schools and elaborate educational systems, had them in plenty in distant antiquity, but they were only for the favorites of birth and wealth. Experience has amply demonstrated that such systems are an ignominious failure. They are powerless for permanent improvement in social and religious conditions. The highly educated few, the intellectual and moral heroes, have done about all that is possible for them to do for the world. Advancement in the future must come through the uplifting of the people. Not the magnificent exertions of the gifted strong man, but the mighty unity of strength arising from the moderate abilities of the thousands will solve our weighty problems and make mankind richer and better. The common people established Christianity in its beginning, the common people are the preserving element of society to-day, the common people will yet do all that can be done for this tempest-tossed, sin-cursed world; the

common people's education consequently is where the greatest stress of the future must be laid. Not a profounder education of the few, but a better education of the many, is the need of the hour. Universal education is the world's social salvation, if it has a social salvation. Universal education is the product of the Reformation. It is the thought which sprung full and strong from the brain of the Monk of Wittenberg, the thought for which succeeding ages will remain in deepest debt to his inspiring genius.

A third definite principle of modern education is that it must have a spiritual basis. All will not assent to this as heartily as to the first two mentioned. Very few however would deny it altogether. Able thinkers in all ages have recognized that the heart must be trained as well as the brain; for, after all, heart forces, and not brain power, rule this world. Plutarch voiced the sentiment of antiquity when he said: "A city might sooner be built without any ground to fix it on than a commonwealth be constituted without religion." Even with the ancients some sort of religion was necessary. To-day it is a pleasure to note that more and more even purely secular educators are impressed with the importance of making provision in education for religious instruction.

This principle cannot be claimed exclusively for the Reformation, but certainly it must be granted that it was considered essential by the Reformers. Luther warmly urged the social necessity of education; nevertheless, with him it was most of all an instrument to assist in grasping Christian truth. He said in this respect: "In my judgment there is no other outward offense which in the sight of God so heavily burdens the world and deserves such heavy punishment as the neglect to educate the children." Never have stronger words been penned than his in behalf of religious education as the only means to produce the best men for church and state. Many quotations from him might be made to show how strongly he emphasized the fact that all true education must forever be based on religion.

Herein the Reformation is also a guide to modern education. Facts there are, in only too great abundance, which

Speak strongly, yes, speak with a threat, against our negligence in religious instruction. Popular education without the Bible is not producing the most satisfactory results. President Eliot, of Harvard University, has recently expressed profound disappointment that a widely diffused popular education should not produce better fruit. If the results were what they should be, he thinks, there should be less drinking and gambling, less crimes of violence, fewer strikes and other disturbances. President Eliot sees only what every one can see whose eyes are open. The increase in the number of criminals in our penitentiaries, the multiplication of suicides, murders, divorces, the prevailing corruption in city governments, the deepening of moral and religious apathy, the materialistic hardening from the rapid growth of our power and wealth point in a very emphatic manner to the fact that the mere education of the head is not sufficient; point in the most alarming manner to the fact that we must give the Bible and its doctrines a more prominent place in our system of training the country's young. Nothing else will produce more satisfactory results.

The problem which occupies thoughtful minds is: How can this be done? What plan, what method, will work with the least friction? We can not look to the home, for parents each year seem to feel less responsibility. The Sunday school does something, but one hour fifty-two times a year is not sufficient for the work. Shall we turn to the public schools and demand that they shall teach religion? Judging from some of the resolutions passed at the national meetings of educational associations during the past year many of our educators are inclined toward such a solution. But this would never solve the problem. To read the Bible a moment or two in the morning amounts to nothing. To study it as literature is a degradation of the Book as the Word of God. Moreover, we cannot trust the state to teach religion; neither is it within the province of the state, for the constitution forbids. Nothing remains, but for the churches to take up the problem. Religion is their work. To teach it is their God-given duty. They must take up the task, and, if needs be, establish schools wherein, not secular branches, but Christian doctrines, shall

be taught, and the Bible as the Word of God systematically studied. In this our Lutheran Church can be of great service. From the days of the Reformation our Church has possessed the spirit and the genius of religious education. We can be a pioneer. We can stir up others to a keen consciousness of the burning necessity resting upon the Church. With our gifts and advantages we can bear an honorable share in a true solution of the weighty problem.

In this presentation we have claimed much for the Reformation as the source and inspiration of what is best in our modern education. We have paid high tribute to Luther's genius as an educator. What has been accomplished in Lutheran lands for education is proof of the truth of this presentation. Protestantism in general far outstrips Romanism in the education of its people, while among Protestants Lutherans occupy the foremost place. The percentage of illiteracy in Germany and Scandinavia is less than that of England and Scotland. In this country, according to the census reports just issued, 2,000,000 voters, to say nothing of others, can neither read nor write. In Iceland, where every man, woman and child is Lutheran, every man, woman and child can read and write. We can make this claim for our Church without a sacrifice of modesty. But Luther and the Reformation are almost five centuries in the past, and the splendid educational results produced in our Church belong to lands beyond the sea. If we are tempted to yield to self-complacency in the contemplation of our achievements we are rudely shocked out of it when we consider the state of education in the very oldest parts of our Church on this side of the Atlantic. Whatever satisfaction we may derive from "contemplating our own virtues in the mirror of history," however much pride we may take in pointing to the greatness of our universities and the splendor of our scholarship on the other side of the water, we still must confess that in the department of college work at least the state of affairs is not the most satisfactory. What we have achieved in bygone days for education, what we are at present in other lands, should not blind our eyes to the fact that in this country we are behind other Protestant bodies.

There are reasons why this is so. We have been compelled to exhaust so much of our energy and resources in the solution of perplexing problems that little has remained over for education. Our people coming to a new and strange land were compelled to struggle, oftentimes bitterly, to win even a modest home. Strong schools, founded and endowed by wealthy men, on every side of them, overshadowed our humble institutions and obscured the necessity of independent education. Collegiate education has ever been a difficult field for our Church. In view of the difficulties what we have accomplished is a tribute to the strength and persistency of our Lutheran love of education. Among the Scandinavians and Germans of the West good work has been done. Scarcely had these people landed and began to throw up their huts on prairie and plain when they also made provision for education. To-day out of forty-seven colleges credited to Lutherans in this country thirty-two belong to the Germans and Scandinavians of the West. Their enterprise, sacrifice and devotion are admirable.

But while we may cheerfully bring this meed of praise for what has been achieved in the face of difficulties, yet when we take a survey of the state collegiate education, especially among the Lutherans of the East, we cannot help but see that it is not what we would like to have it, not what it ought to be.

There is no reason to-day why this should be so. We are amply able to maintain well-equipped colleges which in their spheres of work shall be the equals of any in the land. We should arouse ourselves to the work. There is no more important duty resting upon our Church. The priceless heritage we have received from Luther and the Reformation should not be lost by sloth, indifference, or self-complacency. The inspiring achievements of Lutherans in other lands should stir us up to zeal, devotion and sacrifice. We should sharpen our Lutheran consciousness and increase our interest in the welfare of our institutions. We should better our equipments, train, as a special order, scientific and enthusiastic teachers, and endow our professors' chairs, so that the men who sit in them will be enabled to do their work on a little more than the

crust of bread they now receive. We should send our sons and daughters to Lutheran schools. Lutheran colleges are for Lutheran students; and Lutheran students should be for Lutheran colleges. The excuse of other institutions being close by, of our own being poorly equipped, or not having modern improvements, or not furnishing a desirable type of social life, or not even being up to the standard—these and the like excuses which one is constantly and painfully compelled to hear should not deter us from doing our manifest duty. If Lutherans do not support their own colleges, who will support them? College education is a vital matter. It is absolutely essential to the proficiency of our church. We should rally around our colleges and make them what they ought to be, what we would like to see them—doing undergraduate work as thoroughly as any in the land. The heritage of the past, the achievements of our brethren in the faith beyond the sea, the necessities and demands of our own environment, alike should animate our church to take up the college question with earnestness, and with earnestness press it to a happy solution.

F. W. KLINGENSMITH.

Utica, New York, October, 1902.

ARTICLE VI.

THE RIGHT OF FREEDOM OF INQUIRY AND DISCUSSION IN THE LUTHERAN CHURCH.

Personally the editor of this Review believes in perfect freedom of discussion. It is not only fair, but wise, to accord every possible side of an inquiry or controversy the fullest right, both of searching out and also of stating its positions. It is also wise to encourage men of earnest mind, but of unsettled conviction, to the fullest possible investigation of the whole field before coming to a conclusion. This right should be allowed with particular fullness in the case of one who is an antagonist. The writer believes in giving the other man an opportunity to think and say in full what he has to say, no matter how far he may be from one's self in an intellectual position. He accords not merely the theologian, but the scientist, the heretic, the infidel, the free thinker, yea, the Devil himself, the same right to a truthful statement of his position, that he possesses himself.*

There are many reasons why truth should be willing to meet error in the open field. In the first place the Golden Rule of Christianity teaches us that we should be willing to accord such fairness even to error. In the second place our strong reliance on the inherent power of the truth itself invites to such fairness. There is a strong inner conviction in the man who clings to what he believes to be right, that truth is stronger than error. It is this conviction that makes mar-

*In so doing, however, it is well to realize that one is very much at a disadvantage in case of an argument with the Devil and his followers. To cope with minds that are actually without principle, and are simply "arrayed in the garments of light," and who will stoop to take unfair advantage of a truthful and honest advocate, whose moral principles restrain, limit and confine him in a way that is often a great restriction on effective warfare, is the unpleasant but not infrequent fate of many a follower of Him who had to dispute with the Pharisees and Sadducees.

tyrs. To the Christian the basis of this conviction lies in the promise given by the Son of God—"My Word shall not pass away." Such a powerful faith can afford open and equal terms to any antagonist. Then there is a third reason for allowing the fullest openness of discussion. As old Ben Johnson said, "the dignity of truth is lost with much protecting." Truth itself is straightforward. Milton tells us, "the very essence of truth is plainness and brightness." To be afraid then of permitting the antagonist to come out of his lanes of darkness and crookedness and face us in the open is at the very outstart a sign of faltering and a lack of conviction as to the strength of our own case on our own part. Give error a full chance to air itself, and it will almost invariably unfold before your eye the vulnerable spot wherein it may be successfully attacked.

Moreover, history shows that one of the laws of the best and swiftest progress of truth is by way of reaction from error. The movement of any true doctrine's development is not straight, but zigzag. After a period of shining forth, clouds of antagonism arise and obscure it for a time; only to drive it to a more desperate struggle in which it emerges triumphant. Still, again, errors themselves generally contain some aspects of truth, which are unfolded as wheat among the growing tares, and which could not be garnered if freedom of growth were not allowed.

Finally, the necessity of an honest mind to feel itself free to pursue the quest of truth regardless of practical consequences, demands recognition.

Charity, then, openness and fairness, confidence in the strong position that truth will ultimately prevail, and furthermore, the great fact that truth only lives and grows strong in the human mind by a continuous conflict with and vanquishing of error, and that as soon as it needs to be carried away into a corner and have stone walls built round about it, it loses both its prestige and its vitality, cause us to say that there should be perfect freedom of discussion for every mind.

But the question has another side. Truth is one, and error is manifold. It has been said that there is only one health but there are a thousand diseases. So for every truth which

God has revealed, there are a thousand errors, heresies, fanaticisms, plausibilities, glosses, counterfeits and reactions of error. Sanitary restrictions are a good thing in infected districts. As a general principle, we all believe that truth will ultimately prevail; but it is a law of nature that tares, poison, pestilence, and the false in general is far more prolific, and causes enormous waste, energy and harm, before it is finally overtaken and crushed. Oliver Wendell Holmes has somewhere said that truth gets well if she is run over by a locomotive while error dies of lockjaw if she scratches her finger. But this is not true. The reckless abandon, the brazen pugnaciousness, the bold defiance, the stiff and unyielding spirit of error, are in evidence on all sides. The fact is that it is the whole life of error to ruin and attack, and it does so recklessly. Give error an equal chance with truth, therefore, and unless you are on your guard, and are equally well matched in weapons, even though you may have the better side, nevertheless error may gain the triumph. Error often knows how to present a good advocacy of a bad position; while truth must often suffer from a weak and clumsy defense made by those who profess her cause.

This leads us to another aspect of the discussion. It is commonly supposed, particularly in the intellectual courts of a German University, and also in our own American atmosphere, that free discussion is all that is needed to clear away the clouds and to arrive at a vision of the truth. Free tolerance for all experimentation will lead to the right goal. This may be so, and it may not be. Discussion on wrong premises will inevitably and forever yield wrong conclusions. Again, discussion by means of wrong methods will inevitably bring on confusion. It is perfectly possible for a multitude of scientists and investigators to carry on a discussion for centuries and centuries, and to raise such an intellectual turmoil that the very arches of Heaven would ring with wonder, and yet not arrive any nearer the solution of the truth than they were when they began. Certain great problems of philosophy and life are an excellent witness to this statement.

The progressive scholar to-day cries out "turn on the

light, and the truth will appear." This is so only at times. Very often the light is itself a medium that imparts a deceptive air to the object to be examined; sometimes the position and adjustment of the light are altogether wrong; sometimes the man who does the turning on fails to secure the proper focus. The fact is, as a general principle, that this matter of turning on the light has more chances of going wrong than of going right. We are fully confident that here is one of the mistaken promises of modern scholarship. It is a strange thing to note how every man who possesses some knowledge and inspiration of a subject feels himself fitted and committed to go on the toilsome and often technical search for truth, and how with large multitudes of scholars against him, and with an utter lack of agreement between himself and the investigators in the school to which he belongs, he promulgates a new doctrine or discovery, which very probably some one in the past ages of the world has already heralded and held before him, as the solution of the intellectual difficulty which has hitherto puzzled all the connoisseurs in the kingdom of truth.

There is a great affinity in our day for thought which lives and moves, which takes new departures and proceeds toward new ends. There is an antipathy toward forms of religious thought which are already fixed by the great discussions of the past. The sympathies of the age are with those who see in theology a process akin to evolution in nature, and who believe that movement in advancing thought, in accordance with intellectual law, betokens health and vitality in religion; and that such movement is promoted by the conflict of forces within itself. Now we ourselves believe that there is progress by means of conflict in the Kingdom of God under the guidance of the Holy Spirit, and that the clash of contrary opinions, if they are brought into intelligent contact, will either diminish or increase the extent of a difference and may promote a more thorough arrival at the truth, and that on the whole the freedom of the atmosphere of our present age is far more favorable to the development of the truth than the suppression of inquiry which has been so predominant in some of the ages of the past. But we must not forget that the sum total of energy

- in the possession of any single scholar, or generation, or church, is not sufficient to warrant it to spend its strength on continual conflict of opinion. Unless there is sufficient positive power in reserve to come into play after the wasteful using up of energies in conflict, instead of healthy and steady growth, there will be a period of exhaustion and stagnation. In other words such a neutral and open court freedom, as many of our modern journals in theology, science and philosophy exhibit and demand, where extreme antagonists appear each to display their own vagaries for a few moments and then are hustled off the scene to make way for the next intellectual encounter
- on the program, is simply preparatory to and conducive to a period of universal bathos and scepticism.

The proper attitude of the Lutheran Church to freedom of inquiry and discussion in the investigation of truth is an important problem. Extreme opinions on both sides are defended by scholars nominally or really within the pale of the church. These opinions are at times an unconscious resultant of the personal intellectual nature of the scholar who holds them. On the one hand he may take them in defence of an attitude of inactivity with reference to the theological problems of the age, or on the other hand in defence of a position of such unfettered license as the principles and attitude of the Lutheran Church do not permit.

Martin Luther himself was certainly the great apostle of the right of freedom of private judgment. After the discussion at Leipsig he affirmed without hesitation that the great councils of the Church may err and have already often erred. He avows: "I believe that I am a christian theologian, and that I live in the kingdom of truth; wherefore, I desire to be free and to be so made active by the authority of no councils or power, nor university, nor pontifex, that I may not confidentially confess whatsoever I may see to be true." He cites the saying of Panoramantans that a single christian deserves more confidence than a Pope or council, if he have better proofs: and boldly asks: "Why may I not dare to try whether I alone may not be able to show better authority than a coun-

cil?" He believes that every individual "should rather rely upon the Holy Scriptures than the decisions of the Church." We "should rather believe a layman who has the Scriptures than Pope and council without the Scriptures."

In attempting to free the believer from the heavy hand of the authority of the church, Luther claims for the former a freedom in the interpretation of Scripture as over against the absolute authority claimed by the Roman Church. He loosens himself from the exegetical bondage of Augustine and sets up an independent study of the Scriptures. He gave philology its rightful place and does not hesitate to criticise the church's accepted canon of Scripture in the case of the Book of Maccabees, not only calling outward authorities into question but directing attention to the contents of the writing in dispute as requiring examination. In his conflict with the opponents of the doctrine of justification by faith he employs criticism on the epistle of James. Yet at the same time, he relies on the consensus of Scripture as a whole, in justification of his attack. He says that it is the usual way of his antagonists to tear out one piece of the text of Scripture and then turn their horns against all the rest. The ultimate ground of his criticism here is the law that each separate passage must be interpreted only in its connection with all the rest. He wrote to Spalatin, admonishing him to reverent study of the Scriptures: "There is no master of definite words except the very author of the Word itself; just as he says: that they shall all be taught of God." Again he wrote Spalatin, "You see how the words of the Gospel explain this, and have their own glosses, so that it is not at all necessary that other and human words be mixed with them."

In the province of Scripture, the first limitation to full freedom of inquiry, which every Lutheran must accept, is that which bars out the natural reason as such. If we are Lutherans, we believe that the natural mind is clouded. We must believe that pure science as such, while it may take hold of and interpret the earthly facts of Scripture, is by no means a reliable guide. The unregenerate intellect is not merely subject to prejudices and corruption which render its insight unfavor-

able, but on many spiritual points it is unconsciously and totally blind. The natural intellect "does not possess the power, without the influence of the Holy Spirit, of fulfilling the righteousness of God, or spiritual righteousness; for the natural man receiveth not the things which are of the spirit of God: but this is accomplished in the heart, when the Holy Spirit is received through the Word. The same is declared by Augustine in so many words: 'We confess that all men have a free will, which possesses the judgment of reason by which they cannot indeed, without the definite aid either begin or certainly accomplish what is becoming in things relating to God.'" (Augsburg Confession, Article XVIII). The old Adam is an intellectual deceiver. One can take it for granted that Pelagianism is more popular and pleasant, and more commendatory and reasonable to his scientific sense, than is original sin. One can also take it for granted that he will, perhaps quite unconsciously, prefer to defend and espouse the cause of Universalism rather than that of eternal doom. One can be quite sure that he will be relieved if he comes upon what he considers to be sound arguments for leaving the miraculous, particularly such miracles as those of the Incarnation, the Crucifixion and the Resurrection, out of the text of Scripture. The old Adam, however clear and impartial a scientist he may be, certainly has his prejudices when he comes to deal with the criticism of Scripture. The Lutheran Church condemns him, and limits freedom of inquiry on this account.

Do not suppose that we are going further than Luther in making this statement. Luther recognized no right of private judgment outside of Christ. For himself, he would have utterly abhorred any suggestion of free thought which would have led him into antagonism with Christ. His attitude toward the Jews, and even that toward the Anabaptists, is sufficient to show his position toward such individualism of judgment as claims private liberty as a natural right, outside of the freedom wherewith we are made free in Christ. How Luther would have expressed himself in a modern discussion with the present schools of Biblical critics is not difficult to see. They are *tearing to pieces* what the Pope was *burying*, and what was

too dear to him to allow him to permit either to touch. He certainly would not have accorded the right of modern private inquiry in the Christian Church to those who live professedly under the wing of the Church, nevertheless are injuring the foundations of Christianity. We may question how he would have dealt with the rights of infidels. One thing is sure, that his sympathy with Humanism did not extend far in this direction. It was, in fact, just at this point that he made the break.

We are not left in doubt on this point. Luther's great treatise on the Freedom of the Christian is a total ignoring of the liberty and rights which we may enjoy by nature. His position is to stand fast in the liberty *wherewith Christ had made him free*, and not to be entangled again with the yoke of bondage of the natural man. His first great point is that *by faith* the Christian is a free lord over all things and subject to none; his second great point is that *by love* he is a servant to all things and a subject to everyone. The full, perfect and glorious liberty which the Christian enjoys and which exalts him above all laws is the freedom *given him by his redemption* from the curse of sin and law. A Christian of this kind may and should form his own judgment in regard to the truth, upon the basis of the Scriptures, which are themselves plain to the understanding of all.

It is only in this sense that Luther is a "Protestant," and accords freedom to the Christian mind. The individualism which is advocated to-day by nearly all writers who claim the privilege of discussing the Scriptures is indeed a corollary to Protestantism. It is a formal constituent and consequence of the Protestant system. But instead of glorifying it, and entrenching themselves behind it, as a multitude of diverging and contradictory theologians do, it should be considered one of our greatest weaknesses, and a discredit to Protestantism as a whole. This is the one effective argument which Romanism can use against us. Much of such individualism is crude, speculative, hasty, rash in rushing into print, fanatical, stirring froth, foam and dregs. This extreme individualism is a curse of our time. It appears in social and political life no less than in theology. It cannot but lead logically to intellectual an-

archism. Every man considers himself at liberty to talk out his own little side, under the name of Freedom. The right of utterance is exalted; the responsibility of utterance is not considered. Puffed up with the importance of his own wisdom, and with his ability to solve the problems of the ages, each thinker comes to conclusions all for himself. Not only modesty, but reserve of power are lacking in this constant intellectual scramble of atomistic masses of scholars under the name of liberty of conscience.

The true theologian of the Lutheran Church will not insist on his natural and philosophical rights to freedom of inquiry. He has risen above those rights, to the rights which he possesses in Christ Jesus. If he descends to the lower plane, he does so not because he wishes to stand on his rights, but because he deems it necessary to do so for Christ's sake. Luther sums up the whole matter of Christian liberty in his conclusion "that a Christian man lives not to himself, but in Christ and his neighbor: In Christ by faith; in his neighbor by love. By faith he mounts above himself to God: from God he descends again below himself by love; and yet he remains ever in God and in divine love." "Behold, this is the true, spiritual, Christian liberty, which sets the heart free from all sins, laws and commandments."

There is another very important point in this discussion. It is that many of our newer thinkers, who claim the right of private inquiry, mean by that not merely the right to investigate privately for the benefit of one's own reason and conscience, but also the right to teach publicly and officially whatsoever conclusions have been gained through the exercise of this right of private inquiry. The right to inquire is in fact confused with the right to teach. Under the guise of freedom of conscience, public teachers, who hold office, claim the right to exercise their office by casting doubt on the very principles which the office has been set to defend. If, then, they should be asked to resign from their office, they term this an abridgement of the right of private inquiry, and in fact a persecution inspired by prejudices against the truth. Here is in reality simply

the claim of individualism to assert its own personal doctrine in positions which have been given it in the belief that the individual would carry out the provisions for which the office was created and intended.

No one can abridge my right to inquire into the critical foundations of any doctrine which I am set to teach; and it is my duty to carry on such critical examination with uttermost freedom and impartiality; but if the result leads me to provinces which my office does not contemplate, I must either be restrained by the bounds of my office, or lay down my office. This, in a nutshell, is the mistake of modern free thinkers in official position, who pose as martyrs of free thought when they attempt to use a public and official statement for the spread of their private and individual convictions. There is the greatest difference in the world between the right to investigate, and the right to implant. There is a difference between the right of personal and private propagation and the right of propagation in public office. Any man, for instance, who has received a call from the Lutheran Church, which constitutionally binds his preaching and teaching to the Confessions of that Church, if he teaches and preaches the doctrine that is not in harmony with these confessions, not only breaks a pledge,—which some minds think should be broken on the advent of more mature knowledge—but also abuses a public trust. It is this latter point which is of more account to the kingdom of God as a whole. In the matter of breaking a pledge the man has to deal with God, before Whom he made it. It is a question between him and his God. But in perverting or diverting the channels of an existing trust to that which they were not intended to convey, he is doing a great public and moral injury.

The distinction between the rights of conscience and the rights of office is not properly appreciated to-day. To claim the latter and its privileges in the name of the former and its duties is where the mistake comes in. Speaking quite frankly here is where sound conservatism is of service to balance and steady the widest possible freedom and rational liberty. Many of our present generation of scholars do not appreciate the force of this point. No one could question the right of the

writer to exercise his private judgment to the extent of a denial of Lutheranism, but it would be dishonest if he were to do it under the shelter of Lutheranism and in the guise of Lutheranism. This is the bane of a large part of the "cautious" English critical movement. The forms, the outer garments, the pulpits, the institutions and emoluments of orthodoxy are appropriated without scruple. Where this is the case, it is thoroughly reprehensible. I have the right to be a free thinker, but I must be prepared to take the consequences. Any man who claims the right to investigate for himself, if there is any danger that the results of the investigation will land him beyond the bounds of that which he is set to defend and teach, has the duty of recognizing the peril in which he is placed. He has to contemplate the necessity of being obliged to give up official position and fellowship, in a noble and self-denying manner, for the sake of the new doctrine whose importance he considers sufficiently imperative, and which his conscience has bound him to proclaim.

The writer does not believe that any thinker who is drawn to deal with ultimate problems (and only such really have the right to walk perilous paths) should live without constant recognition of this possibility. If our intellectual convictions should lead us to a point without the Church, our private conscience, if sound, would compel us to give up the Church. That is where modern scholarship needs to be consistent.

The conscience must work not only in favor of justice to the private right of the investigator, but in favor of justice to the historical institutions which he is supposed to represent. As long as he permits himself to be a duly accredited representative of a Church teaching positive doctrines, he is not entirely a free agent. The moment his conscience leads him to a point where there is a conflict between free agency and the limitations set upon it, by the public confessions which he represents, that moment, in order to remain a free agent, he must give up whatsoever may be necessary—father, mother, and earthly goods, in the cause of truth.

Is it not right to lodge an indignant protest against the man who sits in the comfortable professor's chair while he

hacks away at the foundations on which the chair has been built? Should he not be willing, and consider it his duty, indeed, to go to the free woods of God's earth, where he has the right to be thoroughly untrampled in his inquiries and speculations, and hew from the rough the rude logs for a new chair to be based on his own convictions?

While a man has the right *to inquire* and is not to be bound by any power on earth; and while he has the right *to come to conclusions and to act on those conclusions*, he has no right to disseminate them or to influence others toward them by word or in print, as long as he accepts and lives in a general attitude in an established order of faith, which is in conflict with his new teachings. In other words, and to make matters quite clear, a man has the right to investigate—say the doctrine of the Lord's Supper, the doctrine of the resurrection, or any critical problem which threatens to undermine the truth which lies at the bottom of one of our cardinal Lutheran doctrines. He also has the right to come to conclusions, and no man can prevent him. But so long as he continues in his position as a minister of the Church he has no right to spread doubts as to the Church's conclusions, to disseminate his own convictions, or to speculate freely in print along these lines. The moment he goes outside the bounds that are set down by the Symbolical Books and tries to create a foundation for his discoveries, his ethical position becomes incorrect, unless he at the same time gives up his official position within the body which adheres to the foundation laid down by the Church of the Reformation. No Lutheran professor or student is an entirely free man and investigator. He is free in Christ. He is also free within the bounds set down by the Church. He is also perfectly free to go outside of the Church bounds, but he is not free to take an antagonistic position outside of those bounds in public until he gives up the Church.

The position here taken does not in any wise bar the weight of progress in theological inquiry. It in fact helps the same. For, if a historical confession or position is found to be untenable and the best minds of the Church make sufficient sacrifice for the newly discovered truth, the old tradition

will disappear very rapidly, and the old foundations will crumble from neglect. Nothing can withstand the progress of a genuine conviction which has power behind it, and which makes sacrifice in order to render its dissemination effective. Here, as everywhere else, the blood of the martyrs is the seed of the Church.

This position will not cramp or fetter the free development of *individuality* in Christian scholarship. The whole history of the Kingdom of God and of the development of doctrine teaches us that individuality is an exceedingly precious thing, and is to be cared for and preserved. Truth which is sealed up formally in statutory decrees, prohibiting full personal assimilation and growth in accordance with individual insight and conscience, is not the living truth of God. The truth of God's Word is as abundant in individual aspects as the truth of nature. In the freedom which we enjoy in Christ Jesus, there is abundant scope for individual investigation and personal apprehension and statement of the truth. It is only when the intellect is not satisfied with this freedom, but seeks the field in which pure reason as such, magnifies itself at the expense of the gospel, that the paths are forbidden. The apostle Paul marks the bounds and limits of the thinking faculty of the Christian, when he describes the latter as "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ." Well does the Lutheran Commentary say, "the captivity of such thinking is the enfranchisement of thought; its obedience to Christ is the glorious liberty of the children of God."

THEODORE E. SCHMAUK.

Lebanon, Pennsylvania, November 10, 1902.

ARTICLE VII.

THE WORK OF THE HOLY SPIRIT IN MAN.

II.

The doctrine we maintain is, that God moves first toward the natural man and that his very first operation on the natural man is a work of divine omnipotence and mercy and is and must be irresistible, that is, it cannot be successfully resisted—all of which is included in the acts of *prevenient* grace. We do not say, that this is all that *prevenient* grace includes; we simply say, that these things are some of the acts—and the first ones—of *prevenient* grace.

We are fully aware that in maintaining this view we depart somewhat from the majority of our older theologians. We hesitated, indeed, for a long time in doing so, for we have the highest respect for them and we are very loath to differ from them; but the more we examined the subject, the more we were forced to adopt the view as stated above. And, after all, after we define and explain the doctrine as maintained, the difference between us and them will not appear as great as it seems at first sight. Aside from this, the doctrine of *prevenient* grace has, as far as we know, not received the attention and has not been developed as much as is desirable. Our effort is in this direction.

In the first place, we distinguish clearly between *prevenient* grace and *saving* grace. *Prevenient* grace is not *saving* grace in its effects. Not all grace is in itself *saving*. It is chiefly here where we differ from many of our theologians. They limit the operation of *prevenient* grace to the power of the Gospel and do not go back to the first beginning of its operation, whilst we include in it the drawing of the Father through

Providence, John 6: 44.* Prevenient grace acts before saving grace acts. The preservation of our lives, the food provided, the protection granted, the miraculous healing of the sick in the New Testament, the thousand temporal blessings we receive are acts of grace, as our Catechism says: "All of which he does out of pure, paternal and divine goodness and mercy"; but no one will maintain that this is, in itself, saving grace. Even the giving of the Law and its operations are in certain respects acts of grace; but in themselves not of saving grace. They look toward saving grace and prepare for it, but they are not saving grace. Saving grace belongs exclusively to the Gospel. There are, therefore, acts of grace which we experience which are not saving, but simply preparatory. Luke 17: 12-18; Mark 12: 34; Matt. 2: 1ff; Rom. 7: 9-13.

In the second place, the first operation of prevenient grace must be: to overcome the natural enmity in man and to remove his spiritual deadness and incapacity of himself to receive anything spiritual, which operation must, in the nature of the case, be irresistible. We cannot conceive how any effect can be produced on a man, dead in trespasses and sin, tending toward his spiritual quickening, except by a power which he cannot resist. If man is "incapable of receiving," John 3: 27; 1 Cor. 2: 14, some act of irresistible power is necessary to make him capable. A capability has first to be created. The spiritual ear, eye and heart are in their inmost essence a spiritual creation. But a creative act cannot be successfully resisted. If God is to work within us "to will" in a will whose nature is to oppose, it cannot be accomplished but by a creative power. Nature may possibly be chained; but if it is to be changed, it cannot be done except by an irresistible power.

We utterly reject the Calvinistic idea of irresistibility. We do not by any means assert, that the call of the Gospel and saving grace are irresistible; we simply maintain, that the first operation of prevenient grace, by which the natural man is rendered capable of having any spiritual perception, is a work

*Some of our dogmaticians distinguished between *gratia naturalis* and *gratia supernaturalis*, the former operating through providence and history. This comes near to our conception of *gratia praeveniens* which Quenstedt includes in *gratia assiduus*, operating in a similar way.

of divine omnipotence and is irresistible. "The first emotions," says Musaeus, "can be called irresistible, so far as they give direction to our thinking, so that it is not in our power to prevent them from arising." We would hardly venture to say as much as this. We claim no more for our doctrine than that the dead man receives an ear to hear, an eye to see and a certain freedom of the will which makes it possible for him not only to resist grace as he heretofore always did, but now also to receive further impressions of grace. Prevenient grace ceases to be irresistible the moment such possibility is effected. Man's freedom is, therefore, not destroyed and he is as yet far from being converted by its first operation. The man from whom the demon was cast out was simply set from the demoniacal power. The Lord could now speak to him intelligently; but he was as yet far from being converted and he could resist his words.

What Scripture evidence have we in support of our position? We turn to the beginning of the history of sin and grace in the world.

The first promise in Gen. 3: 15, looking toward a redemption and restoration, was not addressed to man, but to the serpent. It was intended for man, but he was not then prepared to receive a gospel message. Something else had to precede it as we shall presently see. The promise was addressed to the serpent, but to him it was not gospel, but a judgment and as such he had to take it. No created power could resist this: "I will put enmity between thee and the woman." What, however, was a judgment on the serpent was a gospel promise to man. This is the first positive act of God's prevenient grace in time, the first step of God toward unlocking the door of the heart through which the Spirit can enter. Nor should we regard this act as simply unavoidable as some other acts of God are; but so far as he intended and declared to put enmity between the two parties, it could not be resisted by any effort of any created being. It was God's fixed purpose to put it there without any regard to man's or the devil's will. It was as fixed and determined as the sending of his Son.

We have here, then, two enmities, the enmity of the na-

tural man against God originating in sin and Satan and the enmity to be "put" there by God against the very originator of sin. But enmity is opposition. The latter cannot, therefore, be anything else but opposition against sin and evil. We repeat now, with emphasis, that it is the positive declaration of the Lord God, that he would put it there and the clear implication is, that he would do so, whether man would resist or not. Had God not put this enmity between the serpent and the woman and between his seed and her seed, there would be no possibility of salvation. As stated above, it is the first positive step of God toward man's redemption.

Perhaps we should call attention to the fact, that the passage before us does not state how strong and decided this opposition would be. We know, however, from experience, that it is weak in man's natural conscience, Rom. 2: 15; it is stronger in the regenerate, Rom. 7: 23; Gal. 5: 17; it is perfect, absolute in the ultimate "seed of the woman," that is, in Christ Jesus. Matt. 4: 1ff; John 14: 30; 1 John 3: 8.

Passing on to the following verses which are addressed to the woman and to the man, we learn, how the Lord God awakens the sleeping conscience in fallen man and produces the beginning of the opposition (enmity) against sin and evil. *He appoints the cross* for the woman and for the man, makes them feel pain and guilt as the result of their sin and produces within them some desire and longing to be delivered therefrom. There is not a syllable of gospel in the words in Gen. 3: 16-19, unless some one should press it and say, Eve was nevertheless to become a mother. But this is a secondary matter here. The burden of the words of the Lord is the appointment of the cross for the purpose of awakening a sense of guilt, some opposition (however vague and weak) against sin and evil and some longing for deliverance.

Now we ask: Can any one successfully resist the cross from coming? Can any one successfully resist a sense of pain from the consciousness of guilt and can he successfully resist and suppress some longing for deliverance? Men may, indeed, in the course of time, harden themselves against all this; but we are not speaking of developed, determined and

persistent resistance of the wilful sinner against the higher grades of prevenient grace; but of the first beginning of its operation; and we maintain, that there is not a man on the face of the earth who does not at some time or another feel pain from the general misery in this world and from a sense of guilt, and who has not some desire for deliverance. Yea, from the entire heathen world, from the whole race a desire and some kind of a cry rises to heaven for help. All feel the need of something better than what they have and they long for it. The wise men came from the East seeking something for their souls which they could not find either in themselves, or in their philosophies or in their wealth. The whole creation groaneth and travaileth in pain together until now, waiting and longing for the manifestation of the sons of God. Rom. 8: 22, 19. We cannot believe this to be simply a matter of nature, nor can we trace it to any later revelation, or to a remnant of the lost divine image. We feel compelled to trace it back to the lost Paradise and to take it as a result of the "enmity" God put between the serpent and the woman and their seeds and of the cross he laid upon the fallen race.

But what is this universal desire and longing for deliverance but the removal of the deepest incapacity to receive divine and saving impressions? It is the Macedonian cry of the suffering race: "Come over and help us!" It is the first drawing of the Father—especially through conscience and Providence—without which no man can come unto the Son. John 6: 44.

Thus far, then, and no further, we claim prevenient grace to be irresistible, that is, so far only as to render the man who is spiritually dead capable of having some spiritual perception and to open the prison door to him who is "bound" and held "captive," in order to make it at all possible for him to escape. The moment the will is freed in the least degree from the bondage of original sin, prevenient grace ceases to be irresistible. Christ used his power irresistibly only so far as to restore the

young man to life and to cast out the demon; after that they were at liberty to obey or not obey.*

The work of prevenient grace is, however, not done at this stage, nor do we consider a man regenerate or converted at this stage. Nicodemus was evidently not regenerate, when he came to Christ by night, whilst we cannot question that his natural incapacity to receive had been removed. We include, therefore, in the operations of prevenient grace the operations of the Law, prior to man's actual repentance. John the Baptist's work represented chiefly the work of prevenient grace. He was Christ's forerunner and herald *preparing* the way for him by the preaching of the Law and of repentance. This is not *calling* in the proper sense of the term. It is called a "general" call awakening only in general an undefined longing for help. Hence the question of the people, the publicans and the soldiers addressed to John: "What shall we do?" Among the numerous illustrations of the operations of prevenient grace, we would especially refer to Acts 16: 26ff, Providence and conscience preparing for the call of the Gospel. The hiring of the laborers into the vineyard by the householder furnishes another example. Perhaps we might also refer by way of analogy to Hez. 37: 7-10, verses 7 and 8, illustrating the preparatory work through the Law, verses 9 and 10, the converting grace through the Gospel.

2. When prevenient grace has thus prepared the way, it ends and converting and saving grace begins in the "special" call through the Gospel which we have to consider now as the next and specific work of the Holy Spirit, as his work more in particular *in* man.

The *Spirit's call through the Gospel* is the earnest and serious invitation addressed to the sinner who hears it, to come to Christ as he is, and to accept freely the benefits of his Redemption, the Spirit endeavoring to move the sinner to such acceptance by the power inherent in the Gospel.

*This is not intended to convey the idea of anything more than simply a moral liberty—they were not now able, of themselves, spiritually to obey. Such power had still to be given them in any further process that might follow.

- a. The call, though extended instrumentally through men, is in reality the call of the Holy Spirit. 2 Thess. 2: 14; John 15: 26, 27; 16: 13; Acts 1: 8; 2: 4; 4: 8-12; A. C. Art. V.; Cat. Min. II. Art 3.
- b. It offers free and abundant grace, merited by Christ's all sufficient sacrifice. Matt. 22: 4-10; Luke 14: 21-23; Is. 55: 1ff; Rom. 5: 20; John 1: 16.
- c. The invitation is earnestly and seriously extended by preaching to all men. Mark 16: 15; Matt. 23: 37; Luke 14: 17; 19: 41, 42; 2 Pet. 3: 9; F. C. 654: 29, 34.
- d. The call is always efficacious, that is, it comes to the sinner with a convincing and persuasive power (which he feels) to induce him to accept the invitation. John 16: 8; Luke 14: 16-28; Rom. 1: 16; 1 Thes. 1: 5; Heb. 4: 12; 2 Tim. 3: 15; F. C. 593: 22; Apol. 215: 11.
- e. It can be resisted, and if resisted, man alone is responsible for such resistance and its consequences. Luke 14: 7-20, 24; Acts 24: 25; 26: 28; 7: 51; 13: 46; Matt. 23: 37; Rom. 2: 5; F. C. 656: 41, 42; 663: 78.

The acceptance of the call, which is its own effect, is an evidence that new spiritual life has been generated in the soul by which man is enabled to come to Christ and believe in him. When he accepts and apprehends him as his Saviour, through the power of the Spirit, he is truly born again.

- a. The generation of spiritual life is an instantaneous act of the Spirit in the sinner who has been rendered passive and receptive. We cannot specify the moment, when this generation takes place.
- b. The Holy Spirit does not act in a compulsory manner in converting grace; but in offering the blessed benefits of the glorious Redemption, he endeavors to persuade the sinner to yield to its influences. Luke 14: 17; John 16: 8; 2 Cor. 5: 19, 20; Gen. 6: 3; F. C. 564: 60; 566: 73.

- c. When thus yielding, the Spirit endows the intellect and will of man with spiritual powers to come to Christ and believe in him. Phil. 2: 13; John 1: 12, 13; 9: 35-38; Acts 2: 41; 8: 35-37; F. C. 561: 48; 564: 60.
- d. The new birth and saving faith always go together and are coincident. The time and process preceding the begetting of new life in the adult (illumination) may be longer or shorter. John 4: 39: 42; Acts 2: 41; 9: 1ff; 19: 10, 18.
- e. When the adult is truly born again, his new life manifests itself in his conduct. Luke 19: 8; Acts 2: 42-47; 9: 20ff; 19: 18ff.
- f. As it is possible for the regenerate to fall from grace and lose his faith, regeneration is amissible and spiritual life is then departed. It is recoverable, through the grace of God, by returning in penitence and faith.

When the new birth has taken place, the Holy Spirit continues his work in the regenerate by preserving him in the faith and by sanctifying him in heart and life.

- a. He makes him daily feel his spiritual shortcomings through the Law. Daily repentance. Rom. 7: 22-24; F. C. 509: 3, 4; 559: 34.
- b. He increases in him the knowledge of divine things. Further illumination. John 8: 12; 16: 13; Eph. 1: 17, 18.
- c. He imparts to him new potencies which enable and prompt him to turn away from sin and to strive after that which is good. Sanctification. Inherent righteousness. John 17: 17; Acts 1: 8; Eph. 4: 22-24; Tit. 3: 5; Gal. 5: 22; Rom. 8: 13, 14, 26; F. C. 559: 37; 560: 42; Matt. 7: 17, 18; 12: 35; Cat. Min. 371: 12.
- d. Sanctification in this life remains imperfect and is perfected only after this earthly life of the believer is ended. Restoration of the divine image and heavenly happiness. 1 John 1: 8; Matt. 6:

12; 2 Cor. 7: 1; Phil. 1: 6; 1 John 3: 2, 3; Rev. 3: 5; Matt. 13: 43; Cat. Maj. 446: 57.

- e. In all this the believer co-operates with the Holy Spirit with the powers bestowed on him in regeneration and sanctification. The believer's activity in prayer and practical life. Good works. 2 Cor. 6: 1; 1 Cor. 3: 9; Phil. 2: 12b; Col. 1: 10; Gal. 6: 1; Matt. 25: 20; F. C. 500: 18; 565: 63 66.

IV. The means by which the Work of the Holy Spirit is to be accomplished.

The Holy Spirit does not in his distinctive work operate on and in man without certain means, but employs external and visible means by which he produces the effects ascribed to him in the preceding statements. These means are called the means of grace and are the divine Word, written and spoken, and the Holy Sacraments.

1. The Word.

- a. The Holy Spirit does not in his distinctive work work without means. Rom. 10: 14; Sm. Art. 8: 3. Against the Mystics. Quakers.

- b. The Word of God is, properly speaking, the only means of grace, as the Sacraments cannot be without the Word, but the Word can be without them. Rom. 10: 17; 2 Tim. 3: 15; John 17: 17.

Prayer is not a means of grace. True prayer is, indeed, an effect of the Spirit; but as a means of grace is a means by which God moves toward man, and prayer is a movement of man toward God, it cannot be a means of grace.

Even in the Word a distinction must be made, as it consists of Law and Gospel. The Law cannot be called a means of converting and saving grace, but only of preparatory grace, because it does not communicate saving grace, nor has it the power to save. Rom. 7: 8-10; 2 Cor. 3: 7-9; Apol. 283: 14.

The Gospel is, strictly speaking, the only means of saving grace. In and through it the Holy Spirit is given. Gal. 3: 2, 5, 14; F. C. 597: 11. The Gospel is the living and incorruptible seed of which we are born again. 1 Pet. 1: 3, 23; 1 Cor. 4: 15; Rom. 1: 16; 1 Cor. 15: 1-2; Acts 10: 44; F. C. 593: 22.

c. The efficacy of the Word is not "exerted solely by the moral force of the truth it presents"; it "does not act only by moral suasion"; but by the direct and supernatural power of the Spirit working in and through it. John 16: 8; Heb. 4: 12. There are other truths in the sphere of the natural which carry with them a convincing power to the intellect, but this is natural, while the operations of the Holy Spirit through the means of grace are supernatural and they reach and renew the heart. Acts 2: 37; 5: 33.

2. The Sacraments are also means of grace, inasmuch as they are the living Word embodied and communicated to man in, with and under some visible elements and are therefore also efficacious.

- a. Baptism in the Name of the Triune God and the Holy Supper do not belong to the dispensation of the Law, but to that of the Gospel, as implied in the nature and definition of a sacrament. The one is administered at the beginning of the operation of saving grace, the other during the development of the new life.
- b. The means of grace produce salutary effects only, when not resisted. 1 Cor. 1: 18, 23, 24; 2 Cor. 2: 16.
- c. As the Holy Spirit operates and is given only through these means, and as the ultimate end of his operations is our eternal salvation, we ought to make faithful and constant use of them.

F. P. MAYSER.

Lancaster, November 28, 1902.

ARTICLE VIII.

A REPLY TO WILLIAM OF ALBANY.

Bishop Doane, of Albany, is a great man in the Protestant Episcopal Church. He was born in Boston. He has received the degrees of LL. D. from Union College and from Cambridge, England; and the degree of D. D. from Columbia, Hobart and Trinity, Connecticut, and Oxford, England. He has been a priest since March 6, 1856, and is the author of several volumes, particularly one called "Mosaics, or the Harmony of the Collects," and another on the "Epistles and Gospels of the Church Year."

Dr. Doane is not simply a bishop, but he is the son of a bishop. On December 3, 1868, he was elected first bishop of the new diocese of Albany and was consecrated on February 2, 1869. He has organized the Cathedral of All Saints in Albany, has established the Sisterhood of the Holy Child Jesus, for works of mercy and education in the Church: and founded St. Agnes' school for girls, and the Child's Hospital, in Albany, with affiliated houses for the care and training of children in Saratoga and East Line.

Moreover, Dr. Doane is a thinker. He takes particular pride in passing any topic of investigation under the dry light of his reason, and in divesting it of every vestige of sentiment. Having been found in especial favor at the University of Pennsylvania, two years ago, he has received from it the honorary degree of LL. D., and came on to deliver, we believe, the Master's oration at the University commencement, which we had the pleasure of hearing.

Undoubtedly Bishop William is a great churchman, both socially, financially and—we trust—religiously, in the higher circles at Albany, and his utterances carry with them a weight in that city, where several centuries ago Kocherthal and Berken-

meyer visited the little Lutheran Church, as bishops of an immense diocese, but were unable to leave a cathedral as the result of their labors. However, the Lutheran Church in Albany has managed at least to live, during these centuries, without a cathedral, and has recently put itself in evidence to the great astonishment of Bishop William and the Albany Protestant Episcopal Church.

It appears that Bishop Doane on Wednesday, November 14th, told his diocese that he had no great fondness for the name "Protestant Episcopal," that, in fact, he did not call himself "a Protestant." (From what we know of him, we believe that with a little careful training, he would make an excellent Roman Catholic.) He was satisfied with the name, which the great bulk of the Protestant world was bestowing upon his people, viz., the name "Churchmen." But William, with all his sweet reasonableness, had evidently not read the recent utterances of Prof. Goldwin Smith on the proper place of the Anglican Church in Christendom; nor had he read the Preface to the Conservative Reformation by a former Vice Provost of the University of Pennsylvania. Nor did he know that in Albany there is a Book of Common Prayer being used, which is a better exponent of the worship of the Church than the ordinary Anglican Book of Common Prayer, and which is actually called the "*Church Book*," and should be recommended and used by all "*Churchmen*." Still less did he seem to know that this "*Church Book*" in its Preface states that "It can lay claim, as no other Order of Service now in use can, to be the completest embodiment of the Common Service of the pure Christian Church of all ages, and may be tendered to all Christians who use a fixed Order, as the Service of the future as it has been of the past." Finally, Bishop William did not know that there was in the shadows of his own diocese a young "priest," a member of the universal priesthood, ordained to the holy office, who would enlighten him as to the true nature of the Church.

Such was the case, however, on Friday, November 14th. The Albany Evening Journal appeared with the following letter to the editor, which we take pleasure in reproducing in full:

To the Editor of the Evening Journal:

The remarkable address delivered by Bishop Doane at the opening of the annual convention of his diocese, and published in Wednesday's edition of *The Evening Journal*, calls for a protest and a correction. Referring to the proposition to change the name of the denomination to which he belongs the bishop wisely refused to countenance the elimination of the words "Protestant Episcopal," yet confesses that he has "no particular fondness for the phraseology of our corporate name," and says he would not choose it were he asked to choose a name for his church to-day. And then he gives expression to the following astounding proposition: "I do not call myself either a Protestant or an Episcopalian; nor do we need to, any of us. Ninety-nine times out of a hundred, our own designation is accredited to us when we are spoken of simply as churchmen. Nobody else is. Other folks call themselves Congregationalists, Methodists, Baptists, etc., and speak of us as Churchmen."

Since the bishop here assumes to interpret the thoughts and the speech of "other folks"—i. e., all who are not members of his own denomination—it seems necessary that the "other folks" should be heard, and as one of these, a member of the Church which effected the Reformation and is the Mother of Protestantism, I beg leave totally to differ with Bishop Doane's assertion of what the "other folks" think and say either about themselves or about the Protestant Episcopal Church, and to enter a vigorous protest against the claim so calmly set up that there are no "churchmen"—i. e., no real members of the true Church outside the fold of the denomination to which the bishop happens to belong.

"The church is the congregation of saints and true believers" and exists "wherever the Gospel is rightly taught and the sacraments are rightly administered." (Augsburg Confession, Art. VIII.) In so far, then, as the Episcopal Church rightly teaches the Gospel and rightly administers the sacraments, no one will deny it the name church nor its members the name churchmen. But the selfsame application belongs of right to everybody of believers which complies with the above-

named cardinal conditions, and it is an intolerable assumption for any body of believers whose organization and polity differs from that of other bodies of believers to lay exclusive claims to this common name. A true Lutheran, a true Presbyterian, a true Methodist, is every whit as much a churchman as Bishop Doane or any High-, Low- or Broad-Church Episcopalian. The hope of denominational union on the basis proposed by Bishop Doane is and will remain an idle and foolish dream.

Bishop Doane is kind enough to admit that the other Protestant Churches hold with the Church of England and the Church of Rome "the old creeds." But he makes a glaring—and one cannot but believe, an unpardonable—misstatement when he says that outside of the Protestant church to which he belongs none recite these creeds and none perhaps realize them. The Evangelical Lutheran Church, the largest Protestant body in Christendom, and the third in number of members in America, not only holds the three ecumenical creeds, but publishes them in its church book and recites one of them at least once every Sunday in one of its public services. The writer knows of more than one instance where Episcopalians who for the first time attended a Lutheran service, expressed the greatest astonishment at this fact and exclaimed: "Why, these people use our creed!" But the creed is no more exclusively the creed of the Church of England than it is exclusively the creed of the Church of Rome. It is the creed of the Church—i. e., the confession of all who truly believe.

Again, the bishop takes up the question of a Church liturgy and says: "I have hoped for years that the proposal made as long ago as in the convention in Chicago, would one day be adopted, namely, simply to omit the name from the title page of the Prayer Book, where it is needless and narrowing. 'The Book of Common Prayer and Administration of the Sacraments and Other rites and Ceremonies of the Church' is quite enough, and carries with it the suggestion that it is the book of common prayer for all English-speaking people in America." This is truly an astounding proposition. Can it be possible that the bishop has never seen the English "Church Book" of the Evangelical Lutheran Church? Is it to be be-

lieved that, theologian and scholar that he is, he is totally ignorant of the influence of the beautiful and perfect liturgy there given on the framing of the liturgy of his own church? Has he never read the testimony of the greatest scholars of his own church on this matter? If not, we respectfully ask him to get "Proctor's History of the Book of Common Prayer," where on page 41 he will read the following:

"Of all the foreigners who were engaged in the work of reformation, Melanchthon had the greatest influence both in the general reformation of the English church, and in the composition of the English book of common prayer, where it differed from the mediæval service books. . . . Melanchthon was repeatedly invited into England, and it seems probable that his opinion, supported by his character and learning, had great influence on Cranmer's mind. The first book was largely indebted to Luther, who had composed a form of service in 1533, for the use of Brandenburg and Nuremberg. This book contained directions for the public service and administration of the sacraments, with forms of prayer and a litany, it presents many striking affinities with the amended English litany of 1544. The exhortations in the common service and portions of the baptismal service are mainly due to this book, through which the influence of Luther may be traced in our prayer book."

Similar testimony is given by Archbishop Lawrence, Bishop Bull, Bishop Whittingham and others. An impartial and strictly historical resume of the whole question is given by Prof. H. E. Jacobs, D. D., LL. D., in his "The Lutheran Movement in England."

We Lutherans rejoice in the fact that a great sister church makes common use with us of the priceless treasures of a pure Protestant service. We had this service before the Church of England had it. We have it in its purer, simpler and more historic form. We have it in English for our English-speaking people. We have not the slightest idea of surrendering our matchless Church Book for the Book of Common Prayer of the Church of England; we do not suggest that it become

the book of common prayer for all English-speaking people in America, because while fully recognizing the great value of these beautiful and ancient forms of worship, we do not believe that their use is absolutely indispensable to the Church for "God is Spirit, and they that worship Him must worship Him in spirit and in truth," and the Holy Catholic Church of Jesus Christ, of whatever human denomination, is found everywhere where the word of God is preached in its purity and the holy sacraments are rightly administered.

H. DOUGLAS SPAETH.

Parsonage of the Evangelical Lutheran Church of the Redeemer, 148 Western avenue, Albany, November 13, 1902.

ARTICLE IX.

GREGORY'S TEXTKRITIK DES NEUEN TESTAMENTES.

TEXTKRITIK DES NEUEN TESTAMENTES. Von Caspar Rene Gregory. Zweiter Band. Die Übersetzungen—Die Schriftsteller—Geschichte Der Kritik. Leipzig: J. C. Hinrichs' sche Buchhandlung. 1902. Price, 12 marks.

We have with eagerness awaited this second volume of Dr. Gregory's great work on the Textual Criticism of the New Testament. It is a worthy successor of the magnificent introductory volume which appeared in 1900. At once one sees here again the same thorough and clear mastery of detail, the same remarkable command of style and diction, the same openness, cautiousness and fairness of judgment which characterized the first volume,—and which, by the way, in the case of the masters of Textual Criticism, is in marked contrast with the hasty conclusions of the masters of the Higher Criticism. Who can explain why there is such a sanity and balance, such a willingness to allow for probabilities, such an unwillingness to conclude where the evidence itself is inconclusive, on the part of our greatest Textual critics; whereas our Higher Critics rush with a leap and a bound into many of their most important judgments?

In the first volume of his work Dr. Gregory introduced the whole subject with a treatise on the nature, the place and the history of Textual Criticism, including an essay on Palaeography, and a survey of the four sources from which the Textual Criticism of the New Testament draws its material. The first two of these sources, namely, the Greek New Testament manuscripts, and the Greek Liturgical Books were considered in full detail in the opening volume. The present volume is devoted to the Oriental and the Western Translations of the Texts and to the Quotations of the texts found in the writings of the Church Fathers.

After thus completing his consideration of the sources, Dr. Gregory in this volume also proceeds to gather in results, in a synthetic treatise on Criticism. Aa part of this treatise, viz., the History of Criticism, forms the close of the present volume.

The book opens with an illuminative discussion on the question as to how there came to be translations of the Holy Scriptures or of the New Testament, since the sacred books of other religions are never translated. Dr. Gregory states that he knows of no reason that would render it impossible that the Syrian and Latin translations of the New Testament might have arisen already during the second century, the Egyptian during the second century or the third century, the Gothic during the fourth century, the Ethiopian during the fourth and fifth century, and the Armenian translation in the beginning of the fifth century. After pointing out the complicated conditions that obtained and must be held in mind in an examination of any ancient translation, the author warns strongly against the attempt to put the oriental translations to immediate critical use. He says, "It is sometimes thought that the newer, the younger New Testament critics possess a mastery of the oriental languages. Such is not the case. Single individuals have "presentiments" on one or a few of these languages, and it is good and useful that they have such presentiments. But it is not possible to fathom a subject and its literature (which is necessary before one can form a judgment with safety, for example, on idioms in the application of expressions, on the many varied shades in sense of sentence structures), in the turn of a hand by the use of a grammar, a dictionary, and a text of the translation in question. He who thinks such to be the case, is lacking in that philological familiarity which is positively necessary to a textual critic. He little knows what mysteries words conceal. Only cultured natives, or only learned men who have grown great in the absorption and appropriation of a literature are able to determine the linguistic niceties and the linguistic possibilities in these cases."

Dr. Gregory then proceeds to pay attention to the character and age of the various translations; the character and ca-

pability of the language, the methods of those who translated into the new Text, and to divers elaborations of the original translation.

Turning first of all to the Syrian Translations, Dr Gregory thinks it not impossible that there was such a translation in existence already in the second century, but he carefully avoids committing himself to any of the theories which have been advanced, particularly to those which profess to determine the relative age of the Old-Syrian translation and the Peschitto. The fact is, he says, that little is to be gained by textual criticism through such controversies. He inclines to the view that the Old-Syrian translation is the earlier. This is the one that was first discovered in the fourth decade of the ninth century by Wm. Cureton, and which later was completed by the addition of some leaves from the Berlin Library, and still later on by the celebrated expeditions of Mrs. Lewis and Mrs. Gibson to the cloister on Mt. Sinai where Tischendorf found the Sinaiticus.

Dr. Gregory's elucidation of the nature and history of the Peschitto is exceedingly interesting and occasionally almost borders on the romantic. At the same time his usual broadness of vision and his caution in coming to conclusions are everywhere evident. He holds to the theory that the first Syrian translation is of the second century and soon came to be called Peschitto, or common Vulgate version; but that this old form became too rude for later progressive ages. According to Westcott and Hort the Greek text was elaborated after the middle of the third century or in the beginning of the fourth century by Lucian, who died in 312, and then, in Edessa, or Nisibis, or in Antioch, a Syrian translation was made in accordance with the pattern of the newly elaborated Greek text. The printing of the Peschitto translation in the middle of the sixteenth century in Vienna through the mutual coöperation of a priest of Mesopotamia, Moses Marden, and the imperial chancellor, John Widmanstadt, is described, and subsequent publications from other manuscripts, in Heidelberg, in Antwerp, in Anhalt, in Leyden, in Paris, in Hamburg, again in Leyden in 1708, in Leipsic in 1813, in Baroxbourne in 1815,

by the British and Foreign Society in 1816, in Paris in 1824, by the American Bible Society in 1846, 1874, 1878, and 1886 by Isaac Hall, in John Hopkin's University 1886, in Mausala in 1888 by the Archbishop of Damascus, and the Archbishop of Amada, are described. In addition he delineates the peculiarities of the Jerusalem translation and the Philoxenian-Heracleian translation, with the various and intricate layers of addition and revision by later hands.

In the catalogue of Syrian manuscripts, we find two Old Syrian translations, number one in London and Berlin, number two in the cloister on Sinai. Of the Peschitto, we find one hundred and twenty-two manuscripts scattered through America, England, Austria, Holland, France, Germany, Switzerland, Italy, Sweden and Russia. These manuscripts are of the four gospels only. Of the Acts of the apostles and the general epistles we find fifty-eight additional manuscripts, together with sixty-seven manuscripts of the Pauline letters, and passages in the Lectionaries. Of the Palestinian translation we find ten manuscripts, one in the Vatican, two in the city of London, one in Petersburg, three in the cloister on Mt. Sinai, four in the Bodleian at Oxford and two at Cambridge. Of the Philoxenian-Heracleian translation we find twenty-nine of the four gospels, and of the Acts, general epistles, and Pauline letters. There are also eleven manuscripts of the Apocalypse.

Leaving the Syrian and coming to the Egyptian translations, it is well known that the Coptic translation was extant about the middle of the third century. But in consideration of the Jewish and Christian development in Egypt in the first three centuries, Dr. Gregory believes it to be credible that Egyptian translations arose before the close of the second century. Of the three translations in the three dialects of the Egyptian, Alexandrian, Theban, and that of Fayum, Dr. Gregory says of the first, that it contains a number of Greek expressions, that the language does not distinguish between the use of the participle and the finite verb, that it has no passive and that it contains other grammatical peculiarities. Lightfoot preferred this translation to the Old Syrian and the old Latin. It contains the whole New Testament, beginning with the Gospels and the

Acts. Fell appears to have been the first to have taken notice of the readings of the Coptic text. They came from Thomas Marshall, and passed down to Mill, Wilkins, Tattam, LaCroze and Woida. The Gospels of this translation were published in Leipsic, 1846, by M. G. Schwartz. The society for the promotion of Christian Knowledge published an edition edited by Tattam for the patriarch of Egypt in 1847. Lagarde published the Acts and the Epistles in 1852. A very curious circumstance is that the volumes of Lagarde unjustly received such a scathing review from the Egyptologist Brugsch, as not only discouraged Lagarde himself, and brought his career to an end, but dealt such a blow to Coptic New Testament studies that the department has not yet to-day recovered from the same. It is a bad thing for great men to be tyrannically inclined toward those beneath them, particularly when the great men themselves happen to be entirely in the wrong.

Of the Thebean Translations nothing seems to have been known in West Europe until the eighteenth century. Greek words are freely borrowed. The translation is extremely terse. For the purpose of textual criticism Lightfoot preferred this translation to the Alexandrian. It contains the whole New Testament. The order is practically the same as the other translations. Tuki, bishop of Arsinoe, published many passages from this translation of the Old and New Testament in 1778, without our knowledge of the sources from which he drew them. Between 1785 and 1790, various New Testament passages from this translation were brought to light in a number of manuscripts. Recent scholars in Coptic are Charles Ceugny, Urbain Bouriant, E. Amelineau, Gaston, Maspero, Rossi, and Oscar von Lemm.

The discovery of the Fayum manuscripts have shown the sources of the Fayum Translation of the New Testament. We have fragments of Matthew, John, I. Corinthians, Ephesians, Philippians, I. Thessalonians and Hebrews. It is not yet possible to distinguish between the Fayum dialect and middle Egyptian. The general authorities for the Coptic version of the New Testament are George Horner, Oxford, 1898, and H. Hyvernât, Paris, 1896, 1897. The Coptic manuscripts are

largely to be found at Oxford, London, Paris, the Vatican, and at Cairo. Many of those at Cairo are in the hands of the patriarch. There are sixty-eight manuscripts alone of the four gospels of the first translation.

The Ethiopian translation, according to A. Dillmann, was made from the Greek text between the fourth and sixth century for the Axumitic Church in Abyssinia. Dillmann believed that this translation followed the Greek in the closest manner, and that renewers of the text used the Coptic and the Arabic translations. But one can readily see that the translator was a rather poor master of Greek. Much argument has been expended on the subject as to whether this Ethiopian translation was written in the fourth century or not. The leader of the restoration of the first edition of the Ethiopian translation was a monk from Mt. Lebanon named Tesfa-Zion, and a born Ethiopian. He journeyed to Rome with two other monks and brought Ethiopian New Testament manuscripts thither. They called scholars to their aid in Italy and the book appeared in two volumes in 1548 and 1549 in Rome. The manuscripts were good, but those who edited them did not understand Ethiopian and there are many mistakes in the volume. The Epistles of James, Jude and John in Arabic and Ethiopian, with Latin translations, were issued in Leyden in 1654. It was the Roman edition that Walton used in his Polyglot. In 1749 Bode issued a very exact Latin translation. In 1826 the British and Foreign Bible Society, making use of the learning of Platt, issued the gospels and in 1830 the remaining writings of the New Testament. Platt compared all the manuscripts within his reach, but they were not very good ones. As, moreover, this Bible Society forbids preface annotations in its critical apparatus, the work did not suffice for critical research. The early Roman edition is the only one that can be used, but it must be compared with the original manuscripts. Gildemeister performed detail work in connection with Tischendorf's New Testament of 1849, but a critical edition of the Ethiopian New Testament is still to be desired. *The manuscripts on English soil are nearly all in London, a few in Oxford. There are several in Vienna, a large number*

in Paris; a few in Berlin, Dresden, Leipzig, Munich and other German cities. The balance are in Rome, with a few in St. Petersburg.

The Armenian translation dates from the fifth century. Prior to that time the Armenians had made use of the Syrian Bible. There is some detail information concerning the Armenian translation, and its comparison with the Syrian translation is interesting. Armenian manuscripts became very rare in the seventeenth century. In 1662 the Armenian Synod decided to send a clergyman to the West to have the Bible printed. In Amsterdam he published the first edition of the Armenian Bible in 1666. In 1789 an Armenian New Testament was published in Venice, and in 1805 the whole Bible appeared there. This edition shows that Bible criticism stood in high honor among the Armenians. A number of editions have followed this one, and by 1882 the ninth edition of the New Testament had been issued which is said to offer the best readings. The Mechitarists in Vienna possess a catalogue of all the Armenian manuscripts so far as known, both those in Europe and those in the East. Turks have destroyed a number of Armenian manuscripts in recent years, burying them at times before the eyes of the Armenian priesthood. Boston possesses a single Armenian parchment. England has seventeen, Austria two, Denmark one, France five, Germany over twenty, Italy sixteen.

Of the Georgian translation little is known. It was probably from Greek sources and of the sixth century. There are seventeen manuscripts of it extant, of which three are in Rome and the balance in Jerusalem.

The first known Persian translation does not date earlier than the fourteenth century. The number of Persian manuscripts catalogued runs to twenty-eight, distributed in England, Austria, Holland, France, Italy, with one each in Russia and Turkey.

We know nothing of Arabian translation before the time of Mohammed. But we have manuscripts from the time shortly after Mohammed. They can be dated no earlier than 850 A. D. The Arabian Gospels which one finds printed to-

day offer one and the same text, in the main. It is taken directly from a Greek text. There is another translation also taken from the Greek in a certain Vatican manuscript, and still another was made from the Syrian text by Abulfarga Abdalla Ben Altib. There was also a translation of the Gospels taken from the Syrian Peschitto. The first printed edition of the Arabian gospels appeared in Rome in 1590. Other editions appeared in 1619 and 1774. The Paris Polyglot appeared in 1745 with the Arabian text of the gospels taken from this Roman edition. The English Polyglot took the Paris text and the edition of 1811 took the polyglot text. An edition of wide circulation was the octave edition of the London Bible Society in 1815. There are one hundred and seventy-three Arabian manuscripts extant.

Turning from the Eastern to the Western translations, Dr. Gregory thinks that it is hardly worth while to speak of the Gothic translation, of which we have only fragments. The Slavian, Saxon, Frankish, German and Bohemian are all of very subordinate importance. It is only the Latin translations, of which we have a great number, to which attention need be turned. The old Latin translation did not come from Rome, or from Gaul, but from the north of Africa where there were a great many congregations in the middle of the second century, which, though they could speak some Greek yet nevertheless in their most intimate and daily conversation used the Latin. By and by it became necessary to translate the lections from the Greek scriptures into the Latin for the people in the churches. The theory of a single old Latin African translation in these days, made gradually and not upon order of a bishop, satisfies all the requirements. It was this old translation that the translator of Irenaeus, that Tertullian, Cyprian, Lactantius, Hilary, Ambrose, Jerome and others were used. This African translation retains the Greek words and the order of the words and the connection of the words as it was in the Greek. This causes it to be of advantage for textual criticism. Dr. Gregory goes into the painful and varied growth of this text, adverting to the Gallic, British and Italian recensions. He admits that matters are not yet suffi-

ciently certain to come to conclusions. It is impossible to issue an edition of the old Latin text. The manuscripts are too different from each other. Many of them have omissions or are only fragments, and the origin of the translations, as well as their history, are quite uncertain. All that can be done is to give exact reproductions of the original manuscripts. Dr. Gregory gives particulars in describing these. They are found in Versailles, in Chur, in St. Gall, in Verona, in Cambridge, Vienna, Dublin, Brescia, St. Petersburg, Paris, Rome, Turin, Breslau, Munich, Florence, Oxford, Wernigerode, and Stockholm.

The remainder of this volume will be described in a subsequent article.

THEODORE E. SCHMAUK.

Lebanon, Pennsylvania, December, 1902.

ARTICLE X.

THE HARMONY OF THE PERICOPES.

One of the most noteworthy characteristics of Lutheran worship, as contrasted with the forms of the churches around us, even those which have a more or less liturgical order, is the inner connection and successive arrangement of the steps of the way in which our worshippers are led through the familiar and gradual "progression of holy thought through which all inner life is carried on." (Loehe.) As this progression and connection is most clearly and fully carried out in the Communion or Morning Service of the Church, this will be the subject of the references to our liturgy in the following paper.

This characteristic harmony is of course intentional and prearranged. The Introit for each Sunday is understood to present in the first of its three parts (Antiphon, Psalm and Gloria Patri,) "The leading thought of the particular day." The Collect also is intended as an "introductory prayer" to "express the fact of the day or the fundamental thought of the season, and connect it with a supplication for appropriate grace." Loehe even says (quoted in *Allgemeines Gebet-buch*, p. 257), that "in the Collect the changing thought of the festival or Sunday penetrates the general need of the soul more thoroughly than in the Introit." Then comes the reading of the appointed lessons, in which first appears in its fullness the thought of the worship of that particular day. All this leads up to the Sermon in which are expounded the Scripture lessons, or, usually, the Gospel, with a view to emphasize and apply to the need and edification of the congregation that especial message which the day brings and which, in connection with the whole circle of the Church year, is adapted to impress a complete knowledge and apprehension of the whole

sum of religious truth upon the hearts and minds of the attentive and regular hearers.

The beauty, impressiveness and value of this ideal do not need to be enlarged upon here. There are, indeed, imperfections in its realization. The Introit seems, in not a few cases, to present in a very general way any point of contact with the lections, which, nevertheless, "is the regulative principle of the whole service, all other parts of the service (being) arranged in accordance with it." Loehe's reference to the Collects evidently had in view a different system of them from our own, which in a great many cases seem to offer a very indefinite appropriateness to the pericopes. Where the Collects in the Common Service differ from those set for the same days in the Book of Common Prayer, for instance, it is often noticeable that the latter selections are in closer agreement than the former, with the Scripture lessons. The difficulties connected with the selections of certain of the Gospel lessons are also well known and recognized among us.

Yet, with all this, we appreciate at its full worth the underlying conception of the harmonious connection of the pericopes for the Church year as a whole and of the inner harmony of each service taken by itself. We emphasize this inner connection. We teach our people to look for it. We base upon it, perhaps, the strongest of our arguments for an Order of Service, instead of a disorderly succession of separated acts of worship. And, in truth, there is an immeasurable advantage in the possession of this very ideal of worship and in its generally recognizable realization.

Starting from this conception of the Morning Service it must often have occurred to the mind of each of us, that there should be some appreciable point of contact between the two lessons for each day. And yet, here is the point of all others, where the principle seems most to fail in its application. Why was this rather than some other Epistle chosen to go with this particular Gospel? The fact that the Epistle lessons are intended to form a series, presenting the Christian obligations, a summary of the law, viewed from its didactic or normative use upon the hearers, does not contravene the possi-

bility of such an appropriate assignment of specific passages of this Christian law to certain days, as will set them in harmonious opposition with the gospels allotted to those same days. Yet upon this point our works on Pericopes, so far as known to the writer, preserve silence; and the leading or central thought for each day, in such books or lectures of our theologians as endeavor to explain it, is set forth with reference not to the lections in their entirety, but solely from the contents of the Gospel.

In the homiletical treatment of the Pericopes also, we have many series of sermons upon the Gospels, many upon the Epistles, but so far as the knowledge of several competent scholars, who have been questioned, goes, no single series in which each sermon is based upon the study of the Gospel and Epistle in their connection.

And yet the fact may be illustrated from the great Festivals, that this thought of the unity of the service in its entirety is not fanciful, nor merely a theoretical assumption. For the Christmas festival, for example, the Introit tells of the Child who is born, the Son who is given and whose "name shall be called, Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace," the Collect beseeches Almighty God, that "the new birth of His only-begotten Son in the flesh may set us free who are held in the old bondage under the yoke of sin"; and the Epistle tells, in its New Testament selection of "the Grace of God that hath appeared to all men teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and the godly in this present world, looking for that blessed hope and glorious appearing of the great God and our Saviour, Jesus Christ"; while the Old Testament lection repeats the prophecy already quoted in part in the Introit; and the Gospel tells the simple, sweet, old yet ever new story of the birth of the Babe at Bethlehem. Here is a perfectly consistent and harmonious realization, running not only through Introit, Collect and Gospel, but including also the Epistle, of the ideal that underlies the whole structure of our Morning Liturgy.

It does not need that space should be occupied with the

detailed demonstration of the same harmonious completeness in the Introit, Collect and Lections for each of the other great festivals. The interest of a reference to it lies in the fact, that thus is established the position that a fitting of Epistle to Gospel as well as a connection of Introit and Collect to the lection is contemplated in our scheme.

The practical question then arises, Is it not a reasonable and desirable thing to make use of this harmony of the Pericopes which we may fairly assume to exist, for homiletical purposes? In other words can not a series of sermons covering the entire cycle of the Church year be prepared and preached with profit both to the hearers and to the preacher, the theme of each sermon being derived, not from the Gospel alone, or the Epistle alone, but from the two united in some common point of contact, in the presentation of which their harmony will appear, and will give emphasis to the true central thought of the day?

There are some-pre-eminent advantages to be derived from such a treatment of the Pericopes. It will prove very instructive to the preacher in the preparation of his sermon. He will find many a new point of view as he seeks for the unifying thought of the Gospel and Epistle which he is studying. Many a side-light which he had not seen before will flash upon this and that verse of the one passage from a careful comparison of the other. It will develop his analytical and synthetical faculties of mind, for he will often find it necessary to search with some care for the connecting link (which he may occasionally be driven to fear is a missing link!), but he will find the search profitable, and as he pursues this method of study he will find it becoming easier. He will, necessarily, be constantly strengthening the very useful and desirable habit of looking for the *central* thought of a passage viewed in its whole connection, instead of dwelling upon a verse torn apart from all the surroundings with which it is interwoven; a habit which will prove a valuable safe-guard against the misinterpretation of isolated verses, and will add immensely to the force and freshness of his preaching in general. He will find, in pursuing this plan, every advantage which is con-

connected with the method of preaching on whole paragraphs instead of short texts. He will experience, too, a great intellectual pleasure in the discernment of a unity before wholly or in part unrecognized; and he will undoubtedly feel himself amply repaid for whatever of harder work or closer investigation has been demanded by the necessities of this sort of homiletical study.

There will be a practical benefit to the hearer. The more intelligent members of the congregation will be struck with the interest of a new conception of the lessons in their comparative teaching. They will realize that they are receiving answers to the question, which, without giving expression to it, they had often asked, "What is the place and the force of *this* Epistle on *this* Sunday?" To the whole congregation the impression of a unifying principle in the service will be more emphatically presented. This will be a great and practical gain. And to them also will thus be brought a stronger and clearer conception, available for all their Bible-reading and study, of the advantage to be derived from a habitual endeavor to seize upon the central idea of a passage, and to grasp the thought of the paragraph or chapter, from the standpoint of this central idea.

To all this, objections and difficulties may be offered. Some of them may have been already, incidentally, answered. The most serious, is undoubtedly that which, assuming that the Epistles have been assigned disconnectedly to the days for which they are appointed to be read, would argue, that therefore, such an attempt as has been outlined must be impossible of attainment, or must, if attained, result in an artificial and constrained connection. To this, the answer (which may or may not be regarded as adequate) is, first, that, as already indicated, several of the Sundays in the Church year do show this complete accord in every changeable part of the service, thus giving ground for the inference that it is to be expected; and a more careful study may find it even in pericopes, that do not at first sight seem to show any point of unity. And, second, that even in passages which may not have been *selected* with a view to *similarity* of contents, it is quite possible that one may find, by

comparison and contrast, some common theme that will permit the treatment of them in combination ; and that this treatment need not be artificial or strained, even granting that it was not in the minds of those who appointed the lessons.

But, granting, after all, that such lections may be found as will present great obstacles to any natural and simple way of combining them, is it not reasonable to hold that such a treatment as will present them in some sort of an actual connection, even if from the standpoint of strict homiletical art, the construction be not entirely defensible, may be more than justified by the practical advantages already alluded to?

It may be added that the attempt to carry out the idea advocated in this paper has been beneficial and interesting, and has not lacked intelligent appreciation on the part of the congregation.

C. ARMAND MILLER.

New York City.

ARTICLE XI.

ESSENTIALS IN LUTHERAN SERMONIZING.

The place which the Confessions of our Evangelical Lutheran Church assign to the sermon in public worship is very evident from the following declaration of the Apology: "Because by the grace of God there is Christian and wholesome teaching in our churches for comfort in all trials, therefore the people gladly frequent good preaching. For there is nothing which does more to attach the people to the Church than the good sermon. But our adversaries preach their people out of the churches, because they do not teach the necessary articles of Christian doctrine, but relate legends of saints and other fables." (Art. of the Mass No. 51.)

The Lutheran Church counts the sermon the primary and most essential part of the worship, and the truth expressed in the words quoted has been amply confirmed by the experience of the Church in the centuries which have elapsed since the days of the Reformation. Ritualism and sensationalism, with all the paraphernalia of showy oratory and multiplex attractions, have been the fruitful causes of empty pews. The good sermon, in which Moses and Jesus Christ are made to speak from the pulpit, will ever attract the lovers of the truth unto salvation.

It is owing to the very nature of her origin that the mother church of the Reformation does and must make the sermon the most prominent feature of her worship. The Reformation was brought about by the return to the Word of God. It was not man's wisdom and ingenuity, it was the preaching of the Word of God which liberated the consciences of men from the thralldom in which antichrist held them. However the times may change, whatever the condition of the world may be, so long as the Evangelical Lutheran Church remains true to her original principles, she must ever count

the preaching of the everlasting Gospel the chief thing in all her worship and work. She was created by the preaching of God's Word and by that same Word she must continue to live. A few remarks on the essentials of Lutheran sermonizing will not be out of season in this age when good preaching, in the sense of the Apology, is become a rather rare article in Christendom at large.

This subject brings to mind the maxim laid down by Luther: "*Oratio, Meditatio, Tentatio faciunt theologum.*" All three are necessary to make a man a good preacher. While prayer is not a part of the sermon it is indispensable to the preacher himself. Worldly knowledge may be gathered by the diligent use of the mental faculties, and a merely formal knowledge of the Scriptural doctrine may be obtained in the same way, but the true and living knowledge of the things of the Spirit of God is His gift, and God wants to be asked for His gifts. A clergyman who never prays may be a grand orator, but he will not be a good Gospel preacher. A good Lutheran sermon is not a composition of high-sounding words and poetical phrases, it must proclaim "the mystery, which from the beginning of the world hath been hid in God." Eph. 3: 9. Because this mystery is hid from the wise and prudent and is revealed unto babes, Matt. 11: 25, therefore a Lutheran pastor must be humble enough to acknowledge with St. Paul: "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." 2 Cor. 3: 5. Because he is not to preach himself, but Christ Jesus the Lord, 2 Cor. 4: 5, therefore it is so essentially necessary that he rely not on his own learning and skill, but pray fervently before beginning the preparation of a sermon, and again when about to deliver it. The sermons which are most effective in building the kingdom of Christ will always be those that are asked of God in instant prayer.

While asking God to grant him the right thoughts and the proper words the preacher must nevertheless not expect to be inspired. A Lutheran sermon is to be a "studied" sermon. The Anabaptists, as some of their fanatical descendants yet do, claimed inspiration for their preachers, and therefore they

taught that preachers must not "study" their sermons. In support of this extravagant opinion they appeal to Matt. 10: 18, 19, where Christ says: "Ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." The passage shows on its very face that the Lord did not refer to the "hour" when entering the pulpit to preach, but to the hour, when His confessors would be brought before judges for trial. To Timothy Paul writes: "Give attendance to reading, to exhortation, to doctrine. Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all. 1 Tim. 4: 13-15. There are exceptional cases, when a pastor has absolutely no time for preparation, which sometimes happens on funeral occasions, but the pastor who is neglectful in studying his sermons is delinquent in the most essential duty of his whole office. Whether the sermon is written in full and memorized, or whether only a skeleton is written to be elaborated or mentally, or whichever method is pursued, it is always to be a carefully studied sermon. Indeed, each sermon should be the pastor's best effort, as he is in duty bound to serve his people to the best of his ability.

The paramount reason why a careful preparation of each sermon is so essentially necessary to every pastor, is, because every sermon which is Lutheran in spirit and in truth dare contain nothing which is not in full harmony with the Word of God. The fundamental principle of the Lutheran Church is laid down in the words: "We have this rule that the Word of God makes articles of faith, and no one else, not even an angel." Smalcald Art., Part II., No. 15. Every Lutheran pastor who has subscribed the Confessions in an unqualified manner has bound himself to this rule, and thereby he has pledged himself to preach nothing but the truth of God's Word. This he is bound to do, even though the vocation of the congregation which he serves do not expressly make it his duty. On purity of doctrine Luther wrote the following precious words:

"A preacher must not pray for the forgiveness of sins when he has preached, if he is a true preacher; but must boldly say with Jeremiah 17: 16: 'Thou knowest: that which came out of my lips was right before thee.' Yea, he must cheerfully declare with St. Paul, all the apostles and prophets: The Lord hath said it. And again: I was an apostle and prophet of Jesus Christ in this sermon. Here it is not necessary, yea, not good, to ask forgiveness of sin as though the doctrine had been wrong. It is God's Word and not mine, and this God neither shall nor can forgive me, but must confirm, praise and crown it saying: Thou hast taught right; for I have spoken by thee and the Word is mine. The man who can not boast of his sermons in this wise should let preaching alone; for he surely lies and blasphemes God." Walch's ed., Vol. XVII., p. 1685.

To be able to speak after this manner when coming from the pulpit a preacher must have prepared his sermon with the utmost diligence and care. And certainly it should be a distinguishing mark of the Lutheran Church, a mark known to all men who have any acquaintance with her, that her preachers adhere strictly to the Word of God in all their teachings. Purity of doctrine is the most essential requisite of a Lutheran sermon. Measured by the adage:

God's Word and Luther's doctrine pure,
Shall to eternity endure,

a sermon is only in so far Lutheran as it contains the pure truth of God's Word, and if at any point a sermon begins to deviate from the Scriptures it becomes unlutheran.

For purity of doctrine the right distinction between law and Gospel is indispensably necessary. On this the Formula of Concord, Art. V., No. 1, says: "As the distinction between the Law and the Gospel is a peculiarly bright light, which serves rightly to divide the Word of God, and properly to explain and understand the writings of the holy prophets and apostles: it must be preserved with the utmost diligence, that these two doctrines may not be blended together or the Gospel be made a law, whereby the merit of Christ is obscured and troubled consciences are robbed of their comfort, which they

otherwise have in the Holy Gospel when it is preached in its purity."

In these words of our Confessions a most important rule for Lutheran sermonizing is laid down. The preacher who does not know the distinction between law and Gospel will himself not understand the Scriptures and he will muddle these two so sharply contrasting doctrines so that his hearers can never come to a right understanding of the true and straight way to heaven. But the preacher who has learned rightly to divide the Word of truth will, for this very reason, preach the body of the Christian doctrine right, and indeed, this "peculiarly bright light" will be a safe guide to him in all teachings of the Scriptures. Particularly will the sharp distinction between law and Gospel, between the righteousness of works and the righteousness of faith, enable the preacher to lay the doctrine of justification by grace through faith before the people in a clear and simple form, and the shibboleth of Lutheranism: "We conclude, that a man is justified by faith without the deeds of the law," Rom. 3: 28, will be heard throughout his sermons. This very distinction will cause him to preach the law and to preach it in all its sharpness, but the tune to which he will be most given is the Word of grace. Though the thunders of Sinai must often be heard from a Lutheran pulpit, yet the voice of Zion must predominate in it; for we are not called ministers of the law, but ministers of the Gospel.

This giving prominence to the doctrine of justification must, however, not cause the preacher to be silent about the other doctrines of the Scriptures. This, too, is a feature of genuine Lutheran sermonizing that it embraces the *whole* counsel of God. Sectarianism has its peculiar hobbies. Almost any text will lead the Baptist preacher to immersion, and the Latitudinarian to (un)charitable unionism. The Lutheran preacher must walk in the path hewn out by Paul in Acts 20, where he says to the elders of Ephesus: "I take you to record this day, that I am pure from the blood of all. For I have not shunned to declare unto you all the counsel of God." As a matter of course, the chief articles of doctrine must be made

most prominent, but no doctrine of the Scripture is to be overlooked always and altogether. In this respect the Gospels and Epistles of the Church year are a thankworthy help. They are so picked as to offer occasion in the course of a year to preach on almost every doctrine of the Scriptures, and it is always wise to be guided by them. Of course a Lutheran pastor is not limited to these texts. If he has served the same congregation for a number of years he will find it advisable, though not exclusively yet largely, to preach on other texts. But even then the Gospels and Epistles can be made to serve as a schedule for the choice of free texts, so as to comprise all the articles of the Christian doctrine. In all cases Lutheran sermonizing must observe the rule laid down in Deut. 4: 2: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it."

VIRGINIUS.

October, 1902.

ARTICLE XII.

THE AMERICAN JOURNAL OF THEOLOGY ON THE HAAS-M'GIFFERT CONTROVERSY.

The liberal forces of American Theological scholarship have shown themselves loath to deal fairly in acknowledging that one of their own scholars has been completely worsted by conservative hands. Although, for instance, the exposure of the loose methods of Professor McGiffert by Dr. Haas was sent to the liberal theological journals in America and in Europe, the larger number of them simply ignored the facts which Dr. Haas presented. The very school which professes such impartiality and such desire to get down to exact facts, and expresses sadness that it is obliged to tear Scripture and the Fathers to pieces in order to reach facts, is the body that seems unwilling to give fair hearing to that which is not in accord with their own view, and to shield one of the most noted promulgators of their own view, when he is plainly caught in error of the worst kind.

The Theologisches Literaturblatt of Dr. Harnack simply laughed at the standing of a man who would dare to attack the great Professor McGiffert and lauded the latter to the skies. Yet it was compelled, to save its reputation, to question whether perhaps after all McGiffert had not been a little lax in his cholarship.

The New York Independent, (May 15th), says of McGiffert that "he has presented an exceedingly strong case and that his evidence must be considered and his arguments answered before it can be stated again that the Creed was simply a summary of faith with no special doctrinal significance. The book consists of a lecture of fascinating interest and critical notes which seek to establish the positions taken in the lecture. The section on the historical interpretation of the Creed is on the

the same high level as the author's treatment of the work of Paul in his 'Apostolic Age.' Dr. McGiffert is scholarly, thorough in research and keen in historical insight." Thus the full answer given to McGiffert's faulty and unscholarly argument by Dr. Haas is ignored by the Independent. Not so, however, with "The American Journal of Theology."

In the October issue of this liberal American journal, there is a notice which takes cognizance of the Haas-McGiffert controversy. While in form it is a eulogy of the careful scholarship of Dr. McGiffert, in substance it is a complete acknowledgment that both Dr. McGiffert's positions and his scholarship in the matter under question, have broken down completely. Our readers should bear in mind that while Dr. Haas is only given eight or nine lines notice, yet the substance of the material used by the critic in discussing McGiffert is that furnished by Haas, *and not by McGiffert*. We do not see what, except bias, impels all our liberal critics to handle McGiffert so tenderly and with such sober, conservative caution. Certainly he does not handle the Apostle Paul, nor the Creed, in such lovely and gentle fashion. Nor do we see why Dr. Haas should be "persecuted" by liberal theology for having exercised "the right of free inquiry and criticism." We subjoin the review taken from the American Journal of Theology:

"THE APOSTLES' CREED: Its Origin, Its Purpose, and Its Historical Interpretation. A Lecture, with Critical Notes. By Arthur Cushman McGiffert. New York: Scribner, 1901. Pp vi+206. \$1.25, net.

"MCGIFFERT ON THE APOSTLES' CREED. A paper read before the Lutheran Society for New Testament Study, New York. By John A. W. Haas. Philadelphia: Lutheran Church Review, 1902. Pp 18.

"Dr. McGiffert's work is always marked by careful, exact scholarship; and it is needless to say that these qualities distinguish every page of this book, which is not a popular homiletical treatise, but a historical study. The lecture is only a statement of main conclusions, the reasons for which are given in the critical notes occupying fully five-sixths of the whole treatise. Dr. McGiffert's conclusions are, in the main, as follows: The current Apostles' Creed is an enlargement of the old Roman Symbol, used in the Roman and adjacent churches in the fourth century. This symbol was originally written in

Greek, at Rome, about 150-75 A. D. Not known to Justin Martyr, it was well known to Irenaeus and Tertullian. It originated in the desire to specially emphasize points of the common Christian faith, which were called in question by heretics, particularly Marcion. Its general outline was determined by the baptismal formula, which had then been long in use. The original text of the Roman Symbol was somewhat briefer than the text current in the fourth century, since the temptation was always present to add expressions in view of current theological conflicts. Dr. McGiffert has thus entered into a controversy in which such men as Caspari, Kattenbusch, Harnack, Zahn, Swete and Sanday have participated. On several important points he is bold enough to disagree with them all. As against Caspari, Zahn and Sanday, Dr. McGiffert considers Rome the place where the old Roman Symbol was written. In this he is at one with Kattenbusch and Harnack. But altogether his own is his view that the Symbol was directed specifically against Marcion's views, and that it was unknown to Justin Martyr. This, in fact, is the author's main contention, and on this point he has expressed himself most fully and emphatically. We have sought to weigh his arguments carefully, and are compelled to say that we remain unconvinced. Each one of Dr. McGiffert's three questions (p. 173), viz.: (1) Why are so many essential elements of the church's faith at the time omitted? (2) Why are all the most offensive of Marcion's views opposed in the Symbol? and, (3) Why was the church compelled to use a Symbol c. 150-75 when it had not needed one before? may be answered satisfactorily without necessitating the acceptance of his view. In particular, the contention that up to about 150-75 A. D. the churches had no baptismal confession does not appear to rest on satisfactory evidence. It is the *argumentum e silentio* that is mainly depended upon, as in the author's appeal to the Didaché. Altogether, the evidence is of too uncertain value and too limited in quantity to justify Dr. McGiffert's most positive, unconditional statements.

"Mr. Haas's paper is a severe and somewhat impatient criticism of Dr. McGiffert's main position. It is of value, not-

withstanding its animosity, as pointing out the weakness of the evidence for the hypothesis that the creed was framed in opposition to Marcion's teachings, and as noting that the existence of numerous creedal formulæ in the East about and before 150 A. D. is of far greater significance than Dr. McGiffert allows. The author, as he himself admits, depends largely on the work of Kunze, Glaubensregel, Heilige, Schrift und Taubekenntniss.

Edward E. Nourse.

Berlin, Conn.

To show that we are not alone in our judgment on the merits and fairness of liberalism in this controversy, we append in full another notice of McGiffert's book, which appeared in the October issue of the conservative Presbyterian and Reformed Review. It reads as follows:

"THE APOSTLES' CREED - Its Origin, . . . By Arthur Cushman McGiffert. New York: Charles Scribner's Sons, 1902.

"Hypercritical and subjective beyond all reason, though full of learning and unfailingly interesting, Mr. John A. W. Haas has published in the Lutheran Church Review a telling criticism of it, showing its one-sidedness in the choice of authorities to rely on."

EDITORIALS.

DISCOVERY OF FALCKNER'S ORDINATION CERTIFICATE.

Dr. Julius F. Sachse, who has been spending the summer in searching archæological investigations at Amsterdam and at Halle, has succeeded in making a remarkable discovery. It is nothing less than the long sought for certificate of ordination of Justus Falckner. Falckner's certificate is of such extraordinary importance because his ordination was the first regular orthodox ordination of any clergymen that took place in America. It took place, it will be remembered, in 1703, just two centuries ago. The certificate was supposed to have been among the papers in the possession of St. Matthew's Church, New York, but although there was a note on an envelope stating that such a paper was in the archives, the paper itself could never be produced.

Another extraordinary fact that renders this certificate of great importance is that Justus Falckner was the first *missionary* ordained for work in America, and in the oldest Lutheran congregation on the continent. He himself was a German. He was called to the Dutch Church in New York, and was ordained in accordance with the Swedish Lutheran Liturgy in Philadelphia.

In Amsterdam, Dr. Sachse found not only an official copy of this ordination, but also three Latin letters, written by the Swedish pastors in Pennsylvania detailing the circumstances which led to Falckner's assuming the sacred office. On examining the copy found at Amsterdam, Dr. Sachse learned that Falckner's certificate contained a form in standing use in the Swedish Church at that day. Writing to the Archbishop of Upsala, the latter succeeded in finding for Dr. Sachse a

printed copy of the form which exactly corresponds in language used, to the form referred to in Falckner's certificate, and from which the whole of the relations subscribed to by Falckner can now be definitely traced.

In addition, Dr. Sachse, in going through the unclassified matter of the church in the archives at Amsterdam discovered two very important letters written by Justus Falckner, and one by Pastor Berkenmeyer, the two former giving an account of the infant congregation at New York, and the one of Berkenmeyer describing the condition of the congregation at New York, and also giving a full account of the Van Dieren matter. In view of the approaching bicentennial of Falckner's ordination the text of these papers will appear in a future number of the Review; as well as in the chapter devoted to Falckner in the forthcoming History of the Lutheran Church in Pennsylvania, by the editor in chief of this Review.

A COURSE OF LECTURES ON BIBLICAL CRITICISM IN THE PHILADELPHIA SEMINARY.

We are very much pleased to be able to announce that a course of lectures on Biblical Criticism will be delivered in the Philadelphia Theological Seminary by Dr. J. A. W. Haas, of New York, beginning early in January. This course will be a thorough consideration of the principles and problems of the whole subject from a conservative point of view, and will we trust become the beginning of an effort to take a scholarly and scientific position on the side with which the Lutheran Church must necessarily be identified. The importance of directing the best scholarship of our church into these channels cannot be overestimated. The first lecture of Dr. Haas will be delivered on the 12th of January at 4 p. m. on "Some Fundamental Questions," in which he will treat of the nature of criticism, its divisions and tendencies, its place in theological science, its necessity, and its history. He will also discuss its presuppositions, first the objective ones, viz.: Christianity and Comparative Religions, Revelation and Inspiration; and then

the subjective ones, viz.: the Critic, his Equipment and his Personal Faith. Finally Dr. Haas will treat the relation of Criticism to the Church and its confessions and institutions.

The second lecture will be delivered on the 26th of January at 4 p. m. In this lecture Dr. Haas will consider the "Textual Problems." In a review of the history of the criticism of both the Old and New Testament, he will present the critical problems of the day, pointing out particularly the extent of conjectural criticism in the Old Testament, and emphasizing the value of the Old Testament text, showing at the same time how certain schools of criticism deal with it in an exceedingly arbitrary manner.

The third lecture will be delivered on the 9th of February at 4 p. m. on "The Literary and Historical Aspects of Criticism." Taking up the literary side, Dr. Haas will turn his attention first of all to the linguistic arguments, viz.: (a) word lists and their value; (b) grammatical differences. From here he will pass to questions of style and literary form. Turning then to the historical side, he will deal first of all with the "Sources" discovered both by literary and historical induction, the latter being the stronger. He will point out the fact that these Sources are a fad of the Biblical scholarship of the present day, and will attempt to give a view of the marvelous extent to which the theory of Sources is worked. He will consider in how far these sources are justified by external testimony, and are tenable in theory. The question of the doublets will also be taken up and discussed in this lecture, and, further, the problems of external testimony in its relation to inner indications. Attention will be given to the question of the canon in relation to external testimony, and finally to the question as to whether history constructed through the process of criticism is true to the religious center.

This brief outline of the course of lectures is subject to change, but it serves to show that an attempt will be made to interpret the critical tendencies of present day Biblical scholarship, on a sound basis, in an open and fair field, and with a comprehensive and scholarly grasp of the whole situation. We hope that it may mark an epoch in the attitude of the Evangelical Church toward this mighty problem.

THE FIFTH YEAR OF THE LUTHERAN LITURGICAL ASSOCIATION.

We are glad to announce that the Lutheran Liturgical Association has resumed activity, in this its fifth year; and has met in Pittsburg on the 15th of December and listened to two excellent papers. All papers are published by the Association, and persons who enclose 50 cents to the secretary, Rev. R. Morris Smith, Baden, Pa., will receive copies of papers published during the current year. Thus far, about thirty papers have appeared, some doctrinal e. g. The Fundamental Principles of Christian Worship, The Sacrificial Idea in Christian Worship, Liturgy and Doctrine. Other papers contribute to our knowledge of the extent and relations of liturgical science, e. g. The Church and the Liturgy, The Significance of Liturgical Reform, Means of Liturgical Reform, The Place of Liturgy in the Church's Thought, Life and Art. Still others are historical, e. g. Liturgical Development in the Period of the Reformation, Luther's Liturgical Writings, The Liturgical Influence of the Lesser Reformers, The Liturgical Deterioration of the 17th and 18th centuries, The Administration of the Lord's Supper in different ages of the Church, The Liturgical History of Baptism, The Liturgical History of Confirmation, The Liturgy of the Icelandic Church, Early American Lutheran Liturgies, A General Survey of the Book of Common Prayer. Still others are a commentary on our liturgical service and practice, e. g. The Ecclesiastical Calendar, The Pericopes, The Common Service and other Liturgies, The Source of the Morning Service, The Church Prayer. Then, finally, there are some practical articles such as The Value of Liturgical Study for Organists, and Liturgical Education of the Church's Youth. Still other articles are to be found in the second volume of the Association which it out of print.

THE LUTHERAN SOCIETY FOR NEW TESTAMENT STUDY IN NEW YORK.

This organization of a number of Lutheran pastors has for its object the study of the Greek New Testament. It desires to enter into a fuller understanding of the rich truth of the New Testament for its direct, practical and personal value. In addition it would promote New Testament research according to sound method, and examine some of the critical questions to show the scientific and religious tenability of the conservative and orthodox point of view over against the assumptions and claims of a mistaken criticism.

Lutheran pastors in and near New York can become active members. Those who live at a distance can become associate members by an annual fee of 50 cents. This will entitle them to whatever publications the Society may issue and to the privilege of corresponding and receiving directions in their study. The wish of the New York Society is that pastors in other centres might organize for similar study.

This year the Book of Acts is taken up. The first paper upon it will be on the question of the Textual Criticism of Acts by Prof. Zockler, of Greifswald, Germany. Another paper may be issued. All papers will be of high grade and show original research. There can be no promise of a definite number of papers, or of a certain time of publication. It is expected, however, that at least two papers will be published each year.

Those who desire to engage in such study will be furnished with a list of books and a plan of study.

This plan of study can be purchased by anyone for 5 cents. Please address all communications to the secretary,

REV. STEPHEN PAULSON,
New Rochelle, N. Y.

AN EDITORIAL SURVEY OF THE YEAR 1902.

THE most wonderful fact of all the year in the development of our national history is the manner in which impersonal centres of power have receded into the background, and single, great personalities have assumed commanding positions in the eyes of the people. A few years ago our advanced civilization bowed down to the rule of an impersonal system. It was the great corporation, it was the impersonal syndicate, it was the board of directors, it was the majesty of the law, it was the logic of a corporate and hidden board, which appeared to be the final power, and which gave an unalterable verdict in every case to be decided. But in every department of life, in financial circles, in politics and government, in society and circles of teaching, and even in religion, this former slavery to the impersonal has been bluntly broken through, by the power of aggressive single great personalities, whose single and individual will is that which has grasped an ultimate control of things. The great railways are no longer "unable" to change their policy and course of management and even their fundamental constitutions, if the one mind on whom they are dependent desires such change to be made. It can be done in a single day, if the one controlling mind thinks it necessary. The great governments of the world are no longer impeded, checked, hindered in the swift pursuit of any course of action by the clods of system that have been cast about them. Large industries no longer explain that their line of policy is rigid and unalterable because the corporation in control of them must proceed in accordance with certain permanent principles. The man is no longer sunk out of sight in favor of the system. People are now looking to their favorite great

men to do great things. These great men are rising above the laws of their environment.

The three most conspicuous illustrations of this rise of great personalities to sensational importance are President Roosevelt, the German Emperor, and a personality which has always been much in evidence in this way—the Pope.

During the last year President Roosevelt has made himself felt as the most powerful single personal force in this country. He has demanded, in the face of the strong men of his own party, that Cuba be given an opportunity to flourish. He has, through his Attorney General Knox brought the Beef Trust to bay, and is attempting single-handed to block the pathway of unlawful trusts. The power of deciding one of the greatest questions of modern times, viz., the practicability and lawfulness of building the Isthmian Canal has been with unanimity placed in his hands by Congress. He has taken the daring step of sending an American commission to the Pope. He has settled the Samson-Schley controversy. And, above all, he has brought to a conclusion one of the greatest and most bitter labor strikes on record. Meantime, he has found opportunity to hunt bears in the wilds of the South, to vault fences in the enthusiastic inspection of athletic contests, to become the victim of a coaching and trolley collision in New England, to have an operation performed on his person, to make tours and speeches in the East, West and South, and, above all, to go to Church on Sundays, and to preach sermons to the American people of their duties as good citizens.

President Roosevelt is nothing if he is not a preacher. His religion, it is true, is of a very practical and moral character. It is not of such an evangelical type, as, for instance, was found in the spirit of Mr. McKinley. Yet, it is by no means unnecessarily adverse to the Gospel. It is not a simple morality. Whatever may be its defects, under the influence of the scholarship of the age, it nevertheless roots itself deeply and strenuously in the Bible and in the spiritual background on which the state as a state is dependent. Roosevelt is a preacher of his own faith, instant in season and out of season. Whether it be on the stump, or in articles, in newspapers, or

in a message to Congress, or in hearings that he gives to individuals and commissions, or at public functions, such for instance as we could not approve of in connection with the Masonic Order in Philadelphia, Roosevelt is a modern John the Baptist—a little weak on one note, it is true, viz., on the necessity of repentance. He hews his words to the line of duty. He chops big chips out of the rotten trunks. His style is full of terseness and power. He lifts political and practical problems back into the moral and religious realm. The great majority of our people believe in his entire sincerity. He is the kind of great man, who is likely to be more a successful reformer than a fanatical extremist, and who by the power of his personality and position has a better chance, than almost anyone else, of lifting our young men out of the morasses of corruption into which a cosmopolitan, cynical and easy-going agnostic culture in metropolitan life is likely to draw them. He is a strong antidote both in word and in example against the growing immorality of our American life. During this last year he has written as follows on the Bible: "Almost every man who has, by his life work, added to the sum of human achievements of which the race is proud, of which our people are proud, almost every such man has based his life work largely upon the teachings of the Bible. Sometimes it has been done consciously, more often unconsciously, and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

"You may look through the Bible, from cover to cover, and nowhere will you find a line that can be constructed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected of you, and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother who can not do the harm that the other does, because it is not in him to do it.

"If we read the Bible aright we read a book which teaches us to go forth and do the work of the Lord; to do the work of

the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward, by the man, who, in the fullest sense of the word, is a true Christian—like Great Heart, Bunyan's hero."

Lehre und Wehre says that the "President has forgotten the main matter in his praise of the Bible." This is true. It continues, "If the Bible did not offer us more than that which he mentions, we could, indeed, spare the same." This is not true. It continues, "The Bible is indispensable, because it alone tells the poor sinner how he can gain the forgiveness of his sins." This is true. It continues, "To praise the Bible and to deny this, is essentially, to slander the Bible." But Roosevelt does not "deny this." He is talking as a preacher for the state, and not as a minister of the Gospel of Christ. The insinuation here made is not a just one. Roosevelt, whatever his personal faith, is not speaking as a minister of the Gospel, nor even as a private Christian. Missouri, above all others, should not confound the separation of Church and State.

OF the German Emperor, with his wonderful brilliancy, versatility, thoroughness, and stubborn determination, it is quite impossible for us to speak. One of the most extraordinary of the diplomatic novelties during the year has been his marked attestation of friendliness toward the United States, in particular as the latter is personalized in the President of the Republic. That these two great men have much in common in their character has been universally remarked; and that Roosevelt, already as a youthful enthusiast and student reformer had strong admiration for German scholarship and thoroughness, while William holds equally great admiration for American pluck and power of adaptation, is well known. William is nothing, if not sensational, in his imperial methods, and the novelties exhibited during last year's friendship with America have been quite extraordinary. Whether we are

viewing the German Emperor in the secret mobilization of the army which lies so near his heart, and whose inner springs he does not exhibit to the American generals, or at the head of the open charge of cavalry in the summer manœuvres; or whether he is sending Prince Henry to the United States in token of his friendship for us, and requesting the daughter of the President to christen his yacht, or offering a statue of despotic old Fritz to the American government to grace one of the thoroughfares in Washington; or whether he is paying a flying visit to his relative, the King of England and astonishing his hostile English cousins not merely by the accuracy of his marksmanship, but by the thoroughness of his attainments in every possible line of knowledge under the sun; or whether he is lauding favorite theological professors in his universities; or telling his people that they must become more religious, or suggesting a union of Protestantism in his realm which creates vastly less commotion than did a similar and unsuccessful attempt at union by his predecessor in the early part of the nineteenth century; his views are always in evidence and his personality is ever commanding. The Emperor, indeed, like the President, after being a soldier, is first of all and foremost a preacher. It is true, that the burden of his sermon is not quite that of the President. The President preaches duty, while the Emperor preaches patriotism. It is true also that the application, in the case of the Emperor's exhortations, is far more personal, special, thorough, and applicable to the affair in hand. But both rely largely upon the medium of public, persuasive reasoning and exhortation.

The third great and commanding figure on the page of the history of the current year has been the aged and venerable Pope, who not only still lives, but though physically feeble as he sits in the garden of the Vatican in his white robe and with his white hair, able to celebrate his silver jubilee this year, also retains his power in dealing with the difficult current questions that have arisen for his decision. The Pope was crowned in the Sistine Chapel in March, 1878. Then he was so frail in health that it was supposed that he would scarcely live a year. In this thin emaciated body only his eyes seemed

alive. He is now ninety-two years old. The twenty-fifth year of his jubilee has been solemnized with pomp in the Vatican. The Pope in his own person appears as a very benevolent and harmless old man, inclined to meditation, calmness and measured words. He is an accomplished scholar, and a whole book of his Latin poetry—odes, quatrains and other verses on sacred subjects—written in his youth and later years, has been translated into English this year by Dr. Henry, of Overbrook. The Pope was greatly perturbed by the clouds of war arising during the recent difficulty between the United States and Spain, and, strange for a Pope to say, expressed the desire to be permitted to retire from the conflicts of this mundane sphere and go to heaven in peace.

However, this is by no means to say that the Pope has lost his interest in earthly affairs. He is, in fact, an accomplished diplomat, having been papal nuncio at Brussels during the earlier years of his life. France has been treating him and his church very badly this last year, and in France and in Spain he has been having his hands full in attempting to prevent the bishops and the priests from identifying themselves with any political party or parties. He is said to have recently profoundly modified his policy with reference to the Anglo-Saxon races. This change of policy dates from Spain's defeat by the United States, when it became apparent that the Church would be threatened with decay if she persisted in her sole dependency on the Latin peoples. Thereupon the Vatican suspended its famous campaign against Americanism. The Pope has consequently been taking the greatest recent interest in the development of American destinies. He has established the apostolic delegation at Washington, and since the Taft incident at Rome he contemplates the possibility and cherishes the desire of a United States legation at the Holy See. It has, indeed, been stated that no men will receive Episcopal advancement in the United States who are not ready to coöperate with the plan of the Vatican's political leaders to have the United States open formal diplomatic negotiations with the Pope. He has apparently admitted that the hope of the Roman Church in the future is in the new world. And

the suggestion has gone abroad in the press that it would be a capital idea to remove the Vatican itself from Rome to the city of New York. A Canadian priest has even drawn the plans for a magnificent new St. Peter's cathedral to be built for the Pope when he takes up his abode in New York, which plans, it is said, have been on exhibition on Broadway, in order to test the sentiment of the American public. Yet it must not be supposed that the Pope has committed himself to the Americanism of Archbishop Ireland. Ireland has not been made a Cardinal though his influence was strong enough to prevent the Cardinalate from going to Corrigan.

That the Vatican even now considers it more safe to lean toward the Latin races, and is not entirely free from suspicion of the modern ways and ideas of the liberal American Catholics is shown by the fact that Latin prelates are still invariably appointed to higher American positions. The first papal delegate to Washington was Satolli; the second is Martinelli. The apostolic delegate to Cuba and the Philippines was Archbishop Chapelle; and his successor is Archbishop Sbarette.

Lehre und Wehre is amused at the order given, early last summer, by Washington, to Governor Taft: "You will acquaint the Pope with the fundamental principles of our government concerning a strict separation of Church and State, and further advises him of the fact that any change of these fundamental principles is entirely out of the question." Says *Lehre und Wehre*: "The Pope is not only acquainted with our 'fundamental principles' of a 'strict separation of Church and State,' but he has rejected these principles as ungodly and heretical in his encyclical *Immortale Dei* of November 1st, 1885. He calls those responsible for the separation of Church and State 'lovers of the most shameless liberty.'" So it is no wonder that he cannot bring himself to believe in Americanism now, even though he finds it prudent to profess great friendship and admiration for the American people.

Not only in the United States, but in Canada, the Pope in pursuance of his conciliatory policy toward the English has instituted an apostolic delegation. And he appointed a special

commission for the coronation of Edward the Seventh. The Vatican has in fact generally been severe with the weak and conciliatory with the powerful. The Pope has not been entirely happy in his own home. The Methodists have been buzzing round about his ears, much as fleas hover round about a fat and lazy household pet. He feels himself very much insulted that the Methodists should have been brazen enough to plant their missions in the portals of the Eternal City. He draws indignant attention to the unchristian character of the means which they use to gain proselytes, since, it seems, that they deal out bread, butter and blankets to induce poor Italian Catholics to "get religion." But the venerable Father should not allow his peace to depart from him on this account. This is a case where both Jesuit and Methodist can shake hands heartily on the axiom, "The end justifies the means."

During the year the Pope has issued interesting encyclicals on the Social Question, on Free Masonry, on Holy Scripture and on Anglican orders. He also published a long encyclical letter referring chiefly to Wars and Armaments.

TURNING now for a little while to American politics and policies, we find that this country has gotten down to a practical consideration of a commercial dream of decades. What the Suez Canal has done for the old world, a similar channel across the Western Continent would do for the new world. But the conditions are vastly more difficult, and DeLesseps, the engineer of the Suez Canal, was swept down to death in the face of this impracticable project. Since then, the Walker Commission has spent a million dollars in making a final survey of the Nicaragua route. The American people took hold of the matter in earnest during the Spanish war. The object lesson given by Captain Clark's long voyage in the Oregon did more than any one thing in crystalizing the sentiment of the country into a demand.

The matter came to a focus last December. The report of the Walker Commission seemed to have decided the mat-

ter in favor of Nicaragua. On the 5th of the month the text of the new Hay-Pauncefote isthmian canal treaty between the United States and Great Britain was made public. On the 9th of December United States Minister Merry and Dr. Sanchez, Nicaraguan Minister of Foreign Affairs, signed a treaty by which Nicaragua agrees to lease perpetually to the United States a section of territory six miles wide along the route of proposed canal. This action stirred up the French owners of the rival route very suddenly. On December 21, President Hutin, of the Panama Canal Company, resigned, and the board of directors was empowered by the stockholders to sell the company's properties to the United States on the basis of the Isthmian Canal Commission's estimate. The company lost no time in making an offer to sell its property and franchises to the United States government for \$40,000,000. On January 4th, this offer was submitted to President Roosevelt. On January 18th, the Isthmian Canal Commission made its report to President Roosevelt on the Panama Canal Company's offer to sell its holdings to the United States for \$40,000,000. Meantime the earthquakes in Central America came in very conveniently to shake confidence in the stability of the Nicaragua route. On June 12th, Mr. Hoar in the Senate offered an amendment to the Nicaragua Canal bill in the form of a substitute, providing for the selection of a route by the President, and appropriating \$10,000,000 to begin the work. On June 19th, the Senate, by a vote of 42 to 34, adopted the Spooner substitute for the Hepburn isthmian canal bill, providing for a ship canal by the Panama route. Finally Congress exhibited extraordinary confidence in President Roosevelt, committing to him the investigation as to whether the Panama canal route could be purchased without involving this country in any legal complications, and leaving the choice of a route to the ultimate decision of the President. The President, committing the investigation to Secretary Hay, had the satisfaction of learning that America could buy the Panama canal route with a clear and uncomplicated legal title. We have dwelt on the progress of this project through a labyrinthine maze at some length, because we be-

lieve it contains a great lesson even for the Church. Schemes and plans of magnitude and difficulty are often decried and laughed down by leaders in the Church as visionary and impracticable, whereas if they would give themselves to the patient and tedious surmounting of the difficulties step by step, the results achieved would be an untold blessing to future generations. All things are possible to him that believeth.

As to a choice between two routes, the annual expense of maintaining the Nicaragua route would be from one to two million dollars greater than the Panama route. The Nicaragua route is from eighty to one hundred miles longer than the Panama route, but for commerce between United States ports it would be from four to five hundred miles nearer our country. The Nicaragua route would probably take two years less to construct. The climate of Nicaragua is a little cooler and healthier, but earthquakes are more frequent. Several short curves in the Nicaragua route would impede navigation.

A NOTHER striking political event of the year was the withdrawal of the United States from Cuba, and the launching of that new republic under its own flag. On the last day of 1901 Senor Tomas Estrada Palma was chosen president of Cuba, having fifty-five electors, as against eight electors for Gen. Maso; the following civil governors are elected: Perez, in the province of Pinar del Rio; Nunez, in Havana; Lecuona, in Matanzas; Gomez, in Santa Clara; Recio, in Puerto Principe, and Echeverria, in Santiago. On May 20th, the republic was formally inaugurated under the presidency of Palma. With all his determination and boldness, President Roosevelt was not able to overcome the power of the Beet Sugar men in Congress and grant an open door to the business activity of the Cuban Republic.

THE year 1902 opened with a terrible disaster in the New York Central tunnel. During the year a number of serious accidents occurred in connection with the construction of the new subway in the same

city. The new bridge became the scene of a spectacular conflagration. The Pennsylvania Railroad Company announced that it would bore a hole underneath Manhattan and both of its adjacent rivers. Contracts were awarded by the city of greater New York for new underground thoroughfares. Soon, we may expect "Underground New York" to be more crowded with human beings than are the surface streets of that bustling city. American railroads during the year have been phenomenally busy, and have earned large sums of money. The handling of these large corporations by single individuals has already been alluded to. There is one man who seems to have been able to gather into his grasp more actual power than President, Emperor or Pope, and both President and Emperor have both found it to be advisable to come into consultation with him. It is said that there are 55,555 miles of steam railway under Mr. Morgan's control with a total outstanding capitalization of over \$3,000,000,000 together with the steel trust with a capitalization of \$390,000,000 and the ocean steamship combination with a capitalization of \$170,000,000. The year has seen the death of another man of immense power in a financial way. John W. Mackey was a poor boy, but through the development of the Comstock lode in the gold mines of California became immensely wealthy. He devoted himself to the inauguration of great schemes, purely for the purpose of making money. His estate is believed to be worth from fifty to one hundred millions. At the time of his death he was president of the Commercial Cable Company, the Postal Telegraph Company and the prospective Pacific Cable Company. He constructed the cable from San Francisco to Manila, now well on its way to completion, covering a distance of eight thousand miles, at a cost of not less than twenty millions of dollars. His whole plan was to girdle the earth. He was a Roman Catholic and a liberal giver to charity. He was not concerned about teaching others the secret of wealth and never thought it his mission to found libraries or universities.

Assistant General Passenger Agent, George W. Boyd, of the Pennsylvania Railroad Company, in his letter accompany-

ing clerical orders issued for the year 1902, states that the orders are tendered to ministers "with an appreciative recognition by our management of the great moral work of the clergy."

The year opened, on the first of January, with the gift of one million dollars by a Frenchman, M. Robert Lebaudy, for the establishment of a French Industrial School in Connection with the University of Chicago. The next day, January 2d, it was announced that King Edward of England had received a gift of one million to be used for the erection of a sanitarium for consumptives. Two days later, on January 4th, a corporation was formed at Washington to hold in trust Mr. Andrew Carnegie's gift of ten million dollars for advance scientific research originally intended to be administered by the government.

It is remarkable that at this time of extraordinary concentration of power, the country should have a President with the requisite determination to keep the use of such power within the use of proper bounds. The springing up of the so-called "Beef Trust," against which the country seemed powerless, and which was causing great inconvenience to multitudes, finally received a check directly from the hand of the President, when on the 24th of last April Attorney General Knox announced his intention to proceed against the combination. Since then both Mr. Roosevelt and Mr. Knox have expressed themselves frequently on this subject. Perhaps the best summary of the evil of trusts is that given by the Attorney General in his Pittsburg speech where he summarized these evils as "overcapitalization, lack of publicity of operation, discrimination in prices to destroy competition, insufficient personal responsibility of officers and directors for corporate management, tendency to monopoly, and lack of appreciation in their management of their relations to the people, for whose benefit they are permitted to exist. Overcapitalization is the chief of these and the source from which the minor ones flow."

The army and the navy last summer played war with each other off the coast of Long Island and New England. Preparations were begun on August 20th and were to be continued until September 6th. From twenty to thirty vessels of

the navy were engaged in sham actions. Both branches of the service made preparations on a very great scale and the methods of effecting and counting results were a matter of exact science. The issue of final victory, however, became an uncertainty. This pretence of engaging in conflict no doubt has its great value. It is a revealer of technical weakness and it cultivates the fighting spirit. It exerts an effect similar to the doctrinal disputations of which many synodical bodies and theological debaters are fond, because of the opportunity to exhibit technical skill. But there is a side to it which we do not altogether like. The love of sham battles, the desire for the spectacular, the devotion of intense energy and preparation to hard work for that which is after all but play, is a growing symptom of a change in our American life. The love of sport among youth and older people and in the technical lines of life, as well as in the press, as a mere matter of excitement, appears to be constantly rooting itself more deeply. The festival spirit of the Latin races is undermining the well-known sober American character for duty and serious effort.

Perhaps the most prominent of all the sensations of the year in the mind of the American public was the great coal strike on the 12th of May. All the coal mines of the anthracite district of Pennsylvania were closed by the order of the united mine workers. On May 22d all the "washeries" in the anthracite coal region of Pennsylvania shut down. By the 2d of June nearly 80 per cent. of the engineers, firemen and pumpmen employed in the anthracite coal regions of Pennsylvania went on strike; the pumps were worked by non-union men, protected by 3000 special policemen. The chain of events, which culminated after months in the calling out of the National Guard in Pennsylvania by Governor Stone and in repeated attempts at securing a settlement, until the matter was taken in hand by the President of the United States, are known to all. The inability of a united public sentiment, or of a united American press, to compel either side to recede from their position, was also painfully evident. And we simply desire to draw the attention of our readers somewhat more closely to the sensational religious feature which was intro-

duced into the controversy by the leader of the coal companies, the President of the Reading Railway.

This gentleman in a remarkable private letter declared that "the rights and interests of the laboring man will be protected and cared for by the Christian men to whom God in his infinite wisdom has given the control of the interests of the country. Pray earnestly," said this President, and "the God omnipotent still reigns." It is a significant fact in connection with this statement of Mr. Baer's, who, by the way, is an elder of the Reformed Church and one of the leading patrons of Franklin and Marshall College, that Mr. Baer, not so long previously, in replying to a clergyman who had begged him to end the strike, had said "this is not a *religious* war, in which we are engaged," intimating that *religion* and *business* were two entirely *separate* spheres. But Mr. Baer's Reformed Calvinism seems to have gotten the better of him in the second letter. The New York Tribune declares that strict construction theologians have before now insisted upon the close relations of Calvinism and coal. "It is something new, however, to find a hard headed financier setting up as a doctrine of the business world a predestination of the coal mines to the all-wise control of President Baer and his fellow presidents of coal companies. Doubtless good Calvinists have accepted the management of coal operators; but few of them reach the point of considering the so-called coal barons as shining examples of God's perfect work in which his loving designs toward the whole human race were made manifest. It will take a load from the consciences of many earnest people to have this authoritative declaration that God, through the kindness of the coal operators, will be able to manage this strike in accordance with the dictates of infinite wisdom."

One thing is very certain, that when a man at the head of a large earthly trust deliberately exploits the doctrine that he is God's chosen agent to carry out God's will in this world, he must also exemplify in full all the teachings of Christian love and charity in his business dealings or be declared lacking on his own premises.

DURING the past year the bountifulness of Providence has again led men to the verge of recklessness in the use of their money; and America has been compared with some of the worst spots in the old world to its own disadvantage. It is said that this last year there was as much gambling at Syracuse in one month as is to be found at Monte Carlo in ten years. It is stated that two million dollars a day was wagered at Saratoga on the horse races. This gambling on race tracks is legal throughout the country. Rich men desire the pleasure of the excitement and the owners of race horses want big stakes to play for. Hence gambling is legalized.

A great sensation was produced in the press by the news from Europe that Mr. Schwab, the president of the great American Steel Corporation, in his travels through Europe, had been found gambling at Monte Carlo. Although he telegraphed a denial to this country, there were many editorials printed on the Power of an Evil Example. For Mr. Schwab is a Roman Catholic who has given much money to charities, and who is fond of making addresses to young men in which he tells them how to lay the foundation of success by the formation of good business habits. We notice that one stray contemporary, however, maintains that Mr. Schwab's diversion at Monte Carlo was comparatively innocent "when we consider the gambling operations of Wall street speculators and copper mine holders."

Dr. George Lorimer, of the Baptist Temple, New York, who, we believe, is not usually sensational, has stated that the American nation is living for money by day, and pleasure by night. He prophesies that if present tendencies are not checked there will be no Sabbath nor Lord's Days in fifty years.

Both Christian Science in Philadelphia and Zionism in Chicago have received an unexpected set-back. The decision of Judge Arnold in Philadelphia that a Christian Science church is a corporation for profit, and that the court has no power to grant a charter for a double purpose, namely for a church and for a business, was a surprise. The judge said

that Mrs. Eddy's text-book demonstrates that the so-called church is an association for profit, organized to force the sale of Mrs. Eddy's books by its members, which is a matter of business and not of religion. While the judge's point may be proper as a matter of law and of fact, it in itself will be a very poor stake on which to rely against the spread of any kind of faith whether it is right or wrong. John Alexander Dowie, the Elijah of Chicago, after setting up the model community, in which the righteous *always prosper*, and in which the use of liquor and tobacco, the custom of paying ministers' salaries, of taking medicine to cure disease, are forbidden, and in which he invested millions of dollars of trust money in real estate, in land, in industries and other manufactories, is at least in trouble, and is said to have been in the hands of the sheriff. Mr. Dowie is a long-headed Scotchman now fifty-five years old. He was brought up and entered the ministry in Australia. It is stated that he has received extraordinary sums ranging from fifteen thousand to twenty-five thousand dollars as a single fee from persons of wealth whose children he treated. The righteous do no more always prosper, than do the wicked always come to grief. The tower of Siloam still falls on saint and sinner.

Among the prominent deaths of Americans during the year was that of Governor Altgeld. This sturdy old German will no longer be able to serve as the good angel to stir the troubled waters in the pool of anarchism. He was a farmer's boy and began at the bottom of the ladder. He had no advantages of education. In 1892 he became the first Democratic Governor of Illinois. He was personally honest and intensely partisan. He was not a politic leader, but attempted to rule with a rod of iron. By nature he was vindictive and despotic. In great contrast with him, stands Dr. Benjamin Morgan Palmer, of New Orleans, the foremost member of the South Presbyterian Church, who also died in his eighty-fourth year.

Among other noted Americans who died during the year were General Harrison Hobart, one of the men who planned the tunnel escape from Libby Prison in the Civil War, who

died on the 26th of January, at the age of 82; ex-Mayor William B. Stokeley, Philadelphia, who died on February 21st, at the age of 78; Mrs. John A. Foster, the Tomb's Angel, of New York, who died on February 22d; ex-Justice Charles C. Dwight, of the New York Supreme Court, who died on April 8th, at the age of 72. Associate Justice John Davis, of the United States Court of Claims, who, after a course at the universities of Heidelberg, Berlin and Paris, became clerk of the Court of Alabama Claims in 1874 and Assistant Secretary of State in 1882-1885, and who died on May 5th at the age of 50; Rev. R. J. C. Roehm, a German Lutheran Clergyman, who was one of the pioneers of the city of Galveston, and who died on June 2d at the age of 88; James Fergus, founder of Fergus Falls, Minn., the Montana pioneer, who died on June 25th, at the age of 89; Charles D. Poston, the "Father of Arizona," who died on June 25th, at the age of 80; Sir Joseph Ignatius Little, Chief Justice and Deputy Governor of Newfoundland, who died on July 14th, at the age of 57; William H. Williams, general manager of the Union News Company, who died on July 17th, at the age of 62; Royal E. Robbins, of Boston, founder of the American Waltham Watch Company, who died on July 23d, at the age of 78; ex-State Senator James Arkell, of New York, who died on August 12th, at the age of 72; Luther R. Marsh, law partner of Daniel Webster, who died on August 15th, at the age of 89; William A. Hemphill, founder of the Atlanta Constitution, who died on August 17th, at the age of 60, and Albert Gallatin Riddle, author, lawyer and ex-Congressman from Ohio, who died on May 15th, at the age of eighty-six.

Mr. Riddle called the first Free Soil Convention in Ohio. He was a member of Congress in the memorable years 1861 to 1863. He was retained by the State Department to aid in the prosecution of J. H. Surratt for the murder of President Lincoln. He was at the head of the Law Department of Howard University. He has written lives of Garfield and B. F. Wade, together with a number of works of fiction and recollections of war times.

In the Roman Church there have been deaths of several

prominent clergy during the year. On July 16th the Very Rev. William Choka, vicar-general of the Roman Catholic diocese of Nebraska, died at the age of 62.

On July 12th, Archbishop Patrick A. Feehan, of the Roman Catholic archdiocese of Chicago, died at the age of 73 years. He came from Tipperary, Ireland, in 1852. Became president of the Seminary of Carondelet in St. Louis, was made Bishop of Nashville in 1865. In 1880 Chicago was made an archiepiscopal See and he became its Archbishop. He lived in the archiepiscopal palace in Chicago.

ON July 22d Cardinal Ledochowski, Prefect of the Congregation of the Propaganda of the Roman Church, died at the age of eighty.

But to Americans the most interesting personality is that of Archbishop Corrigan, who died in New York on the 5th of last May at the age of 63. Michael Augustine Corrigan had been Archbishop of New York since 1885. As early as 1880 he had become the coadjutor of Cardinal Archbishop McCloskey. Prior to that date he had for seven years been the bishop at Newark. He began his career in 1864 as professor of Dogmatic Theology and Sacred Scripture in Seton Hall College, in Orange, N. J., and became president of the institution in 1868.

Archbishop Corrigan's rule in New York has been called that of a wise despot. The iron hand was always in a velvet glove. The first impression of those who first met him was that of a sweet character. But his judgment was immovable. He gave absolute obedience to his superiors, and demanded it from his inferiors. It was this disposition that caused the clash with Father McGlynn, which some regard as the mistake of Corrigan's life. McGlynn was an easy-going, eloquent man of the people, without much power of logic, but with a warm Irish heart and glowing ideas, and readily led into indefensible positions. Corrigan was a strong opponent of socialism in the state, and of Americanism in the Roman Church. His ecclesiastical policy put him in constant opposition to Cardinal Gibbons and Archbishop Ireland. Al-

though he seemed to rule the day at Rome, it has been thought not without significance that he failed to receive the cardinalate or failed to shake at least the partial confidence that Pope Leo placed in Archbishop Ireland. Corrigan was an accomplished canonist and a theologian with great deference for Church law and tradition. Bishop Farley, who has been named by the Pope as successor of Archbishop Corrigan, was the secretary of Archbishop McLoiste, and later on coadjutor to Archbishop Corrigan. He had Corrigan's full esteem and confidence. His elevation is regarded as a recognition of American Catholicism.

We have already alluded to the desperate efforts which Rome is making to fasten its hold more securely in America. It claims a population of fourteen millions, with one cardinal, seventeen archbishops, seventy-seven bishops and eighty-two dioceses. It has 10,689 churches, eighty-one seminaries, 163 boys' colleges, 629 girls' academies, 3857 parishes with schools, and 877 charitable institutions. The arch-diocese of New York comprises nearly one-tenth of nearly all the Catholics in the United States, and contains more people than almost any diocese in the world, including those of Italy and excepting only such as Cologne and Vienna. Nevertheless the Catholic Church is said, on fair authority, to be really losing ground in America. The immense Catholic immigration, and inflated statistics, are said to be responsible for the imposing showing the church is able to put in print. But it is supposed that the losses of native American Catholics to the church are enormous. Several American bishops have been imploring the ecclesiastical authorities in Ireland and elsewhere to use every effort to put a stop to Catholic immigration to America, on the ground that a great majority of the souls thus sent here, are ultimately lost.

The condition of affairs in the Roman Orders and Institutions in France will be alluded to later on. Many of the members of these Institutions are fleeing not only to English soil and to Spain; but Jesuits, monks and nuns, from the monasteries of France are coming to Canada and to the United States. The Roman Church in Germany is in much more pros-

perous condition, owing to the favor in which it stands with the Emperor Wilhelm. But in Austria and Bohemia the *Los-von-Rom* movement is still gaining in strength and impetus. In 1901 thirty-six new Protestant preaching places were established in Bohemia and other German provinces. In forty different localities the Protestant faith is now being preached for the first time since the counter Reformation. Eleven Protestant corner stones have been laid, seven new Protestant Churches dedicated in large towns, and chapels opened in eight other smaller places. In Vienna a theologian's home has been established in which Protestant candidates for the ministry are received and a Protestant Deaconess home has been opened in the same city. The total number of converts to Protestantism in 1901 was something more than six thousand.

THE Vatican has been stirred to great intellectual activity by reason of religious conditions in France.

It is, particularly, the Free Masons from without and the higher critics from within the French Church, that have been bringing matters to an issue. In France Free Masonry is said to have become a frankly political and anticlerical organization. Absolutely hostile to the monarchy, the French Free Masons regard themselves as the inheritors of the traditions of the Revolution.

The Pope has issued an encyclical against Free Masons, declaring of them that they are "a dark, forbidding sect, which society has long nourished in its midst, like a deadly disease, endangering its health, fruitfulness and life." "This sect has forced itself into all social arrangements, with the result that it constitutes, to a certain degree, an invisible and irreconcilable state within the lawful state. It declares itself to be free from all political aims and at the same time takes exceedingly active part in the legislation and the administration of the state."

The Pope similarly condemned Free Masonry in 1884, 1892, 1896, and 1898. It is said, by the way, that Edward the Seventh until his accession to the throne was a grand master

of the English Free Masons ; and that the King of Sweden is to-day at the head of the order.

The leader of the present day French Biblical Criticism movement is the Abbe Alfred Loisy. Dr. Loisy is the intellectual head of the radical French Roman Catholic School. It is true that Biblical Criticism has been rife in the church in France since the days of Lenormant ; and that the Assyriologist Schiel, together with Lagrange and particularly the Archbishop Mignot, have been aiding the critical movement. But the leader of the movement is no other than Loisy. He held the chair of Biblical exegesis in the Institute Catholique in Paris, and was compelled to withdraw.

Writing under a pseudonym on October 15th, 1900, in a French Review there appeared an article by Loisy on "The Religion of Israel ; Its Origins." The next week the cardinal archbishop of Paris wrote to the editor of the Review that this article contradicted the declarations of the Vatican Council and Pope Leo XIII's Papal Letter on the Bible, and forbidding the further issue of the series. Then the author printed all the remaining articles for private circulation. A few weeks later he was appointed lecturer of the comparative history of religions, in Paris. Rome was appealed to not to admit his teachings, but Archbishop Mignot and others hastened to his defense. The Pope therefore has withdrawn his case from the condemnation of the Congregation of the Index, and as one result has appointed an International Pontifical Commission for the special study of modern Biblical problems. Loisy maintains that the Pentateuch we now possess cannot be the work of Moses, that the early chapters of Genesis do not contain an exact and real history of the origins of the world, that the whole of the Old Testament literature does not possess a uniform historical character, that the sacred books in all that pertain to natural science present no contrast to the scientific positions of the ancient world.

The Pope's Commission is a general one for the whole church, and is appointed to consider all questions connected with Biblical studies. Its president is Cardinal L. M. Barocchi, the most learned of the cardinals resident in Rome.

Abbot Allmi, another member of the commission, has written a paper against the authenticity of the passage on the three heavenly witnesses. Canon Tracassini, another member, has written a history of Biblical criticism. Prof. Joero has published a paper arguing that the story by the book of Tobit is borrowed in part from an Arab Fairy Tale. The Jesuit Hommelauer has attempted to show that the Pentateuch was the slow growth of centuries. Dr. Poels has written articles that were suppressed by the bishop of Harlem. The judgments of the cardinals at the head of the commission will be from a theological standpoint. The scope of their inquiry is to ascertain the limits of the freedom which is allowed to the exegists in the Catholic Church on the Biblical questions of the day; to point out definitely conclusions that must be maintained as orthodox, and others that must be rejected as dangerous to the faith; as well as the debatable ground between the two. "Consultors," representing various schools of thought and scattered over different countries, have been appointed to submit questions and to study discussions. On this commission a critic remarks: "Undoubtedly, if Christian theology is to stand at all, belief in the Bible as supernatural inspiration must continue. Even for Catholics belief in the miraculous authority of the canonical Scriptures is essential for if it is destroyed, the authority of tradition also will be involved in the destruction. The assault is on all miracles, all supernaturalism. The present critical method applies to the miracles a scientific test, or a purely natural test, which necessarily discards the supernatural as scientifically undemonstrable."

"It is not the Pope, however, but the great churches of Protestantism, which need to appoint a commission, or commissions, 'for the consideration of all questions connected with Biblical studies.'"

"The time is coming, if, indeed, it has not come already, when these churches must take their stand definitely and decidedly on the question whether the Bible is of God or only of man. As it is now, the Pope is the sole bold, positive, and uncompromising champion of the Bible as the word of God."

This critic has given the Pope a position of dramatic solitariness, as a champion of the word of God (!), which the facts do not entirely warrant; but we commend his words to those Lutherans among us who believe in a "cautious Biblical criticism." It does sound strange to be told that those who bear the name of him who wrote,

"Das Wort sie sollen lassen stahn,"

are the ones who are trying to destroy it; while he of whom the same pen wrote,

"Erhalt uns, Herr, bei deinem Wort,
Und steur des Pabsts und Türken Mord,"

is now set up as in all Christendom its only real champion and defender!

WE have been interested intensely in the developments between the Vatican and the United States government in reference to the Philippines. It appears that the settlement of this Philippine question is regarded by many Catholics as the most important problem which the Vatican has before it.

It is the case of a state religion, and a state church, with vast property in control of the church, coming under the sway of a government which is committed to a total separation of church and state. From a purely ecclesiastical and as well as a purely civil point of view, the problems arising are of more than ordinary interest. It now appears that already in McKinley's day, the administration was grappling with these questions in a preliminary way, and that it saw the necessity of reaching an understanding with the Vatican, in order to settle church affairs in the Philippines.

The McKinley administration turned to Cardinal Gibbons, who negotiated with the Roman Curia. The chief difficulty was then, as now, the withdrawal of the friars. An understanding appeared to have been reached between Rome and Washington, that they would withdraw. But Americans interpreted agreement as meaning an immediate withdrawal, while the Vatican interpreted it as meaning a gradual withdrawal ex-

tending through unlimited time. When then the Archbishop of New Orleans, Monsignor Chapelle, a favorite of Cardinal Gibbons, was sent to the Philippines as Apostolic delegate of the Pope, he got into difficulties of all kinds. The military authorities there accused him of conspiring with the insurgents and General Otis threatened to have him arrested; while the Spanish Archbishop of Manila accused him of ignoring the rights granted to the friars by the Treaty of Paris.

It is stated that when the Pope found that religious matters were not being settled in the Philippines, he indirectly sounded the cabinet at Washington as to what it wanted done. Then Archbishop Ireland went to Washington, and saw President McKinley, and first suggested that a delegation be sent to Rome, to consult on the matter. To this Mr. McKinley finally agreed.

After McKinley's death, Ireland saw Roosevelt. Roosevelt consulted with Governor Taft, who was in America at the time, and suggested that he go to Rome on his return to Manila with Ireland; but Ireland could not accompany him. So Ireland's intimate friend and supporter, Bishop O'Gorman, went with Taft as the interpreter of the commission, he being the only one who speaks Italian and French. Meantime the new Papal delegate to the Philippines Sbaretti was in Washington. Before starting, Governor Taft drew up a report of the situation; Roosevelt talked the matter over with Taft and Ireland, and came to the conclusion that it was necessary in the interest of peace to demand the withdrawal of the hated Spanish monks, and to come to an agreement as to the ecclesiastical property, the United States offering to purchase at a fair price the great feudal landed estates, and to leave to the monastic orders their convents and houses.

It may be said in regard to the withdrawal of the friars, that there are eight or ten orders of Friars in the Philippines, of which the four principal orders are the Franciscans, the Dominicans, the Augustinians and the Recoletos, numbering in all nearly 6400. They are parish priests in charge of nearly all the parishes in the islands. Three of these orders own four hundred thousand acres of the best cultivated land, which is

about one-fifth of all that was not government land. They are hated as rack-renters and as the real secret rulers of the islands who control the Spanish governors and are held responsible for all oppressions. Although their character has been defended by the general of the Augustinian order, it appears to be clearly proven that they have been immoral in their private relations. In addition to the friars there are over four hundred native Philippian priests, curates under the friars. While the friars supported the Spanish government, the native priests supported the revolution. The friars have all been driven from their parishes and do not dare to return. Three-fifths of them have died or left the country, and the rest are in Manila and the other principal towns, where the American government protects them. They are not, however, grateful for this to the American government, but seem to hope that the Spanish rule will return, as they know under our rule they can never recover their power.

The position of the American government is, that while the Treaty of Paris forbids it to confiscate the lands and expel the friars, yet if they return to their parishes it would require an army to protect them, and that to get rent from their holdings has been and is now impossible, because the entire Catholic people including the native clergy are opposed to them:

On the fifth of last June Governor Taft, having arrived at Rome, was received by the Pope and entered on negotiations regarding the friars' lands. He was provided with credentials and with an autograph letter from the President together with a present to the Pope.

Governor Taft considered it his first duty in Rome to pay visits to the ambassadors of France, Austria, Spain, and Portugal accredited to the Holy See. Thus, according to the Roman view, he put himself on an equality with them. A few days after he reached the Eternal City, he accepted an invitation to attend a "Consistory" at the Vatican, and to assist at it in the diplomatic tribune, together with the ambassadors of the Catholic powers, he being styled "the Envoy Extraordinary of the President of the United States."

Nevertheless, Secretary Root at Washington made an emphatic statement a few days previous to the departure of the Taft Commission, that the journey is not in any sense a diplomatic mission, that it is simply a business transaction with the owners of the property, and that the Constitution of the United States would not allow it to entertain relations with the head of any religion. Inspired papers in America were saying "Governor Taft is not in any sense a diplomatic representative." The New York Independent particularly was roundly scolding and ridiculing those Protestants who saw in this new movement an opening wedge for the establishment of diplomatic relations between the Vatican and the American government. However, the Independent itself printed an article, in its issue of August 14th, without comment, written from Rome, in which it is clearly shown that the desire there was to regard Governor Taft as an envoy possessing diplomatic character. Not only radical Americans, including a Methodist Conference in the West, but the French have raised their hands in horror at the result of such action by the American government. One French paper has declared that "De Tocqueville would have shuddered in his grave, if apprised that the land of the separation of church and state had upon its own initiative rushed so near the peril of an adulterous union with a spiritual and holy power. The plan urged by Secretary Root upon the Pope amounts to a concordat. The signature of a treaty of this sort would confer upon the apostolic government at Washington a sort of diplomatic recognition." The following testimony from a leading writer at Rome, should suffice. He says: "The Philippine question, because of its importance, has aroused in the Vatican the hope of having one of their long-standing aspirations satisfied—viz., an American representative to the Holy See. Their hopes do not go so far as an Ambassador or Minister, but they would be quite satisfied to begin with a semi-official diplomatic Agent or a simple Commissioner." Evidently, Washington has no desire or intention of gratifying this wish.

When we go behind the scenes we discover some striking things in the Vatican itself, which are very significant,

and which explain much in relation to its dealings with America on this question. It is usual to regard the Roman Church as a solid body, which acts unitedly and without internal divisions or jealousies. But this is not the case. Whenever the Vatican acts in reference to America, it must deal with the factional differences between the adherents of Corrigan and those of Ireland. Now it was Archbishop Ireland who had suggested the Taft Commission. "This and the presence, on the commission, of Bishop O'Gorman, one of Ireland's best friends, had the effect of raising the question of persons and the suspicion of personal advantage on the part of Ireland and his adherents, which, I am sure, are without foundation, but which, nevertheless, aroused the animosities of the two Corrigan and Ireland factions, who are divided in Rome as in America. Of course the followers of Ireland in Rome were for the success of the commission, while others wanted to see the friars triumph."

The Pope first appointed a commission of cardinals to study the American propositions. These propositions were not accepted. The reply to them, on July 9, was in the form of counter-proposals, comprising twelve articles, dealing chiefly with methods of solving the land question, and leaving also the impression that the Vatican was attempting to secure a standing place in the Philippine administration, notably in the educational system. Informally the Vatican declared that it would be impossible to accede to the withdrawal of the friars. It evidently expected that the United States would make further proposals and that the negotiations at Rome would be prolonged. The Vatican was informed on July 16th, that Judge Taft would leave Rome on the 24th, and that our government would be willing to carry on further negotiations at Manila between the civil authorities on the one hand and an apostolic commissioner representing the Church on the other.

Thus the Pope and Cardinal Rampolla, the Papal Secretary of State, would not agree to any immediate settlement, but looked to the appointment of a commission which should arbitrate the matter in the future. On the third of July the final instructions of our war department were forwarded to

Rome and delivered to Cardinal Rampolla. They proposed the purchase of lands at a price to be determined by arbitration at Manila, and provided for a settlement of conflicting claims in the courts. All friars of the four orders are to withdraw. A small number are to continue during two years to look after the schools and universities but all of them must go; half in the course of nine months after the first payment, and half eighteen months later. No Spanish friars may be substituted for those withdrawn. Spanish clergy not belonging to these orders, or clergy of these orders not Spanish, may be substituted. "It is necessary to convince the Filipinos that the ancient regime of the Spanish friars is finished."

It now leaks out that the Vatican was unwilling to be responsible by its action for the expulsion or withdrawal of the friars, on account of its own internal dissensions. Rather than issue an order that they be withdrawn, it would prefer to yield to force on the part of the United States. The reason for this is a very interesting and instructive one, as divulged by a writer from Rome. It is because of political machinations among the cardinals with regard to the successor to the Papal chair. The friars, it appears, command at least twelve votes among the cardinals of the Sacred College which is the body entrusted with the election of the new Pope." No one who wishes to put forth his candidature to the chair of St. Peter desires to act so as to alienate the good will of even one cardinal, especially now as a conclave is considered imminent." "It must not be forgotten that even cardinals are human." It appears that Satolli is for removing the friars, though he was not appointed one of the commission to study the American propositions. At least two other cardinals take the same view. But the Jesuits stand with the other four orders against removing the friars. Rampolla, if he should offend the friars in the Philippines, might ruin his chance of being elected to succeed the Pope. Therefore he prefers that the American Government should appear to impose harsh measures upon the Vatican, forcing it to do what it does not desire.

Even those in the Vatican who favor the withdrawal of the friars, do not see how the step can be taken suddenly, as

there are no other clergy ready to take the place of the friars, and as a new clerical body will have to be trained up. They believe that six millions, five hundred thousand Catholics will be left for more than a generation without priests, sacraments, or the blessedness of religion.

Moreover, the Vatican does not regard the position of the Taft Commission toward the Catholic religion in the Philippines as a proper one. It believes the Catholic to be the only religion of the islands, and yet the commission proposed to act without tolerance toward it, particularly in the matter of religious instruction in the schools. It claims that the American government is interfering in religious and ecclesiastical matters in the Philippines, in a way that is against the American Constitution. It claims that the exclusion of religious instruction in the Philippine schools, which means the exclusion of Catholic instruction only, is an attempt at the religious liberty of the Filipinos, and it fears that the story of the Catholics in Ireland, where the Presbyterians crept into the Catholic districts in 1839, will be repeated. "This question of education is, in fact, a very sore one on the Vatican, as it thinks that education in the Philippines has a history and tradition which should be respected. For the Jesuits founded an institution there in 1618; and the Dominicans a university in 1619."

Roman Catholics now feel that if the Vatican had accepted the original form of a contract, drafted in "concordat" form, between the Pope and the President, including the purchase of the friars' lands, indemnity for damages during the war, title to ecclesiastical buildings, transfer of ecclesiastical trusts, and the withdrawal of the friars within a fixed period, allowing them to be replaced by other monks, it would have been much better than the postponement of the settlement and inviting complications at Manila. Rome would have gotten at least eight million of dollars for the use of religion in the Philippines. Now the courts will decide how much or how little it will get. The only clause the Vatican stumbled at was that of the withdrawal, basing its refusal on the statement that this would be a violation of the Treaty of Paris and would appear as a recognition of the accusations made against the

orders. But it is admitted that the Treaty of Paris was a contract between Spain and the United States, and that no outsiders, including the Vatican, have any rights in this matter. Of the five cardinals who negotiated with Taft, three belonged to the religious orders, which seems to justify the statement that the church is in the hands of these orders. When the lands come into the courts, the friars will have to prosecute each of their fifty thousand tenants, and ultimately evict them. This means great expense and risk, and a much lower standing than if the whole affair had been settled between Rome and Washington. As a result of the whole matter, then, there still remains a lack of agreement as to the time of withdrawal of the friars, and a total lack of harmony on the education question. Rome has gained little, beyond a postponement of its own internal political strife between the friars and the clergy, while America has not gained all that it desired. Rome might, perhaps, if it had been in internal agreement, have gained its desire for a precedent for standing diplomatic relations with the United States, and a large sum of money.

THIS year has brought the demise of four great preachers, Dr. Talmage, of Washington; Dr. Joseph Parker, of London; Dr. Newman Hall, of the same city, and Bishop William Taylor, who called the world his parish, and after a life of incessant travel died in California.

Many of the students of the Philadelphia Seminary will recall Dr. Talmage as a young man when he preached in the Dutch Reformed Church on Seventh street near Brown, introducing a new kind of sensationalism into the staid Quaker city. He went to Brooklyn in the period when Beecher, Storrs, Cuyler and a number of others were filling the pulpits of that city. He preached to more people than any of the others, except Beecher, and his sermons were more widely published and read than those of any other man in America. In fact it was in connection with his sermons that the Sermon Syndicate was invented. Talmage was a man who combined two extremes that are usually supposed to be irreconcilable. The one is a sound Evangelical gospel faith and the other is an

unsound and theatrical sensationalism. His style has been called "an odd mixture of the colloquial and the rhetorical," and his delivery "tempestuous and bizarre." "How he ransacked Heaven and earth for his furious energy! Blazing suns and banners, innumerable hosts, the surges of the sea, thunder and lightning, the chaos of creation and the terrors of the Apocalypse. What Ruskin said of Whistler might have been applied to Talmage 'he flung his paint-pot in the public's face.' But the public liked it."

Another verdict on Talmage says "his congregations were the world and his sermons were published everywhere. His church collapsed like a soap bubble; it had no substance. He was a kindly, brilliant, irresponsible man, who doubtless did much miscellaneous good, but who left behind him no permanent influence of value. Such men do not add to the respect which the church holds in the community and yet we doubt not that a great multitude of people have been helped and inspired by his work."

Talmage was a business man, and was fortunate in attaching to himself his now famous publisher Lewis Klopsch. This association afforded him a medium for the easy publication of his sermons, and together these two men ran the *Christian Herald*, which in addition to many other remarkable deeds handled millions of money for those stricken by the famine in India and for similar purposes. Dr. Talmage, we believe, was the first one to insert flaming advertisements that worked on the feelings of the public, and in response to which large sums of money were sent him. Our own "*Lutheran*," we believe was the only religious paper belonging to the Religious Press Association, which turned the advertisements of Dr. Talmage and the *Christian Herald* down, as not being in accord with sound business morality.

In a conversation with Talmage, we once asked him how it was that he happened to possess such an inexhaustible fund of historical incidents and illustrations to weave into his discourses on every occasion. He replied, "Well, the only way in which I can explain it, is that it is natural to me. Some boys will run through a field and come out with briars

sticking fast to them all over their clothes. That is the way I go through literature. Many things stick fast to me." Nevertheless we know, that piles of well-used books bestrewed his floor, that he dictated his sermons with great labor, and with the use of clerical assistance.

We may as well confess, that as a youth, one Trinity Sunday we deserted the Ministerium of Pennsylvania at Allentown and went all the way to Brooklyn, with a friend, to hear Talmage preach. After we reached the church with difficulty that Sunday evening, the Rev. Mr. Talmage stepped out onto the platform, announced the opening hymn, and then stated that some evangelist—a man of insignificance—would take his place to-night! It served us right.

Dr. Talmage has long been a study to us, as to absolute sincerity of motive. There are many things in his career that are difficult of interpretation on any hypothesis, and its conclusion in connection with the church of Dr. Sutherland in Washington, is by no means the least explicable feature.

Dr. Joseph Parker, a man bearing some general resemblance to Talmage, is nevertheless of a very different order. Both men were imaginative, but Talmage revelled in pure emotional description; whereas Parker used his imagination to fasten and pin his arguments. Parker's mind was essentially controversial, and nearly all truth that he touched was taken up for the purpose of presenting a rational defense of its principle, in an illustrative way. Parker had both the literary and the logical gift, far in excess of Talmage. Parker's prayers, considered not from an objective and churchly point of view, but from their own standpoint, are among the best that can be found in the English language. There is always progressive and logical development of thought in them, and they are clothed in language exquisitely musical and saturated with Scriptural phraseology. His great work is his well-known People's Bible, which is a gathering of his multitude of expositions, in the order of the Bible text, and which is very unequal: often fanciful, sometimes shallow, and always either brilliant or with an attempt at brilliancy. Dr. Parker continued to preach to immense audiences in London

to the end of his life. His death, we are told, was hastened by the eager determination on his part not to give up his pulpit, and he ventured forth to preach, powerfully, for the last time, when his physical condition was in no way fitted to resist the strain.

Dr. Newman Hall, who died in London on February 18th, was one of the most famous clergymen of the Congregational Church, as well as one of the world's great pulpit orators. He was very popular in America during the Civil War because of his attitude on slavery problems. Coming to America, he opened the first Congress after the close of the war with prayer. His reception in the United States was one continuous ovation.

Bishop William Taylor, of the Methodist Church, died in California, on May 18th. He has, very extravagantly, been called the greatest missionary since the days of St. Paul. He began his gospel work as a street preacher in San Francisco. In 1856 he evangelized in Canada. Later he visited Ireland, England and Australia. In the latter place he stayed three years, and over six thousand souls were converted. In 1865 he went to South Africa and he is said to have converted over seven thousand Kaffirs. In 1877 he began work in South America, where he opened schools among the Roman Catholics. In the early eighties he was in India. In 1884 he was elected missionary bishop for Africa by the Methodist Church. Though he was then sixty-three years of age, he is said to have taken hold of the dark country "with the grip of a giant." Bishop Taylor was tall and powerfully framed, with an eye as dauntless as that of an eagle. His thick hair and bushy beard were gray, and every movement of his revealed self-control and self-reliance.

On June 14th, there died in London, John S. Spurgeon, the father of the great Charles Spurgeon, who outlived his son and attained the age of 92 years. On June 7th. Dr. George Hepworth, of the staff of the New York Herald, died at the age of 69 years. Dr. Hepworth is an example of a young man who started out as a Unitarian, in Boston, and, after an army experience, became a Trinitarian. He has

been editor on the staff of the New York Herald since 1885. His style is very fresh and his writings are thoughtful. His prominent works are: Hiram Golf's Religion; They Met in Heaven; The Life Beyond; Brown Studies; On Horseback Through Armenia.

New York's largest funeral this year, that of its Hebrew patriarch, the late chief Rabbi Joseph, the head of the Orthodox Jews of the United States, who died on July 28th, at the age of 62 years, again draws attention to a number of things in the Jewish world, to the diversity of its nationalities (which, however, cannot crush out Jewish national feeling) and to the old sense of antagonism existing between the Jew and the Gentile. The scene created by the great mass of humanity trailing in the wake of this funeral was a surprise. The late Rabbi was of all Jews the most orthodox. As liberal Jews are so much in evidence now a days, and their entire abandonment of orthodox old Testament Theology in favor of purest philosophic rationalism is so common, there is a decided feeling of relief in finding that the great rank and file of the Jewish world are still rooted in orthodoxy. Yet this is true in only a very limited way. One could not imagine two positions more extreme than those occupied, for instance, by Prof. Jastrow and by the Rabbi Joseph. Now Prof. Jastrow manages to have his words ring through Protestantism at recurrent intervals, but the Protestant world knew little of Rabbi Joseph, prior to his death. The fact is, the great funeral itself was a remorseful awakening of the Jewish heart to the sad truth that they had permitted their greatest teacher to drift into obscurity.

The New York Jews had called this, the greatest Talmudic scholar of the latter end of the century, from his rabbinical position in the heart of Lithuania, in the year 1888. He was then forty-eight years of age, and had been brought up in an out of the way part of Europe, where the study of Talmudic law was the only medium of intellectual life. The European anti-Semitic riots of 1880, and the subsequent conduct of Russia toward the Jews, had brought an immense emigration to New York, which settled in the East side. Here was

now built up what has been called "at once the largest and most powerful Ghetto of modern times." In order to outvie every other community, the eighteen synagogues of the East side, New York, decided to invite the most celebrated Talmudist they knew, to become its head.

When Rabbi Joseph arrived in New York on July 7th, 1888, although there are no orders among the Jewish Rabbis, Joseph was at once proclaimed the chief Rabbi, and the old orthodox Rabbis of New York were expected to recognize his authority, because of his superior learning and acumen. At first he preached to great crowds, but it was soon discovered that he was altogether out of contact with the modern spirit of latter-day New York, and his influence began to wane.

He preached to fashion-striving Jewish New York the fact that the orthodox Jew is still bound by all the traditions of the elders, the burden of which our Saviour pointed out. The Bible "is fenced around" with rabbinical law. To lead an orthodox Jewish life means to eat, to dress, to pray, to study, according to prescribed forms. The beard, side locks, the long coat, the observance of the Sabbath, and the old traditions that render the Jews a peculiar people here in America, were not in the line of adoption and thought by even the orthodox young, modern, and progressive Jewish leaders.

Thus the Rabbi failed to unite orthodoxy. The fact is the task was impossible, for a rabbi is nothing but a scholar who points out the proper way of living according to the law of Judaism, and, who removes doubts upon points of religious practice.

The older Rabbis of the Ghetto soon refused to recognize his superiority, and began to call themselves chief Rabbis. Joseph more and more confined himself to the quietude of books and studies in far off lanes and by-ways of Rabbinic scholarship. It was in the name of Joseph that the Jewish system of supervising the killing of cattle was introduced into America in order to insure that the meat bought by the faithful was in accordance with the laws of Moses and the Talmud. Except for his fame through the butcher's block, he was neglected by his own people, which is rapidly growing more and

more worldly, and turning its back on its own tradition and religion. His greatest day was that of his death, when his fellow Hebrews awoke from the unexpected neglect which they had visited upon him.

TURNING now from American men and affairs, we tarry, for a moment only, on the shore of Spain to see the coronation of young King Alphonso XIII of Spain, on the 17th of May, just three days before Spain's old dependency, the Island of Cuba, entered on its new career as a full-fledged Republic. Ten days later still, on May 31, the Boer representatives, together with Lords Milner and Kitchener, signed a document at Pretoria embodying terms of surrender, thus bringing the South African war to an end.

The end of the Boer war brings to mind the death of the man who started it. The two events are almost co-terminous. On the 26th of March Cecil John Rhodes, the wizard of South Africa, and the most successful British adventurer of the age, died near Cape Town, of a disease of the heart, at the age of forty-three. He was the son of a poor clergyman, and as a youth was so weak and sickly on account of consumptive tendencies, that the college physicians at Oxford gave him six months to live. For nine years he went annually to the sunny south of Africa, worked for gold and diamonds in the winter, and came back to Oxford and studied in the summer. He graduated in Oriel College in 1881, and reached the zenith of his fame, with a reputation flashing up throughout the British Empire, in 1895. He was a man of intensest action who spent his life in chasing the one great dream of his youth. His friend, W. T. Stead, says of him that he was as great a devotee of the idea of the unity of the English-speaking world, as Ignatius Loyola was of the idea of the unity of the Catholic Church. He believed that the English race was the best race, and therefore it had the right and the duty to rule the whole world.

Starting with his older brother, he followed the rush, in the seventies, to the diamond fields that had then been dis-

covered to the north of Cape Colony, where Kimberly now stands. Both his health and his pocket improved through this sort of gold seeking, and the open air life. He conceived his great idea in 1877, and at one time thought it might be possible to coax the United States back again into the British Empire. He was determined to do, in the region in which he lived, all that was possible to increase the supremacy of the English-speaking race. Therefore he acquired wealth and territory unbounded in the heart of Africa. He was in a position to be one of the first to take advantage of the discovery of gold in the Transvaal, and he became the organizer of gold mining corporations in the vicinity of Johannesburg. Entering politics he was sent to Parliament at Cape Colony as a member of the Kimberly district, and by adhering to his famous early saying, that South Africa can never be governed without the consent of the Dutch, he had gained many triumphs.

Prior to this time he had become king of the diamond field, repealing the original law that one man could hold no more than ten diamond claims, he found himself one of the three interests controlling the whole diamond field. At last he had only one competitor, the notorious Barney Barnato, who, with endless millions, was no match for Rhodes, and who is supposed to have jumped into the sea from a ship on his way home. Rhodes saw that diamonds were being produced so rapidly that there would come a time when they would not be worth twenty-five cents on the dollar, and as he was master of the whole product, he began a corner on diamonds, to keep up the price.

The territory of the mines originally belonged to the Boers. A native chiefman is said to have been put up to dispute this claim, and a British referee was appointed to decide the dispute. The referee decided in favor of the native chief, who was then paid a large indemnity, and ceded the territory to Great Britain. Thus in early days, the Boers were outwitted. Rhodes had the financial support of the Rothschild Consolidated Diamond Mining Company, which is still said to be one of the greatest financial corporations in the British Empire.

But Mr. Rhodes was not satisfied with gold and dia-

monds. He was after territory. For the accomplishment of his purpose it was necessary that British control should be extended as far north as possible, and before other powers cut off the opportunity. To shield the government, Mr. Rhodes formed the so called British South Africa Chartered Company, a large trading corporation, which made war against the natives, took their territory, and set up a temporary government. It ran roads and telegraph lines through the newly-acquired land. It crept further and further north, until in fourteen short years after the graduation of Mr. Rhodes at Oxford, the British flag was flying from Cape Town to the Zambesi. The only obstacle still in the way of carrying out Rhodes' continental plans were the two little Dutch Republics in the heart of the territory, and they had the wealth in their bowels which was needed to finance his great political undertakings. The flimsy grievances of the Uitlander at Johannesburg were now concocted in order to secure a cause for an uprising. The raid by Dr. Jameson, Mr. Rhodes' closest friend, and his administrator in the territory of the chartered company, then followed. It failed, and inquiry into the raid in London, shielding the Colonial office, now fully opened the eyes of the Boers to the further discreditable diplomatic threats made by the British Government. At last the Boers themselves were driven to declare war on the English. It was the failure of the final step in his plan, with all the irritation that followed, that cut short the immensely active life of Mr. Rhodes, though this failure will not permanently change the history in South Africa inaugurated by him. He was obliged to see defeat of the British arms on every hand. His idea still lives, through his bequest, but it will never attain the importance that his friends cherish for it. It is essentially the offer of a free scholarship to Oxford University for under-graduate youths, and not for post-graduate or professional study.

Mr. Rhodes, though a son of a clergyman, was agnostic in religion, as happens more frequently where the church is an establishment of the state, and where latitudinarianism, such as is found in the church of England, prevails. He once said that he considered that there was a fifty per cent. chance of the ex-

istence of a God. He was a great friend of the late General Gordon and had been invited by the latter to go with him to Khartoum, but was prevented by the press of other affairs. He was not as unprincipled as he has been made out to be. It was in fact consistent devotion to a principle, carried to an unprincipled extreme, that caused his life to be so eventful of results. The difference between the personal selfishness of Napoleon and the animating ideal of Mr. Rhodes is very great. How true it is that even in modern days, a single man, and a poor sickly preacher's boy at that, can hold the destiny of millions, for weal or woe, in the hollow of his hand. On April 3d funeral services over the body of Cecil Rhodes were held in the Parliament House, Cape Town. On April 4th his will, providing Oxford scholarships for students from the United States and Germany was made public. On April 10th his body was buried on the Matoppo hills, in Rhodesia. At the hour of burial a memorial service was held in St. Paul's Cathedral, London. Sic transit gloria mundi.

THE fate of Great Britain's most loyal subject came nearly being the fate of her new and uncrowned king. The date of the coronation had been set by King Edward for June 26th. Two days before the arrival of the intended magnificent festival, on June 24th, the King was obliged to submit his mortal body to the surgeon's knife, and was told if he ever hoped to wear the crown, he must remain motionless on his couch. The gamblers of London were betting at great odds against his life. The special ambassadors, the most ambitious and folly stricken Americans, Europeans, and people from distant lands, who had gathered to participate in the gorgeous pageant, were obliged to return home again. The coronation actually came off on August the 9th. The Poet's Corner of Westminster Abbey was filled with peers, magnificent in robes of crimson, and ermine, and gold lace, and with members of Parliament, uniformed as army officers, or yeomanry, or wearing the black or steel, the costume of court. Only a few of the radicals were attired in ordinary dress. Opposite was a great host of

peeresses, in crimson, ermine and lace, and gleaming with diamonds. In the midst were two thrones of red and gold. Tapestries, sea-blue and ruby, rose on every side; war flags were flung overhead. Archbishops, Bishops and Canons sat in the choir stalls. The ceremonies opened with a great burst of song from the choir, and what do you suppose this choir sang? It was the old Lutheran choral, "A Mighty Fortress is our God!" The silver trumpets blew. Princes, princesses, the queen, and, at another blow of the trumpets, the King himself moved up to the sanctuary and stood before the altar. The Archbishop presented him to the people. The introit was rendered, the communion service was begun, the aged Archbishop administered the oath, the King was anointed in the sign of the cross, his feet touched with the golden spurs, the sword, orb and scepter were handled, and then the crown was placed upon his head. At this everywhere the peers donned their coronets and shouted "God save King Edward." Proceeding to his throne, the Queen made obeisance to him and she was crowned. The two then partook of the communion, the coronation march resounding, the procession streamed out of the Abbey, and the royal train were escorted back by the military, under the leadership of Kitchener and Roberts.

There were some remarkable features in the coronation of King Edward. Perhaps the most striking is the lesson that, while man proposes God disposes. Edward had determined on a richness of ceremony and a magnificence of display which rendered the pageant rather mediaeval than modern, and which ministered to that personal gratification and vanity, in which social and political rank often take great delight. Men vied with each other, in all the prominent nations of the world, to secure representation and honor of attendance at this coronation, our own American officials no less than those of more aristocratic blood. Yet when the day arrived, Edward was stricken low, and the magnificence of the ceremonies appeared to be mere child's play in the face of imminent death.

" Right through the merry heart of that vast throng
That filled historic streets with bloom and song,
Unseen by any eye he moved along,

" To Prince and Peer, to Pride or Pedigree,
He paid no homage. Greater far was he
Than any monarch ruling land or sea.

" The King had longed a lifetime for the prize
Held now before his sad, still longing eyes.
And the whole kingdom rang with joyful cries.

" The great Archbishop reached to him the Crown,
When high beyond the uproar of the town
A voice commanded, ' Put the bauble down ! ' "

Another of the striking thoughts in connection with this coronation was the success of the surgical operation (in contrast with the failure in the case of President McKinley). The modern antiseptic surgical treatment had a conspicuous illustration of its efficiency in the case of the King, and one of the leading sergeants was Joseph Lister himself, who was the discoverer of the importance of our modern antiseptic treatment.

KING EDWARD is the head of the English Church. The prerogative of appointment to ecclesiastical office is vested in the royal will. This identification of church and state is singularly against the teaching of the Saviour, Who tells us expressly, "My Kingdom is not of this world." In the person of monarchs like Henry the Eighth and Edward the Seventh the claim of a true apostolic succession on the part of the Anglican Church becomes little short of being ridiculous.

The state of religious affairs in England, greeting King Edward, is anything but pleasing. There are two sets of ecclesiastical controversies going on in England now. The first is that between the established Church and the non-conformists, the former fighting to maintain her position of favoritism and privilege; and the free churches struggling to gain the religious equality which American Churches enjoy. But there is another conflict raging in the Established Church itself. High churchmen, evangelical churchmen, and broad churchmen, are all contending for the mastery. Thus far King Edward's policy, as supreme governor

of the English Church, has been to hold the balance evenly between the various parties. He has been fair, rather than made any pretention to the consistency. He has selected the leading high churchman, Canon Gore, for the Archbishopric of Worcester, and he has named Dr. Moule, the leading evangelical churchman, for the Bishopric at Durham.

The appointment of Canon Gore was contested by his enemies, in the London Courts. And the ceremonies connected with his induction into office were actually put an end to, by a turmoil created by these objectors, in an obsolete part of the ceremony, where the question is asked, whether anyone objects to the induction of the Bishop. The ceremony was postponed until the Lord Chief Justice decided that the objector had no right to interpose, as it is the King's undoubted prerogative to nominate Bishops. The whole affair draws prominent attention to the weakness of the claims of the Anglican Church to an Apostolic Succession. It shows clearly how the Reformation merely substituted the authority of the "King" for that of the "Pope."

TURNING now from Great Britain to the lively land across the English channel, we see on the first of the year the President of the French Republic and the Czar of Russia exchanging greetings. On the 21st of May President Loubet pays a visit to the Czar. The next day the members of the Rochambeau mission from France are received at Washington by President Roosevelt. As America had cordially welcomed the overtures of Germany in the case of Prince Henry, it now did the same for the Republic of France and France declared itself highly pleased with the result.

On the day following, viz., May 23d, there was a sensation in the French capital. The Premier of France, M. Waldeck-Rousseau, tendered his resignation. He retired as Premier of the French ministry, at his own request, on account of ill health. Rousseau first became famous as a protege of Gambetta in the year 1880. At that time he was a young deputy from Brittany, of great oratorical power. He was chosen to be minister of the interior in 1881, and again in 1883. In

1885 he retired to the practice of the law. He defended the designer of the Eiffel tower against the charge of having swindled the Panama Canal Company, and received \$25,000 as a fee. He was elected to the Senate in 1894 against his own will. In 1895 he was defeated for the French Presidency by Felix Faure. In the Dreyfus case, he strongly advocated an immediate and fair revision of the sentence, and as a result of this issue was requested by M. Loubet to form a new ministry. Though deferring, as a matter necessary, to radicalism, he has established peace in France, created a colonial army, made the inheritance tax less burdensome on small estates, has passed the law of associations, under the protest of the Roman Catholics, since it makes the existence of religious associations dependent upon the good will of the government, and has excluded the Jesuits from politics. His mastery over majorities seems to be due to personal magnetism and to his eloquence. He has been in office for three years, a longer period than any previous minister.

On June 6th, a new French ministry was formed by M. Combes, an unknown figure in French politics and a radical. He is a small man, and sixty-seven years of age, but still full of life. He comes from the South of France. He took priestly orders early in life, and was ecclesiastical professor in a Catholic Seminary. But he abandoned scholastic theology for the study of medicine, and has exchanged religious clericalism for radicalism. He has, therefore, proved to be more drastic than his predecessor, in dealing with the monks and nuns, and the Roman religious educational establishments. "The Association Act," requires of every religious body in France to make public the amount of funds it controls, and to agree to register under government rule. Of the sixteen thousand and more establishments over eleven thousand have been unwilling to register. Many of these establishments were very wealthy, and, trusted with the education of most of the children of the influential classes of France, they have instilled principles of disloyalty to the state. They are said to be scheming to secure the downfall of the present governmental regime. To suppress these religious orders and to

make secular education obligatory, seems to be the object of "The Association Act."

Premier Combes has gone to work very bluntly to enforce it. By last August he had closed two thousand five hundred schools, amid much disorder, turning out 150,000 children and 6,000 teachers, the latter mostly nuns. The military were used, and in Brittany there was armed resistance of the peasantry. The controversy at the bottom appears to be one between socialism and ecclesiasticism. The position of the French ministry is that the church's educational and philanthropic agencies must conform to reasonable state law and submit to regulation and inspection.

We draw the attention of our readers to the fact that not only in America and in the Philippines, but in England and in France one of the leading governmental issues is the question of education; and that the heart of all difficulties in this question is the adjustment of relationships between church and state.

WE have already spoken of French sensations in Biblical Criticism. During the year, France lost two of her greatest artists. The one of them used vile words to color his scenes, and the other painted beautiful colors in inspiring faith. Zola and Tissot had nothing in common, excepting that they were of nearly one age. Zola died at sixty-two, and Tissot at sixty three. Zola is terrible for his studies of degradation. He is said to have been personally upright, and perhaps had a mixed motive in producing his work. First, such writings bear in them an awful moral, and, secondly, he knew that they would sell. He risked his whole popularity and reputation in defense of Dreyfus, and has suffered much enmity since he so dramatically defied the French people. Tissot originally was a painter after the usual order of the French naturalistic school. He was born at Nantes in 1836. He became a successful pupil of Flandrin and Ingres. He removed in middle age to London. One day, while he was engaged at his work of producing fifteen etchings on the general subject "The Woman of Paris" he entered some

churches to get points. Here he became converted to Jesus Christ, and made the resolve thenceforth to devote his powers to portray the life of the Master. He went at this new undertaking in a very painstaking and systematic way. He journeyed to the East and personally made observations and sketches in Palestine for the leading Biblical characters. The final result is the new famous Tissot series of paintings of Christ, reproduced in the much advertised work of which he is the author. Those who have looked at his work will at once be struck with the great difference in atmosphere, expression, and all essential qualities between it and the conventional sacred work of the masters. We have examined all his pictures with some care, in view of their probable utility as a means of illustrating the Life of Christ for Sunday-school purposes; but while we feel the earnestness and power of the man's faith, we cannot say that we were impressed favorably with their effect. Tissot is said to have been in close communion with a nun who dreamed dreams, and who gave him ideas and instructions for the painting of the Biblical portraits.

TURNING from France to Germany we naturally recur again to the Emperor. His gift in the early part of the year of a collection of casts, representing the milestones of the history of German sculpture from the time of the bronze doors of Hildesheim to the time of Shadow's "Frederick the Great," together with the offer of a statue of Frederick the Great to be placed in Washington, and the request that Miss Alice Roosevelt christen his yacht in New York, and above all the official visit, in the name of the German Emperor, of Prince Henry to our American land, together with Henry's magnificent reception here, have drawn the eye of the country to qualities possessed by American citizens of German descent. Professor Kuno Francke points to the good done to America by the political immigration of 1848, when the picked young men of Germany, representative idealists, "apostles" of Schiller and Goethe, young physicians, lawyers, ministers, editors, and scholars, came to this land determined to devote their strength to the upbuilding of the republic.

Speaking of the social side of the German, Professor Francke believes that they are the salt that has saved American social life. It is the Germans that have democratized our social life. They have made our homes unrestrained, cordial and approachable. They chiefly have broken down barriers of conventionality. The average American of English blood, though he theoretically holds to democratic principles, at heart believes in social exclusiveness, and really prefers to keep people at arm's length. It is the German who is saving the American heart alive.

In Germany, the friendship of William for the United States has stirred up a curious hatred of everything American, originating doubtless in agrarian causes. If Americans were to speak of the Germans in the way in which some Germans speak of America, what would happen? Thus, Professor Haase, of Leipzig, at the annual meeting of the Pan-Germanic Association, referring to the Emperor's efforts, said, "German culture can never turn the Yankees German; it will only result in increasing the nobility of their race, in adding to their education and their wealth, and, consequently, making them more dangerous, in the same manner that the Poles were effected by the introduction of German culture. *The United States is and will remain the grave of German characteristics.*"

During the year, Germany has lost Herr Krupp, the great gun maker; Virchow, the scientist; Dr. Ernst Luthardt, the theologian; Dr. Julius Köstlin, the biographer of Luther, and several other noted scholars. Köstlin was born in Stuttgart in 1826. He came via Tübingen, Göttingen, 1855, Breslau 1860, Halle 1870, to the Magdeburg Consistory in 1877. In 1873, he took the editorship, with Prof. Riehm, of the *Studien und Kritiken*. In 1853 he published "Luther's Doctrine of the Church"; in 1863, "Luther's Theology"; in 1875, his large "Life of Luther" in two volumes; and in 1883 his smaller "Life of Luther." His "Theology" and his large "Life of Luther" have been translated in America; and both lives have been translated in England. His smaller German "Life" has passed through at least twenty-three editions. Personally

Köstlin was not a confessional Lutheran, but a mediating theologian of the "Union." He died at the age of 76.

The most prominent death in theological circles of Germany, during the year, was that of Dr. Christoph Ernst Luthardt, who died at Leipsic on September 21st. Luthardt was born on March 27th, 1823, in Bavaria. In 1847 he became gymnasium professor at Munich. In 1851 he was made docent in Erlangen. In 1854 he was professor extraordinary at Marburg, and in 1856 he became ordinary professor of theology at Leipsic. After Delitzsch and Kahnis, says Dr. Stelhorn, Luthardt formed the Triple Star that rendered Leipsic Theological Faculty so famous from the middle of the 19th century on. He was extraordinarily active in the departments of dogmatics, ethics, apologetics and exegesis, and Dr. Stelhorn pronounces him "one of the most influential and blessed theologians of the 19th century." Missouri, on the other hand, almost pronounces him heretical; and his work an erroneous alliance of faith, science and history. He has been professor at Leipsic since 1856, and has gained renown as a university lecturer and pulpit orator. He has been a defender of the orthodox theological position, from a scientific point of view. From 1868 until recent years he edited the "Allgemeine Evangelische Lutherische Kirchenzeitung," and since 1880 the "Das Theologische Literaturblatt," and the "Die Zeitschrift für Kirchl. Wissenschaft und Kirch. Leben." He, in early years, wrote no less than three volumes on the Gospel of St. John. His Gospel of St. Matthew was written in 1861, his "Revelation of John" in the same year; his "Doctrine of the Last Things" in 1885; his "Doctrine of the Free Will" in 1863; his "Fundamental Truths of Christianity" in 1864. These apologetic volumes ran through ten or twelve editions in German and at least three editions in English. His "Compendium of Dogmatics," which formed the basis of the instruction given by Dr. Krauth, and of that given by Dr. Weidner in Chicago, came out in 1865 and has run through many editions. His "Ethics of Luther" appeared 1867 with a second edition in 1875. His "Saving Truths of Christianity" appeared in 1867 with a translation in 1868. It has run through at least half a

dozen editions. His "Moral Truths of Christianity" came out in 1882 and has run through a number of editions. His "St. John the Author of the Fourth Gospel," translated into English by Dr. Casper Rene Gregory, came out in 1874. His "Modern Views of the World and Their Practical Consequences" came out in 1880. He had the sorrow of seeing at least one of his theological journals diverted to theological tendencies of which he could not approve. For many years he has suffered severely and only the extraordinary strength of his bodily frame has enabled him to hold out to the present time. The waves of the modern critical tendency to some extent floated the boat of his popularity sideward to the beach. His apprehension of truth was not simply an intellectual one, but a moral act of self-surrender to God. He always also had a great regard for the historical mode of reaching the truth, and adhered to the churchly character of its development, as it was mirrored in the Lutheran Reformation. His mind was very orderly and his systematizing has been the basis of much of the best student life of the present generation.

The third man of great learning, to die in Germany this year, was Professor Rudolph Virchow, who reached the age of eighty-one years. Only last October a year the world was ringing with his praises in connection with the celebration in honor of his eightieth birthday. It is said that the present advances in medical science have been due to him more than to any other single individual. His greatest discovery was the self-propagation of cells in animal tissue. He laid the foundations of modern pathology in his work on cellular pathology, published when he was hardly thirty-five years old. In successive editions he developed the principles of the application of the cell doctrine to the study of diseased tissues and showed how the problems presented by inflammation and pathological tumors found their solution in the study of characteristic cellular changes.

Virchow started at the lowest round of the ladder. His father was a shop-keeper. He studied at Berlin, under Johann Müller, the physiologist, and in company with DuBois Reymond, Helmholtz, Huele and others. When scarcely twenty-

five, he was appointed lecturer at the university of Berlin, and founded his medical journal, which he has edited ever since. In 1848 he became infected with revolutionary ideas and was asked to resign his position. He took the chair of pathological anatomy at Würzburg. In a few years the eye of the medical world was upon him. He turned his attention to the various stages of inflammation, to tumors, to hygiene, in connection with schools, hospitals, military camps, sanitation of cities and studied criminology.

He was very positive in his political life, and was once challenged to a duel by Bismarck. It was he who coined the word Kulturkampf. He slept only five hours a night and lunched on beer and two sandwiches. The floor of his work-room was usually littered with skeletons and skulls. The antiquarian discoveries of Troy were due as much to his knowledge and courage as to his friend Schliemann. It was chiefly owing to him that Berlin has become one of the healthiest cities of the world, and has obtained a new water drainage and a system of sewage. A new hospital being built in Berlin will be called after his name.

Virchow has ever been the strongest and most persistent opponent of Darwinism. He said, at the last convention of anthropologists in Vienna: "The attempt to find the transition from animal to man has, indeed, ended in a total failure. The middle link has not been found and will not be found. Man is not descended from the ape. It has been proved beyond doubt that during the last five hundred years that there has been no noticeable change in mankind."

We regret to add that though the virtues of this great scientist have been praised so universally, the one thing needful, that is salvation by faith in Christ, was not a part of Virchow's faith. "Lehre und Wehre" cuts his reputation away in a single stroke and calls him an atheist.

During the year Dr. Zöckler, of Greifswald, has come out flat-footed against the enthusiastic worship of Harnack. Zöckler says: "We cannot assent to such eulogy. Even as a historian Harnack does not satisfy us in his judgment as to the foundations and the original of religion—far less as an ex-

egete. His statements do not benefit the true faith of the Bible and of the church at all, but a deistically diluted and shallow religiosity, which is satisfied with an essentially moral substance of Christianity. What his book offers the educated of our day, instead of the positive evangelical Christianity, is—in spite of the elegant and ingenious words in which he clothes his thoughts—only re-erection of that rationalism which was proclaimed from all pulpits and professors' chairs in Germany at the beginning of the last century." Professor Walther, of Rostock, insists, with reference to Harnack's Christianity, that, "in sacrificing the miracles, religion itself has been sacrificed; for a God bound to the laws of nature, is no God." The well-known orthodox Professor Cremer declares that, "It would be sad for the church of the gospels if she should not, with all her might, protest against such a representation of the Gospel, till it (the representation of Harnack) shared the fate of its predecessor, rationalism."

Dr. Ruprecht has tried to stem the critical tide by the publication of a new "Einleitung in das Alte Testament," constructed on old lines. Professor Klostermann, of Kiel, has been publishing a series of detailed investigations in the "Neue Kirchliche Zeitschrift," of Munich, attacking the critics' position as to the book of Deuteronomy from many points. The articles now appear in a volume entitled "Der Pentateuch."

ONE of the leading efforts of German scientific theology during the year has been to show the dependency of the Biblical records as secondary on accounts discovered in the cuneiform literature of Assyria. This is the substance of the famous lecture by Delitzsch on "Babel und Bibel," of which the German Emperor thought so much. Delitzsch went so far as to claim that even the Old Testament doctrine of monotheism is an importation and adaptation from Babylon. His lecture was repeated by special command in presence of the Emperor and has been published in thousands of copies. Professor König replied to Delitzsch, and inverted Delitzsch's title, making it "Bibel und Babel." He says that there are other ways of explaining the common material in the religious

traditions of the Hebrews and the Babylonian, without making the former dependent on the latter. And in any case the difference between the two forms is so great, and in the Scriptures the significance for the whole plan of salvation is so original, that the agreement between the Babylonian and the Scriptural account is rather in form than in substance. If Babylonia was the head and brain of western Asia, Israel was the heart of history. Professor Oettli of Greifswald urges caution in accepting the radical conclusions of the Assyriologists. Professor Kittel of Leipsig charges Delitzsch with superficiality in drawing conclusions, in a number of articles in the Leipsig "Kirchenzeitung and Literaturblatt." He particularly denies that the name Jehovah has been found in Babylonian inscriptions, citing Hommel, Hilprecht, and Rancke against this claim. Professor Hommel at the Isenach Religious Conference declared Delitzsch's interpretation of the inscriptions to be incorrect, and defended the historical character of the records of the Old Testament. His address: "Die altorientalischen Denkmäler und das Alte Testament" is being widely circulated.

Professor Koberle, of the University of Erlangen, in opposing Delitzsch, analyzes nine leading Old Testament subjects, such as creation, the fall, the deluge, the origin of sin, the world beyond, angelology, and demonology, and shows that notwithstanding an extraordinary agreement between the Babylonian and the Scriptural writings, the latter not only furnish a difference of religious interpretation, but really antagonize the Babylonian interpretation. He concludes that "in this lies the significance of the Old Testament records. The Bible is not only independent of Babel, but it goes beyond Babel."

Among others, opposing Delitzsch, are Jakob Arkh, a Jewish professor in Berlin, and Herman Strack, Professor of Hebrew and Exegesis in the University of Berlin. They say that too much is made of the Tel el-Amarna tablets. The tablets prove that the Babylonian language was used in diplomatic correspondence in Palestine in the century before Moses, but it does not follow that Babylonian culture and religion had

conquered Palestine. They give good reasons for their position. They dispute Delitzsch's position that the origin of the Sabbath is to be found in Babylonia. They dispute that Jehovah was a Diety known to the early Babylonians. They claim that the Scriptural account knows nothing of the monster Timat, a spirit of disorder and chaos. They claim that there is in Jewish literature so much that is peculiar and superior that we are not justified in asserting that the religion and poetry of Israel were borrowed from Babylonia.

During the year, the radical Ritschlian wing has been very active in Germany, and has organized a "Conference" of its own. Wrede, of Breslau, and Hillman, of Marburg, have published works which have removed from Christ the last trace of an evangelical character. On the other hand, the Emperor's recent show of favor to Harnack, Delitzsch, and other liberals, has roused most intense feeling on the orthodox side against neology and anti-confessionalism, and a member of the Upper House of Parliament, Van Durant, made the demand that the German government allow only such theological teachings in her universities as are consistent with the confessions of the Church. The whole movement was intended as a blow against Harnack. The government took no notice of the agitation, except to set the liberals still higher in its favor, and the best conservatives, such as Dryander, the court preacher, opposed this political move, not because they approved of the teaching of the liberals, but because they believed in freedom of scholarship. Van Durant's proposition was rejected by an overwhelming majority.

PASSING quickly through Hungary, we have time for a glance at but one personality. On the 23d of last March, the strongest figure in modern Hungary died at the age of seventy-one years. Kalman Tisza was the leader of the liberal party, which has governed Hungary from 1875 to the present day. He was Prime Minister of the cabinet until 1890, when he resigned and refused to form any new ministers, although as a deputy he remained the leader of Hungarian affairs until his defeat in the election of 1901. This

defeat brought on his death. Under his leadership, Hungary became the ruling part of the Austro-Hungarian monarchy. Tisza forced better terms with Austria in every new treaty. He prevented the outbreak of a revolution in 1877 and 1878. The court of Francis Joseph finally became jealous of him and distrusted him. The Catholic clergy were bitter in their warfare against him. The lords conspired against him. Yet he introduced the civil service system, established freedom of worship, recognized the House of Lords, and rooted out corruption and abuses. He regulated the Danube, widened the Iron Door, brought the railroads under state control, created a merchant marine, and reduced interest on government bonds from six to four per cent. His integrity was never questioned, his patriotism was ardent, but he was bitterly hated, sneered at, and denounced. His personal presence was rather repellant. He never forgot a service, nor did he ever forgive an injury. He died broken hearted from his defeat.

TURNING, next, to the discoveries made by archæology during the past year, we tarry, first of all, for a moment in the Eternal City. Here, on the second of last April, the earliest known monument yet found in Rome was discovered. It is an ancient tomb in the Roman Forum, near the arch of Septimius Severus, between the great structures of the temple of Antonius and Fautina, and those by the Via Sacra. With the tomb there were an earthen cast, a goblet with a protruding bowl and the remnants of a funeral pile with vases, lamp, etc. How great its antiquity is archæologists are unable to state.

From Rome, we pass easily to the East, on the Mediterranean, and touch a marvel in the historical island of Crete. Recent excavation there seems to indicate that Crete was a centre of high art and civilization in the centuries preceding the Mosaic age, and that the culture of classical Hellas was perhaps little more than a Renaissance, like that of the fifteenth century in Europe. "There were not only writers before Agamemnon, but sculptors and artists before Phidias, and writing before the Phenecian alphabet. In the explorations

made in the Mykenaeen palaces of Knosnos and Phaestos, some of the engraved gems found are equal to the best products of the lapidary arts of classical Greece. Remains of Mykenaeen pottery have also been brought to light in Sicily by the excavations of Orisi and connect the culture of Babylonia and Egypt with Asia Minor, Greece and Italy, in a very early age." One theory as to the manner of this connection is that the Pelasgi of ancient Greek story were the Hittites of Asia Minor. The Palestine Exploration Fund has also revealed Mykenaeen remains at Tell es-Safi, which is usually supposed to be the site of Gath.

Excavations last spring in Palestine by the Austrian Expedition under Dr. Sellin at Taanach seem to show the existence of "pre-Amorite" pottery, which would indicate that this spot was occupied in exceedingly ancient days. For in B. C. 3800 Sargon of Babylonia had Canaan a province and then it was called "the land of the Amorites."

In ancient Elam, M. de Morgan has been working systematically at the mounds of Susa, which was originally a Babylonian city governed by a Babylonian satrap. Monuments have been found here of Amaraphel, mentioned in the book of Genesis, as well as several kings of the Kasaite dynasty. The ethnographical table in the tenth chapter of Genesis is right in making Elam the son of Shem.

The Germans have been at work on the city of Babylon, as we already described in our survey of last year. In the Black Hill, four hundred tablets have been found covered with inscriptions. One of these contains a large portion of a famous Babylonian Lexicon, in which the Babylonian Cuneiform characters are explained by Sumarian and Semitic words in parallel columns. Another contains the Litany song by the choirs when the god Marduk returned to his magnificent Pantheon which has been excavated this winter. In a temple were found three cylindrical inscriptions descriptive of its building, made by the father of Nebuchadnezzar. At Tello, the ancient Lagas, the find of more than thirty thousand tablets, reveals some of the social and economical history of Babylonia about B. C. 721. But the great find of the year has been

that of our Professor Hilprecht, of the University of Pennsylvania, in connection with the excavations at Nippur, where two hundred and fifty thousand tablets have been discovered, which contain inscriptions including hundreds of historical texts, dictionaries, lists of birds, animals, plants, stones, hymns, astronomical and mythological inscriptions, arithmetical calculations, etc. Twenty-two large cases of these tablets have already been brought to America. Dr. Hilprecht has been lecturing to large audiences in Philadelphia on these discoveries. He claims that the earlier history of the world will have to be rewritten, and that already in the ancient ages from which the tablets date, it was known that the earth was a sphere.

A young Syrian scholar from Berlin, Dr. Violet, at Constantinople, among many Arabic documents, in the famous Kubbeh-El-Chasme, has found a fragment consisting of some seventy-eight pages in Greek and Arabic, the latter written in Greek letters, so that the old pronunciation of the Arabic can be determined. A Samaritan fragment of the Pentateuch, fragments of the New Testament in the Greek language, dating from the fourth and possibly from the third century, have been discovered by him, together with the fourth or fifth century remains of a Palestinian, Syriac Testament. Some of these supplemented the old Syrian translations found on Mt. Sinai. He also found one hundred and seventeen sheets of old Syriac prayers, a Hebrew fragment of the Pentateuch of uncertain date; twenty-five sheets of the Greek psalter in old Uncial letters; a large fragment of a Greek Church Father; forty-seven sheets of an unknown commentary of Theodore Mopsuestia in Syriac; and many other fragments.

Speaking of Turkey, Syria and Palestine, reminds us of a project advanced by a writer, A. S. Green, a few months ago, that all Christendom, not Zionists or Israelites, should now undertake a new crusade to the Holy Land, purchasing the country from the Turk on a money basis. "Turkey is poor. Christendom is fathomlessly rich. How strangely inconsistent it is that the Holy Land, where Christ was born, where He lived and died, should be under the control of a superstitious and barbarous nation. What is Palestine to-day? A country

desolated by Mohammedan misrule. A country of vagabonds and beggars, and filthy streets. How much longer will Christendom allow this fair land to remain under the blighting influence of a nation aggressively opposed to Christianity?"

Religious news from the East is very conflicting. With the withdrawal of Minister Wu, we shall hear less in America of the superiority of Confucianism to Christianity, and of the Chinaman to the American. By another year we shall doubtless have decided and startling, and we trust, most hopeful news from our Mission field in India.

John Mott, secretary of the World's Student Christian Federation, has been taking a missionary tour through Japan, China, India, and Ceylon, and has come to the conviction that the non-Christian religions are losing their hold, especially on educated men. In Japan Buddhism is the only non-Christian religion. Mr. Mott thinks its influence is weakening. "It has few students who profess interest in it as a philosophy, and none who regard it as a religion in the sense of being a spiritual life." In China, Buddhism and Taoism show no activity whatever, "but give one the impression that they are played out." "If Confucianism is regarded as a religion, it is altogether too true of China that the living are still in the grip of the dead." Hinduism in India is still a very great social power. Popular Hinduism is losing its hold. The movement to revive Hinduism is the result of patriotism and not of religious motives. Mohammedism has a stronger hold than any other non-Christian religion. Mr. Mott believes that Christianity is now so securely planted that it will continue to live. He thinks the great need is more missionaries. But they should be able men. "A few hundred of well-qualified missionaries will accomplish far more at the present time than would thousands of men of merely average ability." This, judging from the kind of men being sent to the field, is the principle on which our Mission Board is acting.

In Egypt Professor Petri last winter excavated the site of the temple of Osiris, which may have been founded before the age of Menes. "Kings whose very existence had been questioned turned out to have been living monarchs of flesh and

blood and to have existed in an age of high culture when Egypt was already as fully organized and its civilization as fully advanced as it was in the days of the Fourth Dynasty." The tombs explored by Professor Petri belong mostly to the kings of the First and Second Dynasties. More than 16,000 specimens of broken pottery, on which are inscriptions said to date back to the second millenium before Christ have been investigated by Prof. Wilchen, of Wurzburg, and the results have been published in two volumes. These potscherd fragments are said to have been used as writing material because of their cheapness. Most of the inscriptions are tax receipts. There are also letters, poetic extracts, epigrams, etc. (The majority of these are probably from the days of the Roman Emperors.)

TURNING from the sphere of history and archæology, to that of natural science and its theology, we have been confronted during the past year by several extraordinary volcanic eruptions, in one of which, at the beginning of the year no less than five thousand persons are said to have lost their lives. But the disaster which awakened most interest in America was the eruption of Mt. Pelee, on the Island of Martinique, which took place for the first time on the 5th of last May. On the 8th of May, another eruption suddenly wiped out of existence the city of St. Pierre, with all its inhabitants, the shipping in the harbor, and all on board. Forty thousand people are said to have perished within a few minutes. The papers were full of descriptions of the terrible scenes. A number of scientists at once proceeded to the spot, among them Prof. Angelo Heilprin, of Philadelphia, who on the first of June, with great daring, ascended Mt. Pelee and viewed the crater in active eruption.

The destruction of Martinique by volcanic action has again raised the question in the public mind, "Why God permits disasters of this kind to occur?" It has afforded occasion to the infidel press to deny the existence of Divine Providence. This press has claimed that it was in fact the occurrence of the Lisbon earthquake that first shook Voltaire's faith in a God

and that the tragedy of Mt. Pelee ought to drive sane theists insane.

A number of replies to statements of this character, by the Christian press, including the "London Spectator," may perhaps be summarized as follows:

I. If men put their lives in peril, they must expect to take the consequences. Mankind should know by this time that river bottoms will overflow, that storms occur at sea, and that life in the tropics is insecure. "Why do cities seat themselves in these volcanic valleys? Why do men expose their lives and the lives of their families to the danger of such locations? As the rain falleth upon the just and unjust, so will the deluge of fire and lava overwhelm impartial saint and sinner in its progress." The fact that *individuals* born in these regions are simply *remaining* where their fathers brought them forth, does not free them from the curse of any locality. It is only another case of the old and general law of heredity. The individuals of the race are tied to each other as members of one another for good and for bad. Thus we all have sinned in Adam, and we all may be made alive in Christ.

II. A second line in defense of Providence sets up the theory that these catastrophes are a divine punishment. The calamity in Martinique is said to have been compared, by some preachers, with the destruction of Sodom and Gomorrah. It is admitted that all three places were very wicked.

III. A third line of defense establishes the principle that disasters are the great teachers of the human race, especially in the lower rounds of civilization and are therefore necessary. Not only do they draw humanity together, and result in a great pouring out of sympathy upon the afflicted, but they rouse communities sitting desolate, to much nobler activity. The fire at Chicago and the tidal wave at Galveston were blessings in disguise. The effect of such catastrophes in the human mind has also been said to be a wholesome one. "Be ye also ready, for in such an hour ye think not, the Son of man cometh." In any case it is a remarkable fact that our Saviour nowhere predicts an earthly freedom from danger, but rather the reverse to those who are his faithful followers, as he also

expressly acknowledges that such catastrophes as the falling of the tower of Siloam are not to be explained in a small or narrow sense.

"It will scarcely be denied that it is in the contest with nature that the highest intellectual faculties of man have been developed. The laws of supply and demand, for instance, have created great cities and industrial districts which have in their rapid growth developed appalling social problems, such as overcrowding and chronic pauperism. These new problems involve the year-long misery, suffering, and degradation of vast multitudes, and not merely—for one may use such a word in such a comparison—the one great awful pang of an instantaneous 'act of God.' Such social problems are acts of God as truly as the volcanic upheavals in the West Indies, and indeed have more than once been accompanied by social volcanic horrors more fearful than those which we mourn to-day."

A disaster of this kind will set science to work to devise warnings and safeguards that will render life among volcanic ranges safer. Thus humanity need not hopelessly descend to the denial of God. We may surely affirm the moral aspect of every act of God.

IV. A fourth defense allied to the third is that man has it in his power to overcome most accidents, but does not act until he is driven to do so. Many accidents that formerly would have been attributed to the act of God can now rightly be referred to gross ignorance or personal negligence. Had there been in the town of St. Pierre a high standard of prudence, a large accumulation of experience, and an adequate and (quite obtainable) knowledge of the laws of nature in their application to volcanic conditions, this outburst might have been prophesied with certitude months ago, and the entire population removed to some safe place for temporary refuge.

Moreover, we are told, that if God were to remove causes such as these, He would have to remove all disease, all death, and all misery. In a word we have no more cause to deny the existence of God because of a great violent catastrophe than we have when a swollen stream drowns a home-going laborer on a dark night. The difference is not in kind but only in de-

gree. Nor, again, if we can trust God's purpose in the smaller mutations of life, is there any sufficient reason to doubt it in the shock of earthquake. If we are to turn materialists, we must find a better reason than that conveyed when death is simultaneous, sudden, painful, terrific, and multitudinous."

Finally, we are told that the right way to take all the terrible experiences of earthly life is to be prepared for the unexpected hour; to rejoice in suffering as did the apostle Paul knowing that through much tribulation we must enter the kingdom of God, and to believe with him that our sufferings are not worthy to be compared with the glory which shall be revealed hereafter.

Scientists, and particularly agnostics, are prone to refer such fatalities to an iron-bound operation of the laws of nature. They believe only in cause and effect, and not that there is a divine intelligence making use of the laws of nature in order to produce cause and effect. But now comes one of our great scientists of America, S. P. Langley, of the Smithsonian Institute, and tells us that there are no such things as "Laws of Nature." These are simply the laws of man's own mind, or the effects of his own mind, which he projects outside of himself and imagines to be due to some prominent and unalterable cause having an independent existence. We have an exalted conceit of our own opinions, and therefore term them "nature's laws." He says, "The present generation has begun, if not to be modest or humble, to be somewhat less arrogant in the assumption of its knowledge: as a consequence of this there is growing to be an unspoken rather than a clearly formulated admission, that we know little of the order of nature, and nothing at all of the laws of nature." One consequence of this, says the professor, "is that a scientific man may now be more ready than formerly, to admit the possibility of a miracle." Hume's argument against miracles, he says, was and is absolutely conclusive when we grant his terms—the absoluteness of natural law. But there is much more mystery around us than in Hume's time. "The lesson for us is that we are not to refuse to believe and sneer at everything that is on its trial." Though nature be external to ourselves, the so-

called laws of nature are laws of our own minds, and a simple product of our human nature.

The great exponent of the ultimate synthesis of the Laws of Nature has been Herbert Spencer. But now, in his old age, he seems to be comfortless in the presence of the forces which he discussed with such great delight in more mature years. As an old man he appears to be a different character from the Spencer of the prime of life. He writes in his last volume, "Of late years the consciousness that without origin and cause infinite space has ever existed, and must ever exist, produces in me a feeling from which I shrink." He says in essence that he recoils from the thought that at death there ceases to be any knowledge of having existed. How much more hopeful, how much grander and more glorious is the faith of the Christian, which is grounded in Him Who hath brought immortality and life to light.

Spencer is not the only great Englishman who has this year been making utterances as to the Mighty Unknown.

Sir Henry Thompson, the eminent British scientist, has just published the result of his religious investigations for the past twenty years in a paper entitled "The Unknown God." This scientist has come to the conclusion, that the infinite and eternal energy from which all things proceed, while possessing infinite power and infinite knowledge, is beneficent chiefly because it has left mankind severely alone, without guidance, revelation or any assistance. From a survey of the evolution of history, Sir Henry Thompson asserts that he has become emancipated from the fetters of all creeds, and at the same time established in an unshakable confidence in the absolute beneficence of the omnipotent and omniscient power. He has come to the conclusion first that man through long development has acquired all his stores of natural knowledge solely by his own unaided efforts. Second, that the authenticity of the ancient records, existing in several parts of the world, and regarded as supernatural or divinely revealed, has never been substantiated and is unsupported by evidence. Sir Henry Thompson believes that nothing could have been more fatal to man than to have received a revelation from God. He is

confident that a natural religion will ultimately replace revealed faith, and that in the future there will be only two classes, those who believe in natural religion, and those who adhere to the old Papal Church.

Poor Sir Henry Thompson! He has not learned the lesson which God, through heathenism, has been trying to teach the human race for countless generations. Such words as conscience, duty, charity, altruism, self-sacrifice, are but sounding brass to the multitude, when it has "a God who leaves mankind severely alone," on which to base the sanctions of life. He does not understand the human heart as well as the Apostle Paul, who says that, "There is none righteous, no not one."

Prof. Zöckler, in the "Beweis des Glaubens," has predicted with great positiveness that the theory of Charles Darwin, "which has been before the public during the last four decades, is now beginning to reach its end." "This theory attained its acme of popularity about the close of Darwin's life (1882)." Since then an increasing number of naturalists have come out in opposition, at any rate, to its original form. So great is the difference between the original Darwinian theory and the substitute that is now taking its place that the resemblance can often scarcely be recognized. The biology of the future will practically contain nothing of the one-sided monistic form of the development theory as formulated by Darwin and Haeckel. Zöckler summarizes the opposition of recent German science to Darwinism in the following three points:

1. Darwinism does not explain the connection and harmony of the different classes of organisms.
2. Its utility principles do not explain the phenomena for which it aims to account.
3. The absence of real transitions of one species to another in our day, or in former days, as far as we can trace, is an element of weakness.

In this connection we take the following suggestive clipping from one of the daily newspapers:

"Science has just received a hard jolt out in Kansas. The bones of the 'prehistoric man' dug up not long ago at Lansing, and pronounced by various learned university professors to be at least 35,000 years old, turn out to be those of a convict who was buried in an abandoned coal shaft in 1871."

Among the deaths of prominent men of science during the year was that on February 7th, of Dr. Paul Fortunatus Munde, the eminent gynecologist of New York city, at the age of 56 years. Dr. Munde came from Germany to this country as a three-year-old boy during the revolution of 1848. He graduated at Harvard as a physician in 1866, was surgeon in the Franco-German wars, took high honors at Vienna in 1871, became the editor of an American journal in 1874, and has been professor at the New York Polyclinic since 1872. He is the author of four or five technical volumes.

On May 9th, Dr. Henry Morton, Ph. D., LL. D., President of Stevens Institution of Technology, Hoboken, N. J., died at the age of 65. He started his career in Philadelphia by publishing a translation of the hieroglyphic text of the Rossetta Stone in 1859. He conducted an expedition to observe and make photographs of the total solar eclipse in Iowa, in 1868. He was professor of chemistry in the University of Pennsylvania for several years, secretary of the Franklin Institute and editor of its Journal from 1864-1870. He has given over \$60,000 toward the endowment of the Stevens Institute of Technology, and is the author of numerous researches in chemistry and physics. In place of Dr. Morton, Alexander C. Humphreys, the well known engineer of New York, has been elected president of the Stevens Institute.

On January 11th, Professor C. P. Tiele died at Leyden, where he was born in 1830. With the late Max Mueller, he had the reputation of being one of the pioneers in the application of the historical method to the investigation of religious phenomena. His first important publication in 1864 was on Zoroastrianism. In 1872 he published his "Comparative History of the Religion of Egypt and of the Semitic peoples." It was the earliest effort to treat this subject comprehensively with the aid of the new discoveries and excavations made by archæologists. In 1876 he published his "General Manual for the History of Religions." With Abraham Kuenen he began, in 1866, to edit the "Tijdschrift." In 1885 he prepared a history of Babylonia and Assyria. He wrote the article on religion for the ninth edition of the "Encyclopedia

Britannica." In 1893 he began the first of his large volumes on the History of Religion, of which three were published. In 1897 and 1898 he published his "Elements on the Science of Religion," which represent his latest utterances and illustrate his method of research.

TURNING now to the subject of Education, we find that two of our largest universities, Columbia and Princeton, have received new presidents during the year. On the 6th of last January Prof. Nicholas Murray Butler became the successor of Mayor Low at Columbia. Dr. Butler graduated in Columbia 1882. He studied a year in Europe, and on his return, in 1885, was made assistant professor of philosophy in Columbia University. In 1897 he was the leading spirit in the establishment of the New York College for the Training of Teachers and served as president of this institution until 1891. In 1890 he became professor of philosophy and education in Columbia and shortly thereafter established the "Educational Review." He has taken a prominent part in the National Educational Society and has served as its president. He has been in close touch with the Bureau of Education at Washington. He is one of the most trusted friends of President Roosevelt. He has a genius for educational administration.

The appointment of Professor Woodrow Wilson to the presidency of Princeton marks a new epoch in the history of that institution. Professor Wilson is a man of extraordinary character and power. He is a vigorous speaker, debater and writer. Edmund Burke, Brougham and Chatham are his favorite writers. Wilson throughout his college career showed himself to be a man of strong conscience, and although he was always ready for debate, he would never argue on a side in which he did not believe. His first book on "Congressional Government" (1885) was the earliest attempt made by any one to describe the actual workings of our American system in practice as developed from the theory of the Constitution. His next book, "The State," (1889) is a marvel of clearness and condensation presenting the workings of all constitutional governments as they are carried on at the present day. The dash and

freshness of his style, as they are shown for instance in such a volume as "Mere Literature" (1896) reveal a side of his character which must be exceedingly fascinating to the average college student. Professor Wilson is just now issuing his most elaborate work of all, "History of the People of the United States," in four volumes, published by the Harpers. Professor Wilson is a southerner, a Virginian, in fact. His whole life has been devoted to the study of executive problems. He has been active in New England, in Pennsylvania, and in Georgia. He was a pupil in Johns Hopkins. His mind is open and absorptive and his training has been cosmopolitan. Great results are expected from him at Princeton.

A number of other occupants have come to the presidential chair in our colleges in 1892. Dr. Joseph Swain has left Indiana University to be the new president of Swarthmore College. Dr. D. F. Bradley was inaugurated president of the Iowa College on June 11th. Dr. George H. Denney was inaugurated president of Washington and Lee University on June 17th. Williams College has secured a son of the famous Mark Hopkins as its president.

During the year Mr. Rockefeller has given over a million, and promised another, to the University of Chicago, and has promised a million to Harvard Medical School. The same school has received a quarter of a million for a laboratory, and one hundred thousand dollars for the endowment of a chair of anatomy. Washington and Lee has gathered an endowment fund of one hundred thousand. Bernard has added a half million to its endowment, Mr. Rockefeller giving one-half of this. Harvard has also received additional bequests of over a half million dollars. Clark University, Massachusetts Institute of Technology, University of Worcester, and Yale University have each received over one hundred thousand dollars. A bill, called the Educational Bill, has just passed both branches of Congress, for the purpose, it is said, of enabling John Rockefeller to give the greatest educational foundation of the century, something that will far eclipse Mr. Carnegie's gift to the nation. It is stated that Congress will be asked to appropriate five millions for new buildings at West Point.

The number of students in the German Universities is said to be overwhelmingly large. In addition to the 44,950 students in the universities proper, ranging from 12,000 in Berlin to over 500 in Rostock, the nine technical universities of Germany which give professional degrees, swell the total number of students to over 60,000.

During the past academic year five women were made doctors in the University of Halle, three in Heidelberg, two in Göttingen, one each in Breslau, Freiburg and Munich. The University of Berlin has 1611 women students. The Baroness Dr. Von Linden holds an official position in the Anatomical Institution at Bonn. Switzerland has fourteen women professors in its Universities and kindred institutions. Berne has 364 regular women students. In Austro-Hungary, Dr. Charlotte Steinberger was promoted by the minister of education to a position in the Medical Department of the Budapest University. The Mathematical chair in Stockholm has been occupied by a Russian woman professor. The University of Upsala has a woman in its faculty, Dr. Elsa Eschlson, in the law department. Italy has a woman in the law department at Rome, and another in the University at Padua.

In our American public school system, it appears that a number of textbooks are being used which, in teaching science and history, are also instilling teachings that pertain to the sphere of religion. At least, an article in "The Independent" of June the 19th shows that Redway and Hinman's "National Advanced Geography," Hinman's "Physical Geography," Dryer's "Lessons in Physical Geography," Holder's "Elements of Zoology," Scott's "Introduction to Geology," Leconte's "Compendium of Geology," Dana's "Revised Text-Book of Geology," Myers' "General History," Colby's "Outlines," Helmolt's "History of the World," Mackensie's "Manual of Ethics," Seth's "Ethical Principles," Muirhead's "Elements of Ethics," Thilly's "Introduction to Ethics," Mezes's "Ethics Descriptive and Explanatory," all teach the doctrine of evolution. Redway and Hinman's "Geography" is used in the public schools in New York, Boston, Buffalo, Pittsburg, Cleveland, Cincinnati, Toledo, Louisville, and in many other cities. Two

hundred thousand copies a year are sold. Hinman's "Physical Geography" has been used in Philadelphia, in the Pittsburg high schools, and in a number of colleges. Scott is used in Princeton, Worcester, Miami, and many other colleges. Myers is used in many public high schools. Mackensie is used at Harvard, Yale, Brown, Washington and Jefferson, Lincoln University, Oberlin, Miami, Cornell, and in several theological seminaries. The evolution of man from lower animals is an unproved doctrine. It is not a scientific fact. As a doctrine, it comes into conflict with the doctrine of many believers in the Christian religion. It therefore has no right to be taught in the public schools. This is not to say that Christians who are opposed to the doctrine of evolution should withdraw from the public schools, but that they should use their rights and see that the teaching of a doctrine of this kind be excluded from the schools. This should be all the easier to do, since the recent discoveries of archaeologists in Babylonia and Egypt show that the further back we go, the more perfect and the higher human civilization seems to have been, and since such a scientist, for instance, as Virchow always declares that the missing link has not been found, and that there is no evidence in hand sufficient to prove the doctrines of Darwin.

During the year great strides have been made in beginning to gather a new outfit for our own Lutheran educational institutions. The debt of the Gettysburg Seminary has been cancelled through the efforts of the indefatigable and capable Dr. Singmaster. The Schaeffer Memorial Chapel erected in memory of the venerable C. W. Schaeffer, D. D., LL. D., for so many years chairman of the Philadelphia Theological faculty, by his devoted, generous and useful son, the Rev. Dr. Wm. Ashmead Schaeffer, had its corner-stone laid on Seminary Day, was worked upon throughout the summer, and is now already under roof and near completion. Muhlenberg College purchased an ample and commanding site for new buildings, and is actively at work in raising the funds, one-quarter of the two hundred thousand dollars needed being already in sight. A proposition for the removal of Thiel College from Greenville to Greensburg, connected with the offer of a large sum of

money from the citizens of the latter place, under the direction of the Home Missionary Superintendent of the General Council, the Rev. Dr. Kunzmann, is under consideration. Gustavus Adolphus College will remove from St. Peter to an ampler and far more central site in the borders of the Twin Sisters of the Northwest. Augustana College has received a new president in the person of G. A. Andreen, Ph. D.; and Columbus University has elected the Rev. T. H. Mees as its new president in place of the venerable Dr. Loy.

Educational circles will suffer from the loss, during the year, of one of the greatest of American professors. Charles Kendall Adams was the pioneer of modern advanced historical teaching in this country. His familiarity with the literature of his subject was greater than that of many of the historical writers (such as e. g., John Fiske) now in the popular eye. The physiognomy of Dr. Adams, intellectual and refined in caste, with dreaming eyes and nervous temperament, with shocks of white hair and grey beard, sensitive nostrils and long forehead, is in greatest possible contrast to the grosser make-up of Mr. Fiske. Dr. Adams first acquired an international reputation as head of the department of history and political science in the University of Michigan. From there he was called to the Presidency of the Cornell University, where, for seven years, he improved the administration of the institution. About ten years ago he became president of the University of Wisconsin, and under his administration this institution has become one of the leading universities in the land. His estate will ultimately go to the University of Wisconsin for the endowment of fifteen scholarships. His great book, "The Manual of Historical Literature," has a worthy place on every scholar's shelf for reference. He was the author of a work on "Democracy and Monarchy in France," "A Life of Christopher Columbus," and a book on "British Orations." He was the editor-in-chief of the new edition of "Johnson's New Encyclopedia," issued in 1892-1895.

THE educational sensation during the year in England has been the persistent exploitation and a passage of a new Education Bill, with the authorization of Mr. Balfour, whose intention is "to improve and create a system of secondary schools." But the manner in which this is to be done is evidence of the insolence of the English Episcopal Church, and is very galling to non-conformists. The bill really hands over all primary education, that is to say five schools out of six, to the Anglican clergy, and places the whole control of public education in the hands of this clergy. Such a situation is in direct contradiction to the precedent established by Mr. Foster and Mr. Gladstone in 1880, and has roused non-conformists to most bitter opposition. It passed second reading in the House of Commons on May 8th. Principal Fairbairn, of Mansfield College, Oxford, headed an important delegation to Mr. Balfour, protesting against the bill, as "legislation which creates an ecclesiastical monopoly in the schools of the country." He said, "we are face to face with a crisis more serious than any that has arisen in our history since 1662." Others who have opposed the bill are Rev. Pierce Hughes, the late Dr. Parker, and Dr. Robertson Nicoll, who has written an open letter to the government saying, "non-conformists object to this measure because under it they would be taxed for the support of schools under clerical control, in which religious dogmas would be taught which they do not believe. These schools would be controlled by the clergy of the Anglican Church. The bill would make the Anglican Clergy the sole educational party with the power of rating. Rates which non-conformists would be called upon to pay would go to the provision of sectarian religious teaching. I submit that this is an extreme attack upon the principle of religious freedom."

The educational bill practically destroys school-boards. It is an ecclesiastical bill, drawn up under inspiration of the councils of the Anglican Church. If the bill passes, a great majority of the parishes in England will be obliged to pay a new educational rate, to be spent by a board of managers controlled by the local parson. This parson is not even elected by the parishoners. To speak more exactly, there are in Eng-

land 11,777 Anglican schools, 1045 Roman Catholic schools, 458 Wesleyan and 1079 other voluntary schools, which are supported in part out of the tax and partly out of the voluntary subscriptions. There are also 5758 board or public schools, supported partly out of the National and partly out of the local funds. The new educational bill proposes to throw the 14,359 voluntary schools upon the local rates, though in everything except secular education they will continue to be managed denominationally. Not only will the Anglicans secure the public support of their own schools, but they will practically control, through political influence, the board of public schools, and thus be in a position to control the education of the children of the non-conformists, and the appointment of nearly all teachers.

Among the men of prominence who have died during the year in art, literary, historical, and professional circles, are the following: On January 22, J. Ward Dean, at the age of 85. He was the editor of the "New England Historical and Genealogical Register," and of nine volumes of the "New England Bibliopagist"; and wrote the story of the "Embarkation of Cromwell and His Friends" for New England, and numerous New England biographical memoirs. On January 26, Rev. A. B. Davidson, D. D., the eminent Hebrew scholar of Scotland, at the age of 62. On February 7th, Thomas Sidney Cooper, at the age of 99. He was an English painter, who exhibited at the Royal Academy for sixty-seven consecutive years.

On February 23d, Samuel Rawson Gardiner, at the age of 71. He was an English historian. Canon Rawlinson also died at the age of ninety years. Egypt and the Eastern Empires were the chief fields of his historical labors. He was Professor at Oxford from 1861 to 1872, when he received his Canterbury preferment. On March 19, ex-President James H. Fairchild, of Oberlin College, died at the age of 84. Prof. Fairchild started in his career as a congregational clergyman, professor of mathematics and of moral philosophy. He was president of Oberlin College from 1886 to 1889 and professor in Oberlin Theological Seminary. March 20, ex-Judge Noah Davis, of New York, at the age of 83. On March 27, Dr.

Solomon Mandelkern, a leading Hebrew scholar of Vienna, at the age of 72. On April 1, Dr. Thomas Dunn English, author of "Ben Bolt," at the age of 83. In thinking of the distinguished men who have died during this last year, one of the remarkable things is the large number of professional persons that have attained to a ripe old age. The average age of the eight persons last referred to above would reach almost eighty years. If it had not been for one who was taken away in the prime of life, the average number of years for each would have gone considerably beyond the figure eighty. June 3, Rev. Dr. John Henry Barrows, president of Oberlin College, at the age of 55. After pastorates at Lawrence, Boston and Chicago, Dr. Barrows became the organizer and president of the World's Parliament of Religion in 1893. In 1896-97 he lectured in India. In 1898 he lectured in Union Theological Seminary, New York. He was also a lecturer on comparative religion in the University of Chicago, and the author of the Life of Henry Ward Beecher. He died after a nine days attack of pneumonia, the disease which also took off Dr. Talmage. June 5, Prof. Lewis J. Weichman, one of the leading witnesses in the trial of the fellow-conspirators with John Wilkes Booth in the assassination of Lincoln, at the age of 60. June 15, Rev. Dr. Anson Judd Upson, D. D., LL. D., L. H. D., Chancellor of the University of the State of New York, at the age of 82. Dr. Upson was born in Philadelphia in 1823. He became professor of rhetoric and moral philosophy in Hamilton College, and since 1870 was professor of sacred rhetoric in Auburn Theological Seminary. In 1874 he became connected with the regents of the state of New York and since 1892 has been Chancellor of the University of the State of New York. June 17, Very Rev. Eugene Augustus Hoffman, D. D., LL. D., D. C. L., Dean of the General Theological Seminary of New York, at the age of 74. Dean Hoffman, whose vast wealth has so greatly enriched the Episcopal Church, was ordained to the Episcopal ministry in 1851. He has written several devotional works.

On June 19th, Lord Acton, the great English scholar and professor of Modern History at Cambridge, died at the age of

sixty-eight. Lord Acton's search for knowledge was so absorbing a passion that the desire to set it forth had decayed. He read and studied ceaselessly and left behind him one of the most notable libraries of the world and heaps of notes of which he published but few. His special branches were history and theology on the polemical side. His only publication outside of theology and controversial tracts was an inaugural lecture on the study of history delivered at Cambridge in 1895. It is said by those out of sympathy with him that it reveals the workings of a dull mind. Lord Acton was a Roman Catholic. He studied in Munich, devoting himself to the history of theology doctrine from a Catholic point of view. He was the pupil of Dr. Döllinger, and with him opposed the dogma of infallibility. He became professor of modern history of the University of Cambridge. His library contained nearly one hundred thousand volumes, mostly historical, both secular and ecclesiastical. Mr. Carnegie bought the library and placed it at the disposal of Mr. John Morley. August 18, Gen. Charles G. Loring, for many years director of the Boston Museum of Fine Arts, at the age of 74. August 18, Benjamin F. Guild, one of the editors and owners of the Boston Commercial Bulletin, at the age of 88. July 29, Rev. Charles E. Searle, master of Pembroke College, Cambridge, at the age of 74.

Philipp James Bailey, the author of "Festus," who died at the age of eighty-six in the place of his birth, Nottingham, England, is an illustration of a man who has long outlived his fame. During the early part of the nineteenth century he was regarded one of the greatest contemporary poets. His epic was greeted by Tennyson and Browning as poetry of the highest order. It is said to have taken the world by storm. Eleven editions were published in Great Britain and thirty in this country. Its popularity has been on the decline for the last forty years. Mr. Bailey was a lawyer. The idea of his "Festus" as published in 1839 was almost the same as that of Goethe's "Faust." He introduces the various personages of the Trinity, "Lucifer," "Cherubim," "Seraphim," "Angels," powers, virtues and human beings into his pages. From time to time he burdened his poem with various unwieldy additions.

He had a very appreciative view of his own gifts as a great poet.

Among American writers who have laid down the pen forever, and gone to be judged by their works, are Edward Eggleston, Bret Harte, the American poet Channing, a relic of the circle of Emerson, Thoreau and Hawthorne of half a century ago. Julius Henri Browne, a famous war correspondent in the days of the Civil War, and the author of "Nurse and Spy," who died on April 2d, at the age of 69. Frank R. Stockton, and Paul Lester Ford. We omit sketches and estimates of these men, already prepared, from lack of space.

WE are, finally, ready to turn from politics, business, science, history, nature, art, and literature, to religion.

The first thing of prominence in the American religious world, this year, is the settlement of Presbyterian Creed Revision. On the 22d of last May the Presbyterian General Assembly adopted the report of its Revision Committee, (the committee consisted of both conservatives and liberals) by an almost unanimous vote. This report introduces a new confession termed "Brief Statement of the Reformed Faith." It contains sixteen articles. The first one is of God, manifesting His love as well as His wisdom and power. The second one is of Revelation. It reads as follows: "We believe that God is revealed in nature, in history, and in the heart of man; that he has made gracious and clearer revelations of Himself to Men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made flesh, is the brightness of the Father's glory and the express image of His person. We gratefully receive the Holy Scriptures given by inspiration, to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life." The third article is devoted to the decrees, and is moderate in essence and modern in statement. The fifth article teaches the doctrine of original sin in modern statement. The "Independent," which has a

great grudge against Adam and Eve as historical characters, is jubilant because Adam's name is not mentioned in this statement. The article says, "*our first parents*, being tempted, chose evil and so fell away from God." The "Independent" admits that this means Adam and Eve, but maintains that the meaning can be strained so as to apply to the first human beings under the doctrine of evolution, who doubtless sinned. It then goes on to say parenthetically, and this is the point to which we desire to draw attention, that "straining is necessary if one must submit to a creed." A more shameless and dishonest position we could not imagine. Here is this high flown American journal, which deliberately proclaims all religious faith as a secondary consideration, and which declares that the only thing absolutely needful in Christianity is ethics, and a determination to do ones *duty*;—and now when it comes to a test of itself on a crucial point, it falters before its own touchstone and becomes immoral and jesuitical in its own ethics.

In Article 7 of Election, the Brief Statement tells us that "all who die in infancy, and all others given by the Father to the Son who are beyond the reach of outward means of Grace are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases." The Brief Statement presents a modern statement of the orthodox idea of atonement, of the resurrection of the body, and says "the wicked shall receive the eternal reward of their sins."

In this same month of May, Dr. George Adam Smith, a brilliant writer and Biblical geographer, whose Yale lectures on "Modern Criticism and The Teaching of the Old Testament," created such a stir (they have already been noticed in this journal), was brought up before the General Assembly of the United Free Church of Scotland in Glasgow. Dr. Smith made a statement of his position, saying that according to his view the God of the first Israelites was a tribal God-head, and that Israel was polytheistic at the start. He said, "I believe that the first nine chapters of Genesis are not literal history, but that revelation has used comogonies, myths, and legends in order to impress certain religious truths. I accept a parabolic character for parts of the patriarchal history, but am con-

vinced of the historical existence of Abraham." After a lively debate of six hours it was resolved by a vote of 534 against 63, not indeed to accept Dr. Smith's theories, but to tolerate the same. It is now twenty-four years since W. Robertson Smith was brought up before a part of the same body on practically the same charge.

One of the staunch defenders of a sound Christianity is Dr. W. Robertson Nicoll, the able editor of "The Expositor." He has again recently spoken out on the subject of criticism, and it gives us pleasure to quote from his declarations as follows:

"The church cannot without disloyalty and cowardice quarrel with criticism as such. It is not held absolutely to any theory of any book. It asks, and it is entitled to ask, the critic: Do you believe in the Incarnation and Resurrection of Christ? If his reply is in the affirmative, his process and results are to be examined earnestly and calmly. If he replies in the negative, he has missed the way, and has put himself outside the church of Christ. If he refuses to answer, his silence has to be interpreted. . . . No one argues against the right of philosophers to affirm that goodness is everything, that miracles are impossible, and that nothing in Jesus Christ has any importance except his moral teaching. But Christian believers in revelation are compelled to say that these philosophers are not Christians. If they refuse to do so, they are declaring that in their opinion these beliefs have no supreme importance. To say this is to incur the penalty of extinction. For Christianity dies when it passes altogether into the philosophic region. To believe in the Incarnation and the Resurrection is to put these facts into the foreground. Either they are first or they are nowhere. The man who thinks he can hold them and keep them in the background deceives himself. They are, and they ever must be, first of all. So, then, the battle turns on their truth or falsehood. It does not turn on the inerrancy of the Gospel narrative. It does not turn even on the authorship of the Gospels. Faith is not a belief in a book, but a belief in a living Christ."

Turning from the Presbyterian, to the Methodist world, we find here a decided and peculiar absence of distinctive Methodism. One notable feature in the American situation is the lack of revivals and of all sorts of religious excitement. Professional Evangelists are having a hard time to get along. Methodism is losing its distinctive features. The cross is beginning to surmount Methodist spires and the vested choir is beginning to conduct processions from the Hallelujah to the Amen corners. Nevertheless the Methodists are sustaining their old time reputation on the business side. Of the Fifty

Million Twentieth Century Fund it is said that forty millions have already been raised, one-half in this country, the Methodists North alone claiming seventeen millions.

Methodism has been unable, as we long ago predicted, to escape the critical atmosphere. Dr. L. W. Munhall, the Methodist Evangelist, openly charges the faculties of many Methodist institutions with harboring skeptics and rationalists who do not believe that the Bible is God's work. Among these are Prof. Mitchell, of Boston University School of Theology, Prof. Terry, of Garrick Biblical Institute, President Blantz, of Lawrence University, President Ramon, of Wesleyan University, President Warren, of Boston University, President Bashford, of Ohio Wesleyan University, and Chancellor Day, of Syracuse University.

One of the conspicuous figures of the year has been Professor W. Charles Pearson. He was obliged to resign his chair, as a Methodist, in the Northwestern University, on account of the flood of criticism that was poured upon him because of his public disavowal of belief in miracles. Since then he has written a book which has evoked great discussion and much comment in the newspapers. It is entitled "The Carpenter Prophet: A Life of Jesus Christ and a Discussion of His Ideas." In this book Pearson rejects the miraculous element in the Bible, and the Trinity. He disposes of the immaculate conception as a figure intended to teach that a pure birth is needful to a helpful life. Protestantism, in his view ought to have destroyed the Gospel legends of the birth and miracles of Jesus. Professor Pearson calls the Jesus of Calvin and Athanasius "A revolting conception, essentially and basely pagan." Jesus never descended into hell. "His body descended into the tomb and returned to the dust from which it was created, and his immortal spirit entered into everlasting life." Says Pearson, "We have a fading theology that makes Christ a mediator between an angry God and a suffering state of man and atonement and His sacrifice. But all of this is passing away, and we are coming to understand the simple gospel of Jesus, the plain gospel of purity, love, and sacrifice." If Professor Pearson is right in his teaching of a passing Gos-

pel, which includes the passing of the epistles of Paul, the passing of the Gospel of John, the passing of the miracles in the four evangelists, the passing of the most exalted sayings of the prophets, and of nearly all the history of the Old Testament; there still remain only the ashes of a wretched humanity and the dying embers of human ideas as a basis of faith and hope. Such a faith is a broken reed, and we do not see how any man who leans upon it, with the experience of life and his own conscience behind him, can fail to be pierced through with many sorrows. In England, also, the Wesleyan Methodists have been brought face to face with critical troubles. Of all commentators on the Old Testament there are few so excellent in certain lines as Dr. Joseph Agar Beet. For the last seventeen years he has been principal of Richmond College, the most important theological training school of the Wesleyan Methodists. But last July he was brought up very conspicuously before the Wesleyan Conference in Manchester. An attempt was made to nominate some one else for the chair which he has held so long. The cause of this was that Dr. Beet has been publishing eschatological teachings in conflict with the doctrine of his church. The matter was settled by his consenting to refrain from teaching these doctrines. Dr. Beet has declared that the real issue at stake is "whether the Wesleyan Church shall permit or forbid its ministers to discuss these minor doctrines about which they differ." And yet, to hold his position, he himself has consented to remain silent on the matter.

The Congregational churches of our land have steadily been sinking to a lower and more "liberal" level in Christian teaching. The Independent of the 13th of last February says: "It is a question for the churches to settle for themselves how far they are at liberty to excise and drive out Christians who choose to hold to no more of Christianity than the worship in spirit and in truth, *but who reject supernaturalism*. It is far better to err on the side of inclusion than on that of exclusion, in our view."

After publishing editorials on the danger of liberal theology, to which we have alluded in a previous issue, the Inde-

pendent received inquiries from its readers as to how such dangers are to be escaped. Its reply to this question is an argument as notable for its feebleness and lack of result as it is for its superficiality. It sums its case up as follows: "All we can say is, that we must avoid the danger of irreligion by being religious, just as we cease to do evil by learning to do well." This then is the great conclusion to which the progress of the liberal theology, in the course of its scientific development, has finally arrived!

We have already alluded to the fact that not only the churches, but the schools of our age are affected by the liberal theories of criticism. In "The Biblical World," of last May, an answer to the following question was invited: "If the critical study of the Bible be accepted as inevitable and desirable, to what extent are the results of this to be introduced into our Sunday-schools at the present time?" Dr. A. E. Dunning, a member of the International Committee and editor of "The Congregationalist," says that the main conclusions of Bible Criticism are now accepted with practical unanimity. They have displaced traditional theories among educated people. They are assumed in nearly all Teachers' Bibles and recent commentaries and in the majority of lesson helps. The Sunday-school should not shut them out." Dr. Cobern, a Methodist, of New York city, says he is beginning to feel that there is a present need in the Sunday-school work of a greater utilization of the results of modern Bible Criticism. Dr. Terry, also a Methodist, says that Textual Criticism ought to be undertaken. Dr. Bitting, a Baptist, of New York, says that Bible Criticism should have the supreme place in our Sunday-schools. Dr. Willis Beecher, Dr. Bradford, one of the editors of "The Outlook," and Dr. H. T. Trumbull deprecate these positions.

The higher criticism is, at last, coming down not only to the practical field of the Sunday-school, but also to the department of liturgics. In a recent article on "The Liturgical Use of the Apostle's Creed," by Rev. T. D. Bacon, an argument is made against the common repetition of the Apostle's Creed in worship. The writer asks the question, "Does the Creed

really express the faith or belief of those who use it?" In his indictment against the Creed he says, first of all, that the title is a misnomer. Secondly, he declares that "no one in our churches who recites the Creed" believes in the resurrection of the body. "We all prefer the Pauline doctrine of the spiritual resurrection to which this statement is directly opposed." Further, he states that while there is a difference of opinion as to whether Christ rose bodily from the dead, "certainly no one would now regard it as a fundamental article of faith." He says, further, that few, if any, in the Congregational churches believe that Christ, in his earthly body, is sitting on the right hand of God and will come thence to judge the quick and the dead. He continues, "even the first historical statement concerning Christ, that he was conceived by the Holy Ghost and born of the Virgin Mary no longer commands universal assent in our churches." The remaining historical phrase "Suffered under Pontius Pilate," etc., is an unnecessary amplification of statement of who Christ was. "To most of us," says Bacon, "the descent into hell is simply meaningless." Mr. Bacon lodges objections to the phrase, "the Holy Catholic Church, the Communion of Saints"; and even in a way objects to "the forgiveness of sins." "This," says he, "makes up more than half of the Creed and what remains are two statements which are without significance for us." He further objects to the opening of the Creed, "I believe in,"—because this marks the Creed as not being a confession of faith but a statement of belief. Even as a statement of belief, he holds that the Creed falls far short of what we might expect. The second article of the Creed which is its larger part, though it says much concerning Christ, expresses really very little concerning the purpose of His life and death and nothing of the principles he made manifest. Moreover, "Prof. McGiffert, in his recent work, has made it abundantly clear that this Creed does not express the belief of the age in which it was written." The writer proposes the twenty-third Psalm, or the Lord's Prayer, as a form on which the whole Christian Church can unite, for common liturgical repetition, and says that "they breathe a spirit of devotion in which the Creed is conspicuously lacking."

What we wish to point out, here, is not the conspicuous manner in which the whole Apostles' Creed has been bombarded by this writer, as lacking the necessary elements of an ecumenical confession, as a result of the acceptance of the higher criticism; but it is to draw marked and positive attention to the fact that the higher criticism in its spirit of destruction will not be content to tear the Scriptures apart, but will in the end fasten its claws upon our liturgical worship. We are sorry to believe that there are some Lutherans who somehow seem to feel that "whatever becomes of the Bible, so long as we have the liturgical forms of the Church intact, we can afford to ignore the higher criticism"; and we allude to this assault on the Apostles' Creed chiefly to show how inevitably the destruction of the liturgy will follow the destruction of the divine element in the Word of God.

In the United Brethren Church, we find some prominent members, including two editors, three professors, and several general secretaries, uniting in an appeal to their bishops to take such steps as are necessary to open negotiations with churches similar to their own in polity and doctrine looking toward a permanent union. They do this "believing that the uniting of a number of the smaller ecclesiastical bodies of this country would be more in harmony with the spiritual feeling of the age and also of benefit to the cause of Christ." They especially name the Methodists, Protestant, Evangelical, United Evangelical, and Cumberland Presbyterian Churches. It is said that such a united Church would contain more than eight hundred thousand members and be surpassed only by the Catholic, Baptist, North Methodists, Presbyterian, Lutheran, and Disciple Churches. There are worse things in the Christian Church than lack of denominational unity, and there are evils in such a unity, as well as in the lack of it. But, if these churches hold the same doctrine and teach the same faith, and are prepared to work together practically, they certainly should unite.

SOME of the events, during the current year, in the Lutheran Church, that perhaps deserve to be recalled, are the death of Mr. Lankenau with the accompanying accession of Mr. Staake to the presidency of the Drexel Deaconess Home, the inauguration of the English movement among the Swedes, the organization of the New York and New England Synod, last September, the corner-stone laying of the new church of the Holy Trinity in New York city, the appointment of a delegate by the Iowa Synod to represent it at the next meeting of the General Council, the recent great success of the General Council Graded Sunday School System of Instruction, the election of the Rev. J. A. Seiss to the Presidency of the Pennsylvania German Society, the organization of a Society for New Testament Research in New York under the able leadership of Rev. Dr. J. A. W. Haas, the organization of the Kropp graduates under the skilful direction of Rev. J. Paulsen, the activity of field secretaries in our Swedish and English work, and a number of events already alluded to elsewhere in the course of this survey.

During the year, fifty-nine Lutheran ministers in our land have been called hence, among them, Dr. S. B. Barnitz, the efficient and kind-hearted Western Mission secretary of the General Synod, Dr. W. M. Baum, of Philadelphia, on February 6th, Rev. E. H. Pohle, who died in Germany on June 14th, Rev. J. C. Roehm, of Galveston, Dr. J. M. Ruthrauff, the able president of Wittenburg College, and others.

The leading and most dramatic figure in the Lutheran Church during the past year has been the Rev. Prof. H. E. Jacobs, D. D., LL. D. Last spring, at Philadelphia, he was the centre and soul of the General Conference of English-speaking Lutherans. A little later on in the year he took part in the consecration exercises of Hamma Hall, at Wittenberg Theological Seminary, delivering an address on "The Old and the New in Lutheranism." During the summer he made a tour through the Lutheran Church of the South, during which tour multitudes flocked from all the whole Lutheran region to points at which he was scheduled to speak; and he delivered

a series of ten lectures on the Nature of Lutheranism, which were listened to eagerly everywhere and produced the effect almost of a revival. His journey through these parts appear to have been well nigh apostolic. A little later in the year he delivered a thrilling address on "The Body and Soul of Lutheranism," on which we trust we may at some day have opportunity to express our personal convictions, at a gathering in the Susquehanna region. And throughout the whole year, as the new head and reorganizer of the mission work in India, he has infused a spirit of hopefulness and power in this field. The visitation of his brother-in-law, Dr. Harpster, the veteran missionary from India, who has temporarily been placed at the head of the General Council Mission in India, produced a most wonderful effect among the churches of the General Council. Missionaries and funds have been offered in unexampled abundance. The culmination of the whole year's work was reached at the services held in St. Mark's Church, in Philadelphia, when no less than six or seven missionaries were set apart to go forth to the new work in the foreign field. Great results and extraordinary developments may confidently be expected in the foreign field under the leadership of this new personality.

In this hurried scrutiny of the intricate and varied workings of God's world during another year, only a comparatively few of His most faithful servants appear to our vision. The great multitude of God's own loyal workers, who are bearing the cares and duties which men call drudgery, will not receive their recognition, until the Lord himself calls them to their final reward. Yet it is on them that the heavy bulk of the Lord's work really depends. To use the figure of Longfellow, they "are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion; and when they cease to hang upon the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still."

T. E. S.

RECENT PUBLICATIONS.

EXEGETICAL.

Peters' Old Testament.

THE OLD TESTAMENT AND THE NEW SCHOLARSHIP. By John P. Peters, Methuen and Poe, London.

The author of this book is an archæologist and a Hebrew scholar. From the view of the newer criticism the book attempts to explain the origin and history of the Bible and outlines the evolution of Israel in a popular way. A conservative popular text-book of this character is greatly to be desired.

Ottley's Story of the Hebrews.

A SHORT STORY OF THE HEBREWS TO THE ROMAN PERIOD. By R. L. Ottley. The Macmillan Company, New York.

Richard Ottley is well-known to our readers as one who has attempted to reconstruct the Old Testament on the basis of recent critical knowledge. This new short history sketches the great outlines in an orderly way, and is commendable for its logical method, rather than for the use it makes of critical results.

Duff's Theology of the Hebrews.

THE THEOLOGY AND ETHICS OF THE HEBREWS. By Archibald Duff New York. Charles Scribner Sons.

This book, based on the principles of a very radical criticism, devotes itself to a summary account of the rise and development of the Hebrew idea of God and of the Hebrew ideas of human conduct. It contains four appendices giving results of the critical analysis of the Old Testament books. It denies that there was a return of the Jews from exile, and that Hezekiah was an ally of Nehemiah and a friend of Jehovah, and claims that the books of Ezra and Nehemiah are not trustworthy.

König's Biblische Stilistik.

Stilistik, Rhetorik, Poetik in Bezug auf die biblische Litteratur comparativisch dargestellt von Ed. König, Dr. Phil. und Theol., ordentlicher Professor an der Universität Bonn. Leipzig, Dieterich'sche Verlagsbuchhandlung. Theodor Weicher, 1900. 422, octavo.

This work deals very fully with the style, rhetoric, and poetry of Old Testament Hebrew. It is comprehensive in the consideration of particular passages and clauses, and of explanations of grammar

and syntax, of which the author's theory of the individualizing singular, is a good illustration. König, in treating of style, refers all figures conducing to clearness to the intellect, everything that conduces to precision to the will, and everything relating to art and beauty to our sense of good taste. He believes that the introduction of Phœnician and Aramaic terms in the Old Testament is to be accounted for by the fact that they correspond to or were identical with archaic, harmonious, and dignified Hebrew terms. The book, as might be expected of a grammarian's work, affords most abundant opportunity for study of details.

Osgood's Christ.

THE CHRIST OF THE OLD TESTAMENT. The Genesee Press, Rochester, 1902.

"The questions now agitating about the Old Testament are reduced to the simple point, whether we will believe Christ's teachings or those opposed to his teachings." The author proceeds to set down first what Christ says, and then what the critics say, showing the contrast between the two sets of utterances.

Gautier's Book on the Prophets.

"VOCATIONS DE PROPHETES PAR LUCIEN." Gautier Lausanne, 1902. pp. 93.

This work deals with the calling of Ezekiel, Jeremiah, Isaiah, and Amos, contrasting on the one hand the special gifts and human outfit of each of these men with the divinely given strength on the other hand. The writing is inspiring.

Stöckhardt's Isaiah.

COMMENTAR ÜBER DEN PROPHETEN ISAIA. Von G. Stöckhardt, Professor am Concordia-Seminar zu St. Louis. 8vo. pp. 168. St. Louis. Concordia Publishing House, 1902.

"The old Lutheran theologians," we read, "such as Luther in his Scholia on Isaiah, Calov in his Biblia Illustrata and the Rostock theologian Varenius in his Commentary on Isaiah, rightly understood and reproduced the spirit of the prophecy. The most thorough and comprehensive Commentary on the prophet Isaiah was published by the Reformed theologian Vitringa in 1714. Vitringa treated carefully the *notitia historiarum*, provided through philological studies, and accorded its full rights to the Messianic content of the prophecy. Nevertheless his *canones interpretationis* were not altogether sound. He denied the basal canon of Biblical exposition, according to which every passage has its *unicus sensus*, and often offers an allegorical explanation of a passage after giving its grammatical-historical sense. Rambach is dependent on Vitringa. Grotius, whom our fathers rightly reproached with Judaizing, and who refers the most of the Messianic passages to the *politia judaica*, led the way to the epoch of rationalistic exposition. The rationalistic expositors, such as Rosenmüller, Gesenius, Hitzig, Hendewerk, Knobel, Ewald, Umbreit, betray in their exegesis also their naturalistic, heathenish world-view. They believe in no prophecy, no miracle, no Christ; they do not in principle believe even in the living God; and so the prophet Isaiah ranks with them only as a gifted patriot and a pious dreamer, who in order to rouse a national feeling in his people pictured before them a beautiful Platonic state, and a universal do-

minion for Israel under the sceptre of a future son of David. We may obtain from their handbooks, no doubt, many excellent grammatical observations, but they have not grasped the meaning of the discourse and this book of prophecy remained to them a sealed book. Drechsler once more expounded the book essentially in the sense and spirit of the Church; his comprehensive work was completed from the twelfth chapter on by J. A. Hahn (1845-1887). Caspari wrote in the same spirit, but was able to complete only six chapters. Less important are the expositions of the Romish theologian Schegg and of the Orientalist E. Meier. The most exact and important commentary on Isaiah is undoubtedly that of Franz Delitzsch, the first edition of which appeared in 1866 and the fourth thoroughly revised edition in 1889. This new edition, which is really a new book, is even more precise and succinct than the earlier one, but makes significant concessions to modern criticism. And in general the spirit of modern theology rules in Delitzsch's expository work. He held firmly, it is true, that God had granted revelations to the prophets and to Isaiah; but he denied the verbal inspiration of Scripture. He recognized a Messianic prophecy which was fulfilled in Jesus Christ the incarnate Son of God; but he broke off the point of the Christological declarations of the prophet and did not permit him to name Christ directly the Mighty God. The portrait of the New Testament Church which he attributed to Isaiah is deeply colored with Chiliasm. The latest treatments of Isaiah by Bredenkamp and Orelli deserve all consideration; they are in general more positive than the Commentary of Delitzsch, but have nevertheless supplanted in large measure the spirit of prophecy by that of modern theology."

Wendt's St. John.

THE GOSPEL ACCORDING TO ST. JOHN. An Enquiry into Its Genesis and Historical Value. By Dr. Hans Heinrich Wendt, Professor of Theology in the University of Jena. Translated by Edward Lummas, M. A., Edinburgh. T. T. Clark, 1902. Octavo pp. 260.

This is an excellent translation of the introductory part of Dr. Wendt's "Teaching of Christ" so far as it relates to the problem of the Gospel according to St. John. Wendt believes that the Fourth Gospel is based in part on the writing of the apostle John, similar in character to the logia of Matthew, and therefore does not consider the Gospel as a unity. He distinguishes between the historical section and the discourses, and affirms the credibility of the latter. His work is distinguished by great acumen but it is a specimen of the reasoning so common to-day by which historical truth is sought to be learned from internal and from subjective reasonings and probabilities.

Muzzey's The Rise of the New Testament.

THE RISE OF THE NEW TESTAMENT. By David Saville Muzzey, B. D. The Macmillan Company, New York. London, Macmillan & Co., Ltd. 1900 146 pages.

An account of the formation of the New Testament for the interested general reader. We learn in the preface that critics are so perfectly agreed as to the historico-genetic construction of the New Testament, that their points of difference are comparatively insignificant. We are to find in this volume a popular presentation of

the results of the New Testament criticism. The author says that "those who are acquainted with the works of Credner, Hilgenfeld, Reuss, Westcott, Weiss, Harnack, Zahn, Juelicher, and Holtzman on the New Testament will scarcely find anything new in these pages." We do not think that all scholars of the New Testament will agree with the presentation of the construction of the Canon as here presented. We read thus, "The Bible became a sealed book when it became a sacred book. And it will ever be thus: for no words that ever man spoke or wrote are sacred, but only the desires of his heart and the deeds of his hands." Inspiration is left out of the question as far as any of the books of the New Testament are concerned. "It is now time," says the author, "to take down the scaffolding of theological professionalism from the structure of the Early Church, and let the interested public see the results of so much brickdust and tumbling mortar." We are told that the Bible is not a complete book of equal and divine worth in all its parts, but a bundle of books without religious interrelation, and joined together quite artificially by the Church in a hasty movement of anxiety for its existence. The author attempts to show, that (1), out of sacred writings, (2) of poorly defined or utterly undefined limits, (3) there grew, under definite historical crises in the Church, a Canon of Scripture, (4) which owes its exclusive authority to the pronouncement of a triumphant priesthood.

Mark was legitimized as the interpreter of Peter, and Luke as the companion of Paul. The Synoptists are declared from a literary point of view to be incoherent, seamy, and compiled. Paul's Epistles and Luke's Gospel owe their acceptance through a fear on the part of the Church of being estimated overmuch by the Gnostics and Marcionites, and Acts is the medium through which Paul is introduced into the glorious company of the Apostles. The Pastoral Epistles earned their passport through distinguished service in strengthening the hierarchy of the developing Church. These statements suffice to give us an idea of the value of Scripture and its authority as held by the author and the general trend of the book. As usual with the Higher Critics we find here conclusions which are set down as final. Would a chemist be so certain of his deductions, as these new discoverers in theological wisdom?

The book is of interest in showing us in plain language some of the results of the Higher Criticism. It is destructive rather than constructive.

W. A. SNYDER.

Weidner's Theologia.

THEOLOGIA OR THE DOCTRINE OF GOD. Outline Notes based on Luthardt by Rev. Franklin Weidner, D. D., LL. D., Professor of Theology, in the Chicago Lutheran Theological Seminary; Author of "Studies in the Book," "Christian Ethics," "Bible Theology," "Theological Encyclopedia." Fleming H. Revell Company, Chicago, New York, Toronto. Cloth. 8vo. pp. 143.

This compact little volume, which has just come into our hands, almost too late for notice in this issue of the Review, is a perfect mine of systematized theological information, arranged in compact order for thorough discussion. Take for instance, at random, the section given to the doctrine of Predestination, where we find nearly twenty pages devoted first of all to an examination of the Scripture doctrine, with full explanations, in topical manner, of the points involved in this doctrine, and of the use of Scripture passages by predestination. Then comes the discussion of the church doctrine, be-

ginning with the early church, proceeding through scholasticism to the age of the Reformation, where the teaching of Melancthon, of Luther, and the teaching of the Formula of Concord are summarized, following which is the presentation of our older dogmaticians, which is very full; and finally there is a section devoted to attacks upon and modifications of the church doctrine concerning predestination. The compass of the work includes sections on the Natural Revelation of God, Proofs of the existence of God, Proofs of a Supernatural Revelation, God as the Absolute Personality, God as Holy Love, The Doctrine of the Divine Attributes, a Scriptural doctrine of the Trinity, the Church Doctrine of the Trinity, The Doctrine of Predestination, the Doctrine of Creation, of Providence, of Miracles, of Angels, and the Doctrine concerning Satan. The preface is a very clear statement indeed of the intention and compass of the book. On the whole we would say, that the most remarkable feature of the work, is the wide range of knowledge in condensed form, from which the discussions are drawn, and the clear and admirable arrangement of the minor and major parts. The book will be exceedingly useful for quick and ready reference on the part of clergymen when they deserve to look up the sound teaching on any doctrine, and to contrast its development with the erroneous teachings which it has encountered on the pathways of history.

SYSTEMATIC.

Cremer's Vom Kinderglauben.

VOM KINDERGLAUBEN. A Study of the Nature of Christian Faith. By Lic. Ernst Cremer, Pastor in Rehme in Westphalia. Gütersloh, C. Bertelsmann, 1902. 60 pp. 8vo. Unbound. 75 Pf.

An excellent paper up to a certain point, and which so far one could almost wish to quote entire. The author, in the first part of this pamphlet, stands on the right foundation, shows himself to be a clear thinker and knows how to give appropriate expression to his thoughts. He is also theologically a son of his father, the well-known positive theologian, Prof. Dr. H. Cremer in Greifswald. From the title of this little work it would seem that he is no longer professor in Marburg. This is greatly to be regretted, since he was to the best of our knowledge the only positive docent in the theological faculty at that place. It is to be hoped that a door to greater and wider activity may soon be opened to him again. We quote first a few of the more important sentences of the first part of his writing.

"To the modern man it is altogether objectionable to speak of child-faith. For the modern man characterizes himself by his effort to bring his whole life, his thinking and his activity in the highest degree into the realm of the conscious" (p. 8). "To show how strange the word of Jesus concerning child-faith actually is to believing Christians of to-day, we need only point to the widely disseminated baptist tendencies" (p. 10). "What the faith and the hope of the adult embraces and apprehends, to this the heart of the child also opens already, and in an extraordinary degree. The child shows itself to be pre-eminently susceptible to religious impressions in comparison with others, and in an extraordinary measure in child-

hood in comparison with later life. Religious susceptibility shows itself to be, therefore, independent of the increasing intellectual maturity, as it is also independent of the measure of intellectual capacity. The untalented person often shows greater religious susceptibility than the talented. As therefore religious susceptibility in general characteristically distinguishes itself from other kinds of susceptibility, to such an extent that in regard to some it exists in inverse ratio, so its peculiar nature exhibits itself in the fact that it is found in a special measure in the child (p. 19). Faith has to do with the personal relation to God, with a relation of person to person, and therefore one for which a child also is competent. Faith in God is so intimately connected with our personal life, and the transactions in which we hear God's voice are so simple, that a child also can hear it. The child needs God, and can also believe on Him. It can believe on Him because religion is primarily not doctrine but life, or, better still, living; because faith subsists not in the understanding but in the heart. It is an under-estimation of the child's personality to question the possibility of the child sustaining a relation to a personal God, and to describe its faith as simply a faith based on its confidence in human authority. If in other respects we give the child the elements of culture of various kinds with the presupposition that the things communicated will in themselves act upon the child, and that it does not receive them simply because of its confidence in the authority of those who teach it, then there is no reason to believe that things are different in the case of religion. The unconscious nature of the child's faith does not destroy the reality of that faith, any more than the unconscious character of its life-activities destroys the reality of those activities. On the contrary it is the very unconscious nature of the child's life which as compared with a conscious life, gives it the character of greater inner truthfulness" (p. 29ff). "Why then are the children the very ones who are to come to Christ? They are the very ones who should and can believe. How is this to be explained? We saw above that they also can know God when He attests Himself to them, and that their faith also is faith. But Jesus says, that just of such is the kingdom of heaven. Their faith is typical. We had to concede to them above a special receptivity for the divine. In what is this advantage rooted? First of all it cannot be explained on the basis of the child's innocence, even though we bear in mind that this innocence is only relative. In such an explanation faith would be regarded as the result and crown of moral conduct, whereas the relation of the two is exactly the reverse. The moral consciousness presupposes the religious; faith in God is the anchorage and strength of morality. . . . Faith cannot be taken as the fruit of the child's innocence. Therefore it cannot be taken as a fruit of any separate moral advantage, e. g., the child's simplicity. It is true, simplicity is a characteristic of children. The child's mind is yet single, directed to one object, devoted to one thing, and not yet complex and divided in itself. . . . This simplicity is a great advantage. That the child possesses it may remind us again that the child really possesses great advantages which the adult lacks. And simplicity is in particular a religious virtue. For faith is directed to and devoted to one object: 'Simplicity looks only upon the one object in which all others subsist; it clings to that one object like the iron to the magnet.' But if simplicity is characteristic of faith, it is not on this account the root of faith. If simplicity accompanies faith, it does not follow that faith always accompanies simplicity. Faith does not grow out of moral

nature. These prevalent views forget that in faith man is not productive but receptive. . . . Faith is the declaration that man of himself is powerless to come to God; it is a declaration of the futility of human endeavors. *The activity of faith is receptivity.* To faith God is everything, man nothing. But from this it is at once evident why it is the child that believes. The child does not desire to be anything. This is the root of its receptivity" (p. 31ff). "For this reason the child's faith is also typical. *For a child-like attitude is essential to faith.* As we have seen, to faith God is everything, man nothing; man is in faith absolutely receptive. . . . Therefore the attitude of the child which does not desire to be anything and to whom God therefore can be all, is characteristic of faith. *All faith is child-faith.* We must either believe as a child believes or we do not believe at all" (p. 40).

To a child-like attitude Christ responds; out of submission grows trust; out of child-like dependence grows child-like trust. Thus child-faith is the root of that filial relation to God which we hold as believers. This filial relation is real and actual, *because* it grows and *whenever* it grows out of a child-like attitude toward God, which is open for His operations and receptive toward His grace in Christ. *Child-faith is therefore exactly identical with evangelical faith.* It is the root of a full and inwardly-grounded fellowship with God in Christ. Child-faith and authority-faith must therefore be expressly designated as antitheses. They are antithetic like grace and law, like inward and outward authority" (p. 43f).

"If the child can believe, it is self-evident that it dare not be denied baptism. For baptism, as the conveying of forgiveness, as the reception into the relation of divine sonship, declares to the child from the beginning of its life that it dare believe, and makes it possible for the child to believe" (p. 45).

So far we can and must agree fully with the author. But now comes an important point to which we referred at first, and in which we cannot agree with him. The author now shows himself to be also a child of the modern age. After what we have quoted, we would naturally expect to find the proof that God can produce faith in the susceptible heart of the child in and through baptism. But this according to p. 46f. is not the case, because "this would be supposing a physico-magical effect upon the soul of the child, such as would conflict with the nature of the child's personality." The matter must, according to the author, be rather regarded thus: "Because the child is a personality, it not only needs grace but is competent to receive it. As God hears the ravens' cry for food, so He sees the child's desire for grace; and as the child is able to desire this grace from God, so it is able to receive it. And in that desire as well as in that ability to receive it, faith is seen, not indeed by the modern man, but by the eye of God. In order to understand this, we need not resort to the realm of magic, but need only thoroughly realize that the child is a personality and that faith is receptivity. The controversy concerning child-faith in connection with baptism is at bottom a controversy concerning the question whether a child which has not yet arrived at the age of discretion is able to receive grace. But this it can do, because it is a personality."

But the difficult problem of child-faith and its relation to baptism cannot be disposed of so easy and naturally. The child is indeed a personality and must be one in order that it may be able to believe. But the mere fact of personality does not guarantee faith: for the most deliberate sinner, the sinner who at last goes to eternal

destruction, is and remains a personality. The child possesses, indeed, special susceptibility, including a special susceptibility for the divine and the heavenly, because its heart has not yet been hardened by a protracted life in sin. But it is nevertheless a sinner, with a corrupt understanding and will, and it does not therefore possess faith by nature. Faith, ever since the fall, is not a natural but a supernatural gift of God, a receptivity indeed, but one which has been produced in the heart only by the Holy Spirit through the means of grace. The natural receptivity of the child, in whom wilful resistance is wanting, makes it easier for the Holy Spirit to produce the supernatural spiritual receptivity, namely faith, in the heart of the child. But to identify in any way the natural susceptibility of man, which is found in the young child in a form as yet unspoiled by wilful sins, with the faith that saves because it receives through baptism the proffered grace, or to regard this faith as simply growing out of this susceptibility and grounded upon it,—this is neither Lutheran nor Scriptural and cuts the Gordian knot instead of untieing it.—*F. W. Stehlhorn, D. D., translated by J. S.*

Ihmel's Die Tägliche Vergebung der Sünden.

Die Tägliche Vergebung der Sünden. Vortrag, gehalten auf der X Allgem. Lutherischen Konferenz zu Lund von D. Ludwig Ihmels, Professor der Theologie zu Erlangen. Leipzig, Doerffling & Franke. 1901.

This very interesting monograph of 44 pages on the daily remission of sins, was read before the General Lutheran Conference at Lund by Dr. Ludwig Ihmels, Professor of Theology at Erlangen. The subject itself is of great interest, as it presents one of the questions of our modern Lutheran theology, viz., the relation between regeneration and the need of daily renewal. Ritschlian theology declares that the Reformation placed undue emphasis on daily forgiveness and was mistaken in deducing such a view from the writings of St. Paul. The author in this monograph carefully reviews the expressions of St. Paul and proves that the Reformation teachers were correct in the source of their doctrine of the need of daily remission of sins. "Wherever there is Christian life, there also is a break with sin. Objectively this break with sin is grounded and made possible in this, that the divine offer of remission of sins only signifies the manner in which the efficient self impartation of God for communion with the sinner can complete itself." This is the point of orientation, the author declares. It is interesting to follow the logical reasoning of the author from this point on. We cannot quote the theses in which the whole presentation is briefly summed up at the end of the book, but would recommend it to all who are interested in this question. The author well says that the practical presentation of the question is of the utmost importance, and that it is necessary that the preacher be clear on the matter: otherwise he may lead his hearers either to hypocrisy or despair. "It must be felt in our preaching that we cannot accustom ourselves to the fact of sin, even though it again and again conquers us. In a word: sin must be treated, without any reservation, as that which should not be."

He points out a danger which is constantly felt in circles of churchly nourished Christians, viz., the regarding of Christian life as a series of broken parts, which extend from confession to confession, or from Communion to Communion, under the impression that the Absolution is a new point of contact for a severed communion with

God. . . "Where there is faith, there is an abiding Christian life whose continuity is furthered by the objective sentence of justification by God."

Readers of this monograph will find a great deal of food for thought and a great deal of help towards coming to a clear understanding of the relation between forgiveness as described in the third article of the Apostles' Creed and the statement of Luther in the fifth petition, "we daily commit much sin and deserve chastisement alone."

W. A. SNYDER.

James' Varieties of Religious Experience.

THE VARIETIES OF RELIGIOUS EXPERIENCE. A Study in Human Nature, being the Gifford Lectures on Natural Religion delivered at Edinburg in 1901-2. By William James LL. D., etc. Corresponding member of the Institute of France, and of the Royal Prussian Academy of Sciences, Professor of Philosophy at Harvard University. Longmans, Green & Co., 91 and 93 Fifth Avenue, New York, London and Bombay 1902. pp 514.

This volume by the well-known psychologist Dr. James will perform several services for the theologian and clergyman. First of all it will give him a wide outlook into that part of human nature which is effected by religious experiences, and will furnish him with much material for investigation and classification. Secondly, the spirit of the book is of such an order that he will be aided by it in a sane classification of religious phenomena. In the third place the book is a powerful defense against materialism, and the author takes some pains to vindicate the rights of spiritual experience to respectful hearing, as over against the sneers of materialistic psychology, and the modern medical school that is so ably represented for instance by Dr. Henry Maudsley in England, and by Th. Ribot in France. In fact, the whole book is founded on the principle that the origins and rudimentary beginnings of our mental experience form no guide to their nature and their value. It should, however, be ever kept in mind, that this is not a book on religion, but on such symptoms and experiences of religion as have been manifested in extraordinary human subjects. The author has made a mistake in laying down the principle that one can arrive at the best understanding of a normal condition by a study of a multitude of abnormal phases. This is a mistake frequently made, especially in students of natural religion, and though there is a considerable degree of truth in its emphasis, yet after all the main and the central subject for investigation in any science is a healthy and well-developed normal subject. Abnormalities only throw powerful side lights. This is a book of innumerable side lights, with the main central light left out. And here we come to a second error of the author. It is the practical identification of religion with the subjective states which it produces. Our best knowledge of religion comes not through a mere study of human symptoms. What God has to give to men is worthy of an objective study, entirely apart from the manner in which that gift effects man's nervous system and his soul. And this strongest and most positive objective side of religion is the one which the author entirely omits. It is natural, indeed, that he should do so, as he approaches the subject from the standpoint of a psychologist and not of a philosopher or theologian. There is no doubt that there is something common in the experience of the followers of Buddha, Jesus, Mohammed, St. Francis and George Fox, just as there are principles in common in the construction of a sta-

ble, a saloon, and a cathedral. But the "value-judgment" of importance is not as to what these structures have in common, but as to that wherein they differ.

T. E. S.

Fairbairn's Philosophy of the Christian Religion.

THE PHILOSOPHY OF THE CHRISTIAN RELIGION. By Andrew Martin Fairbairn. The Macmillan Company, New York.

Principal Fairbairn, of Mansfield College, Oxford, is a pupil of Dörner and a specialist in the field of philosophy and history of religion. In the year 1880 he published his *Studies in the Life of Christ* in which he stated his intention to do a work such as is to be found in this powerful volume before us. His philosophy of the Christian religion rightly centers about the person of Christ. His method is one which is in direct contrast with much of what passes for Science in the present day. Namely he measures his force not by searching into its lower and rudimentary origins, but by asking what it has accomplished in its highest stage of development. Coming to the person of Christ, he asks not for the natural influences and environment from which Christ sprang as an explanation of his deeds; but he asks what is the extent of his influence in history and what are the greatest and highest things that have been accomplished by Him in religion. His main position is that the development of theology from the gospels to the formulation of the Nicene theology is not a mistake, and that if the truth that the Nicene fathers tried to express had never been formulated by them, it would now be necessary to invent it, or something like it, in order to have some reasonable hypothesis explanatory of the course things have taken. Without the metaphysical conception of Christ, the Christian religion would long ago have ceased to live. Principal Fairbairn ridicules the present day attempt to make mere criticism a sufficient theology or philosophy of the Christian religion.

HISTORICAL.

Orr's Progress of Dogma.

"THE PROGRESS OF DOGMA," Being the Elliott Lectures, delivered at the Western Theological Seminary, Allegheny, Pa., U. S. A., 1897. By James Orr, M. A., D. D. Professor of apologetics and systematic theology, United Free Church College, Glasgow. New York, A. C. Armstrong & Son, 3 and 5 West Eighteenth street. London, Hodder & Stoughton. Cloth. pp. 365.

Dr. Orr's fundamental idea in this volume is a very novel and suggestive one. He claims that the development of Christian theology or, as he states it, the progress of Dogma in the history of the Christian church has not been the result of a series of haphazard discussions, or the rise fortuitously of questions in various parts and ages of the church, but that the whole development of theology in the centuries subsequent to the Christian era has taken place in accordance with a definite law. This law is no other than the organic law of development on which the whole science rests. He points out that the first period, viz., the second century in the history of the church is the *preliminary* doctrinal period. It is the age of *prolegomena*. It is the time when the general truths of religion had to

be established in conflict with heathenism and gnosticism. It is the age of apologetics,—of the vindication of the fundamental ideas of all religions. The church, first of all, was compelled to vindicate its right to exist and to defend its essential conceptions. This is the preliminary task of all theology, and God has so ordered the course of Christian history that it was this preliminary work which engaged the first theologians of the second century.

In theology proper the first doctrine treated is the locus of God and especially the doctrine of the Trinity. Now it so happens that the next period of the Christian church, namely, the third and fourth centuries, were devoted particularly to a vindication of the doctrine of the Trinity. It was in these centuries that the Monarchian, Arian, and Macedonian controversies arose. As over against the wide spread Unitarian, Palripassian, and Sabellian perversions it was necessary to vindicate the general doctrine of the personal Trinity. As over against the denials of Arianism, it was necessary to uphold the true and essential divinity of the Son. As over against Macedonianism, it was necessary to assert the true deity and personality of the Holy Spirit. "These classical controversies follow, it will be observed, the logical order of Father, Son, and Spirit, and represented positions won, frontier forces captured, lines laid down, from which the Christian Church has never since been, probably never will be, dislodged.

In the science of theology the doctrine of God is followed by the doctrine of man. So in the development of history, the controversies relative to God were followed in the beginning of the fifth century by those pertaining to anthropology. The Augustinian and Pelagian controversies shifted discussion from the Trinity to the real and practical questions of sin and grace. Here the great Augustine led in the battle.

Following anthropology in theological science, we come to Christology. And, strange to say, after Augustine's death, the church entered on that long and distracted series of Christological controversies, the Nestorian, the Eutychian, the Monophysite, the Monothelite, which were maintained during the fifth and sixth and seventh centuries.

From Christology theology turns to Soteriology, and, sure enough, with Anselm, in the middle ages, the church entered into an investigation as to the nature of the doctrine of atonement. Over against Anselm, was Abelard, who represented the principle of the moral as against satisfaction theories of the Atonement. In the Reformation, Christ's death was grasped in its full significance in relation to divine law, as the ground of the sinner's justification.

The church now turned through the Reformation to the development of the great point in theology, viz., the application of Redemption which includes the doctrines of justification, regeneration, sanctification and the new life. The reformers took over the results of previous developments in doctrine as fixed, and concentrated all their own energy of the Relation of God to the individual sinner. This was the great living issue in the Reformation, and its special contribution to the history of doctrine.

The author believes that the remaining branch of the theological system, viz., Eschatology has been reserved for the modern mind, in addition to the necessary revision of the theological system as a whole.

The lectures here given are an excellent historical development of the position taken by the author, and everywhere they are in-

tended to be an antidote and answer to the work of the school of Harnack. The value of such work is evident.

The book is remarkable for its clear discussion of the course of Lutheran theology, alongside of the Calvinistic stream. The author does not go into particulars, but he has a very intelligent grasp of the situation as a whole. It is hard to tell which is the greater with him, his admiration of Calvin, whose genius, in his estimation gave the Reformed System a strength never attained in the Lutheran Church, or his antipathy to the "sacramentarian principle which, wherever it enters, is bound to exercise a disturbing influence on doctrine." 'Its first hold is in the doctrine of baptismal regeneration and its second in that of absolution.' The modern difficulties and revolts which are organized almost with exception under the restrictive influence of the system "built up by the genius of Calvin" are a sufficient answer to the assertion that the Lutheran System is a weaker and less desirable one than of its rival.

The author seems to be strangely off the track when he declares that the Lutheran Church has always abounded in rationalism. While rationalism has indeed affected the Lutheran Church in all periods yet the Lutheran Church doctrines because of their "sacramentarianism" are particularly unproductive of rationalism; and in every historical age since the reformation, whether the rationalism was Dutch, French, English or German its deepest roots could be traced to Roman and Calvinistic rather than to Lutheran reaction.

T. E. S.

Cape's English Church.

THE ENGLISH CHURCH IN THE FOURTEENTH AND FIFTEENTH CENTURIES. By W. W. Capes, New York. Macmillan Company.

A very interesting account of English Church life in the 14th and 15th centuries. The activities of the mediæval bishop and of the cathedral chapters, the parish clergy in the discharge of their duties, and the influence of the Church on social life are depicted with a graphic pen. The author does not do justice to Wyclif.

Life of Cardinal Wolsey.

THOMAS WOLSEY, LEGATE AND REFORMER. By E. L. Tauton. John Lane. New York.

A very clear picture of the complicated life of the great Cardinal, written by one who is his defender. The author has used some original material, including a newly discovered letter in the Venetian State Papers which seems to prove that Henry the Eighth had scruples about his marriage with Catharine, at least ten years before his attachment to Anne Boleyn. The biographer portrays the work of Wolsey as a servant of the Church, and in the line of his personal character, in a remarkably fascinating manner.

Eberhardt's Catholicism.

DER KATHOLICISMUS UND DAS ZWANZIGSTE JAHRHUNDERT IM LICHT DER KIRCHLICHEN ENTWICKELUNG. By Professor Eberhardt.

This book by Professor Eberhardt has been written particularly in view of the large defections from the Catholic Church in Austria to the Protestant Church. It is being discussed throughout

Germany. Prof. Eberhardt seeks to prove that Protestantism has no claim to stand as the origin of what is good in modern civilization. He would strip the Catholic church of all its relations with the state, society, science, and in general the earthly affairs over which it was forced to rule through the historic condition of the middle ages. If the church were to get rid of these mediaeval and earthly additions and return to the condition of a purely Spiritual Church living solely through the power of its truth, its doctrines would become the great living realities in the modern world. The book is published with the official approval of Bishop Keppeler.

Kidd's Western Civilization.

PRINCIPLES OF WESTERN CIVILIZATION. By Benjamin Kidd, author of "Social Evolution." London. Macmillan Co. 1903. pp. 518.

The author of this book, who was unknown nine years ago, at once stepped into sudden fame by the appearance of his "Social Evolution." Now, after a silence of eight years, he comes to us again with a vast attempt to furnish a philosophy that shall underlie the whole constitution and course of history. Mr. Kidd believes that all history has to be read anew. His key to it is that the law of natural selection—that is of evolution—works in such a way as to conserve the interest of the majority in the long future. It is not working for the good of the individual or for the present, but for the great multitude in the future. His interpretation of evolution, then, and of the ceaseless struggle of the competing forces in the present, is logical on a grand and mighty social scale. Mr. Kidd deals with the Christian religion as an essential centre in the development of the world's great drama. He sees that progress does not depend upon physical force, but on powers that are religious and ethical. Speaking of the reformation, he says, "Centuries are yet to pass before the real significance of the profoundly significant transition which has been accomplished is destined to fully permeate the religious consciousness of our civilization." We cannot, of course, accept Mr. Kidd's vast speculations, but he certainly does one thing that is good, namely, shows that the elaborate synthesis and philosophy of such modern evolutionists as Darwin and Spencer is really shallow and weak in its attempt to resolve the secrets of the universe.

PRACTICAL.

Professor Peabody's New Book.

JESUS CHRIST AND THE SOCIAL QUESTION. An examination of the teaching of Jesus in its relation to some of the problems of modern social life. By Francis Greenwood Peabody, Plummer Professor of Christian Morals in Harvard University. New York, The Macmillan Company; London, Macmillan & Co., Ltd. 1901. pp. 373.

We have here an unusually sane, suggestive and comprehensive view of the great social questions of modern life as they are manifested in the industrial order, in the care of the poor, in the matter of accumulation of wealth, in the family relation, in various evils of society, from the view point of Jesus Christ himself. We do not accept the author's philosophy and his doctrine of origins. We feel with respect to the evolution theories which he so seriously places

at the base of his investigations exactly like the observant American economist whom he quotes as saying, "When I hear anyone bring forward a solution of the social question, I move to adjourn." Really these theories, as well as the utterances of the extremes of socialism which are quoted so frequently in the earlier part of the work are not nearly as useful and tributary to a sound study of the subject as the author imagines. Perhaps also we should not agree with the author on his fundamental view of the teaching, personality and regenerative power of Jesus Christ, but that question is not necessarily raised by this work. We do most thoroughly agree with many of the penetrative insights which this writer has discovered into the true relation between the spiritual power of Jesus Christ and the social order of society. He also has the great merit of being carefully observant, cautious and many sided in taking hold of problems.

Speaking of the modern reformer he says, "There is a splendid earnestness in this eager devotion. It proceeds, for the most part, not from intellectual conceit, but from moral enthusiasm. Something, it seems to these philanthropists, must be done and done at once, to make a better world, and they gallantly apply themselves to the cleansing of that little corner of the great social order upon which the windows of their minds happen to look. Their social outlook creates their social creed. The special reform with which they concern themselves seems to them comprehensive and sufficient. If the world would but accept their remedy—single tax, prohibition, nationalization of industries, Malthusianism, old age pensions, non-resistance, communal ownership, or some other of the panaceas so earnestly commended—the whole constitution of modern society would be established in permanent health."

Speaking of the way in which we modern Americans believe in the principle of organization and in the results which it will accomplish, he says, "The social movements of the time have become organized on such a scale that a vast amount of time and attention are necessarily devoted to the administration of their machinery. Nothing, however, is more purposeless or more ludicrous than an elaborate mechanism which has not power enough to do its work. Social power uncontrolled by well-ordered mechanism is, it is true, often ineffective, wasted, or dangerous, like steam escaping from ill-adjusted valves; but social mechanism unprovided with moral power is simply dead routine or downright self-deception, like a machine which men spend their lives in devising, and which, after all, will not move. Here is the practical peril which every administrator of social reform has to meet. It is so easy to get involved in the machinery which one has perhaps himself created, so easy indeed to become a part of that machinery and to trust to its automatic effectiveness, that it sometimes requires a positive spiritual effort to remind one's self that the only justification of a social machine is its transmission of social energy. A charity administrator accomplishes his round of inquiry and relief, an organizer of workmen gathers the whole membership of a trade into his union, a temperance reformer procures the legislation which his cause seems to require,—yet when the test of this mechanical activity arrives, how disheartening its results often seem to be."

In all these points, the outlook of the author is very instructive, and on the whole, there are probably few books in social economy whose perusal will be of more practical value to clergymen.

T. E. S.

Gerberding's Pastoral Theology.

THE LUTHERAN PASTOR. By *G. H. Gerberding, D. D.*, Professor of practical theology in the Theological Seminary of the Evangelical Lutheran Church, Chicago, Ill., author of "The Way of Salvation in the Lutheran Church," "New Testament Conversions," etc. Published for the author, Philadelphia, Pa., Lutheran Publication Society.

In preparing this comprehensive and complete treatise of pastoral theology for the English Lutheran Minister, the author has drawn from Dr. Horn's "The Evangelical Pastor," Dr. Walther's "Pastorale," Dr. Jacobs' "The Lutheran Doctrine of the Ministry," Dr. T. H. Harnack's "Praktische Theologie," Loehle's "Neue Aphorismen," and "Ev. Geistliche," Haas "On Ordination," J. Paludiu-Mueller's "Der Ev. Pfarrer und sein Amt."

Beginning with the breach between God and man in the Garden of Eden, Dr. Gerberding traces the old ministry of reconciliation through the prophetic and priestly offices of the Old Testament and through the ministry of the Word and the Apostles in the New Testament. He surveys the extraordinary and ordinary offices of the New Testament, and then proceeds to consider the call of the Lutheran pastor in our own day. From the Augsburg Confession, and the quotations of our Lutheran Dogmaticians on the call assembled by Dr. Jacobs, he proceeds to note the true marks of an inner call. As general qualifications he mentions a sound body, a vigorous and well trained mind, the possession of common sense, moral courage, earnest activity, and a tender heart. But in addition to these there must be a deep and living piety, an inner compulsion, a conviction wrought by the Holy Spirit. In dealing with the external call, he first of all disposes of the claims of the apostolic succession and of the theory on the opposite extreme evolved from the doctrine of the priesthood of believers. He agrees with Dr. Haas that the transference theory in its lack of connection with the means of grace becomes essentially Reformed, and ought consistently allow only sacrificial service. In it the main accent is placed on the vocation, of which the ordination is the attestation. The harmony of this theory with the Augsburg Confession is only apparent. This argument against the transference theory is somewhat extended. The author takes the position, based on the principles of the General Council, that the call does not come from the ministry alone, nor from the laity alone, and that it must be to a certain work in a certain place, and be unlimited in time.

In the chapter on Ordination the author rejects both the hierarchical and the transference theories of ordination. The scriptural basis of ordination cannot be derived from any institution or act of Christ. Ordination is an ancient and apostolic rite. It is a public declaration of the legitimacy of the call. But it is also an impartation of gifts which the Holy Spirit gives through the Word. The call is a call for life, and is not to be severed by any influence which the minister himself brings to bear.

In discussing the character of the Lutheran pastor, the author maintains that he should be manly, truthful, honest, devoted exclusively to his calling, humble, dignified and cheerful, a christian gentleman, temperate, chaste in selecting amusements, doing only that which is expedient, cautious in dress, on his vacations, and in politics. In his study his library is described with its practical arrangements, and advice is given as to methods of study. The spiritual life of the pastor, his peculiar perils and temptations, the love

of ease, the love of self, the growth of a professional hardness, his difficult responsibilities, the necessity for fixed devotions, the duty of intercession for others, are dwelt upon.

The chapter on the pastor in his parish, in which he takes oversight over his congregation, is weak in not having any clear and fundamental distinctions as to the actual nature of the congregation as a foundation on which to build. But the practical suggestions here given are excellent. The pastor is to stimulate and improve intellectual and social life. His chief concern is to be for the spiritual estate of his members, and to cultivate a cheerful and missionary spirit, and religion in the home. He is not to be rash in rooting out evils. He is to deal earnestly and carefully with the matter of questionable amusements and of secret societies, to which the author takes bold and most positive objection in a very apt way. The author advocates the Luther League and the establishment of missionary societies. In a following chapter there is a discussion as to the proper manner of receiving members from other denominations, and the proper methods of exercising church discipline. Some fundamental principles to regulate the pastor in his preaching in the pulpit are given in a chapter devoted to the pulpit. Here the author brings out the Lutheran idea of the sermon (and agrees that it is not the Lutheran method to read sermons). On the subject of liturgics, the author gives sensible advice. He emphasizes the great importance of baptism in the Lutheran Church and gives much good advice in this and the following chapter on catechisation and confirmation. He cannot, however, bring himself to see that the questions in the baptismal formula are to be addressed to the child.

A chapter devoted to the confessional service preparatory to the Holy Communion should be profitable to the pastor. In the matter of administering the communion our author advises the use of the wafer (but tells what sort of bread to use if the wafer is seriously objected to). He takes firm stand against the use of grape juice, and of the communion individual cup. He claims that those who cannot on account of bodily infirmities come to the Lord's house should have the elements carried to them by the pastor. While this is true the practice of private communion may be overdone. People who have reasons for not desiring to attend public communion, or who wish to go away from home on the day when the communion is held, or who are detained by business or other considerations, are very apt to take advantage of this "infirmity clause" and demand that the communion be brought to them. In our judgment it is wiser to leave a person miss a single communion season rather than overdo the matter of private communion.

There is much useful advice in the chapter devoted to the burial of the dead, particularly as to the mode of dealing with secret societies and as to the burial of suicides and of members who are not Christians. The author argues for the benefits of a private "Seel-sorge." He gives directions as to pastoral visitation, as to the visitation of those who are in temptation, in doubt or danger from false teachers and special heresies, to persons in trouble, those diseased in mind, persons who are in quarrels, prisoners, and the sick. As a final matter the relation of the pastor to the Synod and Conference to which his congregation belongs is discussed.

We hope that this work will awaken a deep interest in Lutheran pastoral work of a serious kind, and will lead to more frequent discussion of topics connected with it by Conferences and Synods.

T. E. S.

Kuegele's Gospel Sermons.

GOSPEL SERMONS, Vol. III, of Country Sermons. By Rev. F. Kuegele. Augusta Publishing Company, Crimora, Va 1899 pp. 376.

The author of this volume of sermons is well known in the Lutheran Church through his former writings (Book of Devotion, Your Confirmation Vow, and Vols. I and II of Country Sermons). The volume before us is a decided contribution to the pericope literature of our English Lutheran Church. It covers the festival portion of the gospel pericopes. The style leaves much to be desired, but the contents are above reproach. We do not think the writer of the preface (not the author) in good taste when he refers to the "flourishing rhetorical efforts of renowned D. D.'s in the metropolises." We agree with him in the statement that these sermons are "truly Lutheran."

We have some really excellent themes and outlines in this volume. . . . III Advent, That Christ is indeed the promised Messiah. This He proves in our gospel (1) By His miracles, (2) By the Scriptures of the Old Testament. IV Advent. John the Baptist as a faithful and a fearless confessor. Let us consider: (1) The occasion of his confession: (2) His confession of himself: (3) His defense. New Year, Beginning the year in the name of Jesus. In his name we end the old and begin the new year, if we (1) Believe that He is the propitiation for the sins of the past: and (2) That He will be our helper and Saviour for the future. Sunday after New Year, The nature of Christ's Kingdom as shown by His fleeing to Egypt and the murder of the infants at Bethlehem. We learn here: (1) That Christ's Kingdom is a kingdom of the cross: and (2) That in it is manifested the hidden power of God unto salvation. II Epiphany, "Whatsoever He saith unto you, do it," as an earnest exhortation to those who enter and those who live in wedlock. (1) So enter the estate of matrimony that you can cheerfully invite Jesus to your wedding. (2) So live in wedlock that Jesus can sit at your fireside. I Sunday in Lent, The tempting of Christ by Satan. He suffered the temptings of Satan: (1) For our redemption: (1) For our instruction. Good Friday, "Behold the man." (1) Behold the Man of suffering: (2) Behold the man that caused Him suffering. Easter, He is risen. (1) What His resurrection proves: (2) How we should appropriate it unto ourselves.

From the above themes, taken at random, is seen a general glimpse of the manner of presentation and the style of expression. It is true the sermons are modelled more after German thought and mode of expression than according to American types, but when we reflect on the fact that so many unsound and flighty volumes of sermons are on the market to-day, we cannot help wishing that this volume were in the hands of our laymen instead of the former. Pastors need not scruple in recommending, nor in possessing it. It has very suggestive thoughts on the pericopes and the sermons possess the virtue of being logical and clear expositions of the Word of God—a much desired virtue at the present day. It contains forty sermons.

W. A. SNYDER.

Outlines of Sermons on Old Testament Texts.

[CONTINUED.]

BY REV. F. P. MAYSER.

THIRD SUNDAY AFTER EPIPHANY.

A. Text: Gen. 15: 1-18.

The gospel of to-day brings before us a very striking example of faith, Matt. 8: 5ff. Our Lord himself marvelled at it. It brought its blessings. Thus also we have a remarkable example of faith in the text. Faith not a New Testament requirement; it is as old as sin is in the world.—Abram, the father of believers. And his faith, too, was not without its good results. "The Lord counted it to him for righteousness."

THE FAITH WHICH IS COUNTED FOR RIGHTEOUSNESS.

I. *Its constituent elements—what it is.*

1. Not every kind of faith is counted for righteousness.
 - a. There is faith in the existence of God which is common to the Christian and the heretic, to the Jew and the Mohammedan; but this is not the faith spoken of here.
 - b. There is what is called a historical faith which is the simple assent to the truths of revelation as simple historical facts without any direct bearing on or application to our salvation. It is simply an act of the understanding. It accepts mentally what God has said as true, like any other historical fact. The Pharisees had such faith; but such general faith is not counted for righteousness.
 - c. There is what may be called a presumptuous faith which would accept and hope in God's promise of mercy without a penitent disposition of the heart. Matt. 3: 7ff. An orthodox faith which knows God's truths correctly, but does not yield the heart to them is not saving faith.
 - d. Nor does the faith, which experiences deliverance from physical evils justify.—Luke 17: 12-19.
2. The text shows in a very plain and practical manner what true faith is. Abram had no question at all, that there is a God (*credere Deum*). He furthermore believed his word, and especially his promises (*credere Deo*); and he "believed in the Lord" (*credere in Deum*), trusted in him with his whole heart. The same is also beautifully illustrated in the gospel of to-day—the leper—the centurion. Hence we learn:
 - a. That faith implies a knowledge of certain divine truths. We must know what to believe.—John 9: 35-38; Acts 17: 23, 24. Abram could not believe until he was told what to believe. God has given us a book full of revealed truths. Hence also it was the first thing which the Lord Jesus Christ did, that "he taught."
 - b. Faith further requires our full assent to the revealed word, especially to its promises. The Lord promised to be Abram's shield and exceeding great reward.—Cf. chapt. 14: 23. He promised him an heir. Jesus promised to cleanse the leper and to heal the centurion's servant: "I will," etc. The gospel promises forgiveness, life and salvation in Christ Jesus.Faith accepts these promises as veritable truths and has no doubts about them, even though reason cannot understand them. It takes God absolutely at his word, even though the ful-

fulfilment of his promise should require a miracle, as was the case with Abram, the leper and the centurion. "Speak the word only."

It has a solid foundation. It is not blind credulity—superstition; for it knows, God has spoken who cannot lie and he has sealed the truth of his word by signs (v. 17; John 14: 11; 20: 30, 31) and by a thousand facts in history. V. 7.

- c. Faith puts the heart's full trust and confidence in the Lord's declarations and promises. Abram "believed in the Lord." So did the leper and the centurion.

The chief object of justifying faith is Jesus Christ and his atonement, as set forth in the second article of the creed.

Apol. II, 48. Believing, trusting implicitly with the heart in Jesus Christ, the Son of God, and in his work and his promises is justifying faith the essence of which we have in the text. Rom. 10: 9.

II. *Its effects or results.*

1. The text says: "He counted it to him for righteousness." Paul gives a brief commentary on these words in Rom. 4: 12.

- a. "For righteousness," that is, the Lord looked on him as righteous, which he was not in himself. In himself he was unrighteous, a sinner like all other men, Cf. chapt. 12: 12, 13. We have no righteousness of our own before God, Rom. 3: 10. The centurion acknowledges his unworthiness. Let no one dream of any righteousness of his own in the sight of God. Sin follows us everywhere. It is within us. Our Lord Jesus Christ alone is our righteousness.

- b. "It," his faith, not his works, though he did works. The centurion builded a synagogue for the Jews, but this was not the meritorious cause of the healing of his servant. The universal testimony of Scripture is, that our works do not justify, for they are at best imperfect, most of them are even sinful.

- c. But is faith itself not a meritorious work? The text does not say so. It says simply, that it was "counted," imputed to him for righteousness, not because there was any merit in it (for God himself had wrought it), but because God of his own free will and mercy willed it for Christ's sake. Eph. 2: 8, 9; 1: 5. Apol. II. 56.

We have here, then, the germ of the great doctrine of justification by faith for Christ's sake. Abram's faith is essentially the same with that specific faith in Christ, by which the sinner is justified in the sight of God. How clearly and easily we may learn from it what this faith is! May we learn the lesson and take it to heart.

2. The promise and his faith is confirmed by a sign. Vss. 8-10.

- a. Faith is obedient, v. 9ff.—leads to sanctification.

- b. Obedience brings the confirmation and realization of what we believe. Compare the gospel of to-day.

The just shall live by faith. Rom. 2: 24-26; Gal. 2, 20. Would you have this faith, then remember Luther's explanation of the third article in his catechism.

B. Text: Gen. 17: 1-16.

Abraham, the father of believers. But faith had to be tested, trained. Abraham had to be disciplined in it, in order to become strengthened and more efficient. The branch of the vine is purged, "that it may bring forth more fruit." Thus in the text, in which we have another epiphany of our Lord's mercy.

FAITH TESTED AND STRENGTHENED.

I. *Tested.*

1. By postponement of the fulfillment of the promise.
 - a. Nearly a quarter of a century had passed, since the first promise of a son was given to Abram, and yet, the promise was not fulfilled. A long period of trial! It is God's wisdom and goodness, not always to crown faith at once with the realization of its hopes.
 - b. How many, rather how few of us would have held out for so long a time? What impatience, when our prayers are not answered at once as we wish, and when the divine promises are not fulfilled at once! Doubts and unbelief arise. When the sea was calm, the disciples were calm also; but when storms came and their little craft was nigh being dashed to pieces, whilst their Master slept peacefully, their faith wavered and faltered.
 - c. But true faith must be able to stand a test, and wait patiently and confidently, in some cases perhaps for years. The saints of the Old Testament waited for the consolation of Israel for centuries. The true believers of the New Covenant still look hopefully and confidently for the return of their Lord, though he seems to be "slack concerning his promise." We watch, we work, we wait. (Other application to specific cases in our congregation can easily be made.)
2. By the constant increase of the difficulties which nature interposed.
 - a. The advanced age of Abram and Sarai, v. 17.
 - b. How should the promise of Israel's deliverance from Egypt be fulfilled, when Pharaoh's grasp on them became continually stronger and more oppressive? How should a virgin bring forth a son—a man born blind or lame be healed—a multitude in a desert be fed—a daughter "now dead" be restored to life? How a confirmed and aged sinner be converted? O how faith often staggers at these and other mountains!
 - c. But why should it thus stagger, if it be founded on God's promises, whose "gifts and calling are without repentance" and who tries our faith with fire that it may be more precious than gold?
3. Still, even Abram did not altogether resist the temptation.
 - a. As years advanced and the promise was not fulfilled, Abram and his wife, Sarai, took their own way of—as it were—forcing its fulfillment. There seemed to be no possibility at their age, that a son should be born from Sarai; and as it had thus far not been distinctly said, that the son should be born of her but simply of his "own bowels," they in their misguided anxiety agreed, that Abram should beget a son with Hagar. Chapt. 16. It was wrong and contrary to God's plans and both had to suffer for it.
 - b. Such human interference with God's order and ways, such strained and forced methods to accomplish God's works never work any good. Anticipating and interfering with God's providences—forced methods, not according to the established divine order, of converting sinners! "The children of promise" are not born by the will and methods of men, but according to God's will and appointment.

II. *Faith Strengthened.*

1. The promises are renewed and given more definitely. Vss. 2-8.
 - a. Abram has not stood the test as he ought to have done.
 - b. Yet, the Lord in his mercy condescends to him and lifts up his faltering faith by his word. He needed such help and it was given him. "A bruised reed shall he not break," etc. Matt. 12: 20. The new names given them were also for their encouragement.

- c. We, too, often fall and fall, from weakness of the flesh and we again and again need to be lifted up and to be encouraged. How thankful should we be that the Lord condescends to us, especially every Lord's day, to revive our faith and to lead us back from straying ways by his word! And how should we improve these opportunities!
 - 2. The Lord reveals himself to Abram as "the Almighty God," v. 1.
 - a. If a son cannot be born of Sarai in the ordinary course of nature, then the Lord is mighty and willing enough, if necessity demand it, to work a miracle. He operates with his almighty power on his creature to make the weak strong, the barren fruitful.
 - b. With God nothing is impossible. What he wills and promises he will perform. (Give illustrations from Scripture and from the experience of other believers.)
 - c. But the Lord also admonishes Abram to greater fidelity and obedience, v. 1 c. There is a mild rebuke and a call to repentance in these words. If we have strayed and wish the Lord to fulfill his promises, we must return in penitence and walk more perfectly before him.
 - 3. Finally, the Lord appoints circumcision as a sign of his covenant and as a pledge of the fulfillment of his promise.
 - a. By this sign Abram and his seed shall be separated from the unbelieving world and shall surrender himself in self-denial entirely to God. It shall ever remind them of the unchangeableness of God's covenant.
 - b. It typifies our circumcision of the heart and our Christian baptism, in which God pledges himself to be our God and Father, and we should, by surrendering self to him, be his children. If we have strayed, it is always the open gateway, through which we can return to our Father's bosom, who, though we believe not, yet, he abideth faithful and keeps his promises.
- The great promise is: "He that believeth and is baptised shall be saved." Let it be inscribed by the Holy Spirit in your heart.

FOURTH SUNDAY AFTER EPIPHANY.

A. Text: Gen. 18: 1-15.

Once more we read: "And the Lord appeared," etc. Another manifestation. Heretofore we were not told, how, in what form he appeared. This time, however, the text informs us, in what form he manifested himself. The distinctive feature is, that these revelations became more definite and that these visitors accepted Abraham's hospitality and ate before him. This shows friendship, intimacy.

THE INTIMATE FELLOWSHIP OF THE LORD WITH HIS BELIEVERS.

1. Illustrated and typified in the Lord's visit to Abraham.

- 1. It proceeds from the Lord.
 - a. It is not to be overlooked, that this visit occurred after the institution of circumcision; yet, the Lord is the first mover, as is always the case.
 - b. His condescending love! He appears in a visible and inviting form; of course, no incarnation, but a temporary assumption of a human form. Abraham seems to have recognized in the one the Lord. The eye of faith sees more of divine things than the natural eye. I Sam. 3: 8; Job. 1: 21; John 21: 7. The other two were created angels.
- 2. Abraham receives them very kindly and generously entertains them according to Oriental custom.
 - a. He could not have entertained more noble guests than these. "What is man that thou takest knowledge," etc. Ps. 8: 4.

It is useless, curiously to inquire, how these heavenly visitors could eat.

- b. The Lord converses with Abraham as with a friend. The conversation turns at once on former promises—on religious subjects.
3. The apostle refers with commendation to this incident in Heb. 13: 2, and Luther on Genesis is quite full on its practical application. He himself practiced great hospitality, which is a Christian duty, Rom. 12: 13. But the chief lesson is evidently another.
 - a. Thus the angel of the Lord appeared to Zacharias, and the angel Gabriel to Mary, Luke 1: 11. 26ff. The Lord himself appeared as the incarnate Son of God to men, conversed with them, ate with them, Luke 14: 1; Matt. 9: 10. He still comes to men either in his "brethren," Matt. 25: 40; 10: 40-42, or in his Church, through the word and the sacraments. O that men would receive him as willingly as Abraham did!
 - b. But the closest and most intimate fellowship he has with his believers. John 2: 1ff; Matt. 10: 5; Luke 10: 38ff. He reveals to them God's will and purpose of salvation; his own passion, Luke 18: 31, and the future history of his Church and of the world. His manifestations after his resurrection and his friendly intercourse with his disciples.
 - c. If he does not appear to us visibly, he still promises to make his abode with his believers; he comes where two or three are gathered together in his name; he comes in the communion and he abides with them to the end of days, Matt. 28: 20; yea he is united with them as the vine with the branch. And how freely he speaks to them in his house, at the family altar and in the closet, when meditating on his word! Christ is indeed ascended into heaven, but he still comes to us on the earth.

II. Its object and benefits.

1. To instruct, re-assure them of the fulfillment of his promises and to strengthen their faith and hope, vs. 9-14.
 - a. This is the object of our preaching in his name. We are his ambassadors and our business is to teach, to reaffirm his promises, to set before you his grace and omnipotence (v. 14), to encourage you in the true faith.
 - b. May we expect you to listen and hear, when we speak to you in his name?
2. To reprove and remove doubt and unbelief.
 - a. Some doubts and unbeliefs are left in the hearts even of believers. The disciples in the gospel of to-day; Zacharias, Luke 1: 20; Sarah in the text. It was no doubt one of the chief objects of the Lord's visit to persuade Sarah firmly to believe in the promise. There is no evidence, that Abraham had any doubts at this stage, but Sarah was unbelieving. Hence the inquiry is after her. Her unbelief is being reprov'd.
 - b. Nor are we free from such doubts and unbelief. Thomas' case. The religion of Jesus Christ sets many truths and doctrines before us, which go beyond the grasp of reason and—we doubt, even if it be not expressed, but simply in the heart.
 - c. This is of evil and should be remedied. Hence we ministers must reprove and by the grace of God remove it. The believer must grow in his faith and be sanctified.
3. Who can deny its benefits?
 - a. Sarah's doubts and unbelief were removed and she was prepared to become a happy mother. Heb. 11: 11. Oneness with the faith of her husband which is in itself a great blessing and a source of other blessings. After the unbelief of the disciples was removed, the wind and the sea were quiet. See also Luke 1: 64; 8: 50ff.
 - b. True faith always brings its benefits to soul and body. Church Book, No. 433: 4ff.

B. Text: Gen. 18: 16-22.

The three visitors to Abraham had performed one of their missions. But they had still another. The one was to reveal the Lord's good will and mercy toward believing Abraham; the other, to reveal God's justice and wrath on the unbelieving and wicked. An epiphania of the opposite character.

The Lord makes known to Abraham, as to his friend and favorite, his purpose concerning Sodom. "The secret of the Lord is with them that fear him." Ps. 25: 14.

GOD'S REVELATION TO HIS BELIEVERS CONCERNING THE FUTURE DOOM OF THE WORLD.

I. *The persons to whom the revelation is made.*

1. They are his believers, in covenant relation with him.
 - a. Abraham—Noah, Gen. 6: 13;—Moses, Deut. 28: 45ff; the prophets; Zacharias; Mary, the disciples, especially John in the Revelation.
 - b. Abraham's faith, however, is not a dead faith. It leads him to holiness in life, v. 19. He commanded his children and his household to keep the way of the Lord. A true believer must first of all practice his faith and piety at home. Eph. 6: 3. The family is to be a little church. Faith and works must go together.
2. God reveals his purposes also to us, so far as it is profitable.
 - a. Not immediately, as to these Old Testament believers, but by means of his written word.
 - b. Alas, that this word is not believed by many—hence their ignorance and blindness concerning the way of salvation and the future destiny (doom) of the world. To believers, however, the veil is lifted and the Lord talks to them as to his friends, takes them, as it were, into his confidence. They are not in darkness as to the future. The more explicit their faith, the more enlightened their minds. Luther's deep insight and far reaching foresight.
 - c. How ought we to appreciate it, that we have the revealed word, whilst millions are still sitting in darkness! Heb. 1: 1, 2; 2: 1-4.

II. *Their subject or contents.*

1. God has revealed to his believers his protection, their trials in this present life, their salvation, their resurrection, life eternal and their glorification in his kingdom of glory. The seven Epistles to the churches in Rev. 2 and 3, give the history of the Church down to the end of time. But the text directs our attention especially to the condition and the future doom of the unbelieving world.
 - a. Sodom's wickedness and its prospective overthrow, announced to Abraham.
 - b. Thus the eschatological discourses of our Lord are chiefly addressed to his disciples. Matt. 24: 3. The condition of the world near the end resembles that of Sodom, Luke 17: 28. Great worldliness and intense wickedness to abound; the rising of false prophets and false christes; fearful apostacy in nominal Christendom, Matt. 24: 11, 12; scoffers will come walking after their own lusts, who defiantly sneer at the promise of his coming; rule of the Antichrist. St. John's Revelation predicts a multitude of judgments to come on the earth and the final judgment.
2. These are divine revelations, sure prophecies, which are practically hidden from the world, because it does not believe them, II Cor. 4: 3, 4; but to them that believe they are revealed as veritable facts which will surely come to pass in the future, Matt. 11: 25; 24: 25; I Cor. 1: 20; 2: 10.

- a. These are momentous matters on which it becomes us, seriously to reflect. We ought to study them under the guidance of the Holy Spirit. We do not wish, curiously to pry into matters which God has not revealed; but what he caused to be written is written for our learning.
- b. As we are daily coming nearer to the end, we ought to watch the signs of the times—stand waiting and watching before the Lord, v. 22c.

III. *Their object or purpose.*

- 1. These revelations are not given simply to be the subjects of speculative knowledge. They have a very practical bearing and intention. There is, first of all, a solemn warning implied.
 - a. If Abraham is told, that Sodom shall be destroyed on account of its great sin, it is the uplifted hand of the Lord, that Abraham should guard against sin.
 - b. How solemn and numerous the warnings and admonitions in God's word to believers in view of impending judgments on the world! Luke 17: 31ff; 21: 34-36; Rom. 13: 11ff; Phil. 4: 5; II Pet. 3: 11, 12.
- 2. They are, in the second place, a solemn call to us to improve time and opportunity to save what can be saved, ere the day of vengeance comes.
 - a. Abraham was not an idle spectator of what was about to come; we shall see in the next outline that he did what he could for the Sodomites.
 - b. The announcement of the judgment on the world, what an incentive should it be to us for mission work! Work out your own salvation; but do not forget the debt of love which you owe to your unsaved neighbor. Let your love constrain you to do for his salvation what you can. (Rom. 13: 8ff.)

SEPTUAGESIMA SUNDAY.

A. Text: Gen. 24: any suitable part of the chapter, or vs. 53-60.

Sarah's death and burial in chapt. 23. Isaac's marriage in the present chapter. It contains very suggestive and important lessons for parents and young people who propose to enter the state of marriage.

There are some features in this account which belong simply to the customs of that country and those days; others are purely symbolical, neither of which are literally applicable in our days. There are, however, others which are applicable to-day as well as then and it is to these that we desire to call your attention.

LESSONS SUGGESTED BY THE TEXT ON THE SUBJECT OF WOOING A BRIDE.

- I. *The seriousness with which the parties concerned look upon the subject.*
- 1. There is hardly a subject belonging to this present life which is of more importance to ourselves, to others, and to the Church, and even to posterity, than contracting marriage.
 - a. And yet, how much indifference and levity is often practised in regard to it! Great concern is manifested in comparative trifles, whilst the most important matters are disregarded.
 - b. Parents and young people may and should learn some very important lessons from the interesting account in this chapter.
- 2. The great interest the father takes in the future marriage of his son. It is his right and duty to do so.
 - a. His son was now 40 years old and yet, he would not surrender his parental right to give certain directions in this matter. According to the general doctrine of the Scriptures, it is the right and duty of parents to direct, counsel and assist their sons and daughters in this particular; and young people ought not only be willing, but be thankful to receive counsel and direction from their parents who are more experienced and generally more

considerate in matters of this kind. It is a mistaken modesty on both sides, if they are too reticent on this subject, and it shows a lack of confidence, affection and dutifulness, if children act altogether independent of their parents.

- b. Abraham called his most trustworthy servant, and gave him the charge, not to take a wife unto his son of the daughters of the Canaanites, v. 3. Notice the oath and the first consideration (which is so often put last, if taken in at all), that Isaac should not have a wife from the heathenish Canaanites, but from among Abraham's kinsmen, among whom the fear of God had been preserved. Marriages among persons of decidedly different religious convictions should be discouraged and they have rarely God's blessing.
- c. Abraham's confidence (faith) in God, that he would give success in this undertaking. It was not a matter of their own free choice; but they all wished to act in harmony with God's will. Hence

II. *The divine guidance sought by prayer.*

1. We have not the least doubt, that Abraham prayed for it; but we have here the specific prayer of Eliezer, vs. 12-14.
 - a. who appears as a faithful pious servant, Prov. 27: 18; Tit. 2: 10 and who takes an equal interest with Abraham in the welfare of his son.
 - b. He believes in a wise and special Providence and prays for it. This shows again, that he wishes not his own, but God's will to be done.
2. True believers realizing the far reaching effect of contracting a marriage will seek God's will and guidance.
 - a. If his blessing is to rest on it, he must bring the parties together; hence his will and guidance is to be sought.
 - b. Instead of being backward to make this the subject of prayer, or trifling with it, we should regard it our privilege to be permitted to ask God's guidance. If this is done, he will hardly direct you to the playhouse or the ball-room, there to hunt a companion for life.

III. *The answer to this prayer.*

1. It came at once, v. 15; Is. 65: 24.
 - a. This is an evidence that sincere and believing prayer for such things is as acceptable to God as for other good gifts. Luther includes "a believing spouse" in the fourth Petition. Hence we may confidently pray for it.
 - b. The answer does not always come so speedily. If it does not, we should not be discouraged, nor force matters by our own means. God has doubtless something better in store for you. Await God's time!
2. It was favorable, that is, the right person came.
 - a. Notice the apparently accidental coincidence; yet, it was a wonderful concurrence of Providence in answer to prayer.
 - b. We must, however, guard against a misuse of the story as narrated. We would not be justified in every case in prescribing to the Lord certain signs, by which we might recognize his will and hand, as Eliezer did (Judges 6: 36). As a rule we should simply commit the matter believingly to the Lord, follow our duty in the ordinary way, and he will in his own time and way bring certain matters to pass which will eventually bring the right parties together.

IV. *The consent of all parties concerned.*

1. All recognize the divine hand and they assent to what evidently seemed to be God's will.
 - a. Not only Rebekah, but her father concurs in the transaction. This is a rebuke on all clandestine marriages and on such, as are contracted without the parents' knowledge and consent.

- b. Minor considerations should not prevent parents from giving their hearty consent, when the providential indications are, that God has led the parties together.
- 2. The question may be asked, why Isaac was not at all consulted.
 - a. He evidently consented to the whole arrangement and he appears in this case, as in others, as the passive party for reasons to be given hereafter. He recognizes in all these things God's hand and, as Adam was satisfied with the wife whom God gave him, so he is satisfied with the one God gave him.
 - b. He had no reason to regret it. Nor need any one regret taking a wife or a husband, whom the Lord gives him or her. Let all marriages be contracted in the fear of the Lord and for his glory.

B. Text: Gen. 24: 2-4, 58-61.

In the preceding outline we considered the story of Isaac's marriage to Rebekah in its historical and literal sense. We are, however, authorized by Scripture, Gal. 3: 22ff, to look for some spiritual and symbolic signification, and we have no great difficulty in finding it. The Word of God speaks of Christ as the Bridegroom and of his Church as his Bride, both of which we believe to be foreshadowed in the story before us.

THE MARRIAGE OF ISAAC AND REBEKAH A TYPE OF THE MARRIAGE OF CHRIST AND HIS CHURCH.

I. By the Father's will and appointment His Son is to have a Bride.

- 1. So the Father decreed from eternity. His Son was not to remain alone, but he should have a Bride.
 - a. In his original state of integrity man lived in blessed communion with God; but this communion was destroyed by sin.
 - b. But it is to be restored; and for this purpose God ordained, that his Son should become incarnate and espouse to himself a Bride, Matt. 22: 1ff.
 - c. As Isaac passively submitted to his father's will, so Christ submitted willingly to the decree of his Father, Ps. 40: 9; John 6: 38; 4: 34; 5: 30. It was chiefly through his sufferings, that Christ purchased his Bride, Acts 20: 28c; compare with Eph. 5: 25ff. "As Eve was formed out of Adam, so out of Christ's wounded side was to be formed a mystic woman, to enjoy his princely love and share his estate and glory."
- 2. The Bride is his Church, Matt. 25: 1ff; Eph. 5: 25; Cant. 5: 1ff; Hos. 2: 19; John 3: 29; Rev. 19: 7.
 - a. The Bride worthy of him must be a pure virgin. It is not the Church as she appears to us in her present mixed condition which is Christ's Bride, but the Church as an assembly of true believers only, sanctified and betrothed to him in a holy covenant of love. If we are true believers in him, washed, and clothed in his righteousness, we are his Bride.
 - b. What an exalted privilege! Should a poor woman of our race be betrothed to a king's son, she would unquestionably appreciate it; how much more should we appreciate it, if we are chosen to be the Bride of the great King's Son!

II. The Bride is to be engaged for him through the ministration of God's servants.

- 1. As Abraham (no doubt with the consent of Isaac) sent his most trustworthy servant to his own kindred in a distant land to engage and bring a bride for his son, so God the Father (and the Son) sends his Holy Spirit into the world, who, through the ministers of the Gospel, calls, invites and pleads with men to become the Bride of Christ.
 - a. What an important and blessed commission we have as ministers of the Gospel, to win and present men as a chaste virgin to Christ! In this view, how faithful, earnest, self-denying, disinterested, fervent in prayer, watchful of Providence, jealous for Christ and desirous of souls ought we to be, who are called to the sacred office!

- b. We are endeavoring to fulfill this commission among you at this hour. In the providence of God I and you have met at the well of this house and I present to you the message from my Master, inviting you to become the Bride of the Son of God.
- 2. May we hope to be as successful as Eliezer was?
 - a. We do not ask men to give their consent blindfoldly, as little as Rebekah was asked to do so. True, she did not see Isaac beforehand; but Eliezer told her of him and gave her rich presents. Thus you do not see Christ, but we tell you who and what he is, and we offer and bring you the rich presents of his grace in his Gospel and in his Sacraments. Your acceptance of his proposal is not to rest on ignorance and a blind faith, but on the evidence, that he is the Son of God and your only Saviour who can and will make you happy.
 - b. Rebekah believed on the evidence given, and thus we ought to believe the Word and yield our hearts to Christ. Fear not, that you will miss it. Do not ask: How can I love Christ and engage myself to him, as long as I do not know him? First believe and come: love will follow.
(It is on account of the symbolism of this story, that the contracting parties did not see each other before they came together as man and wife. John 20: 29; I John 4: 19. Love is born out of faith.)

III. *The happy and abiding union of Christ and his Church.*

- 1. During the present time the consummation of this spiritual marriage between the believer and Christ, and between the Church and Christ does not take place.
 - a. The Church is at present only under engagement to him. We are on the bridal journey to our future homestead.
 - b. But Christ is waiting and preparing to receive his Bride unto himself, Matt. 25: 5; John 14: 2, 3.
- 2. The actual marriage of the Lamb takes place at the end of days, Matt. 25: 10; Rev. 19: 7-9.
 - a. Who can describe its happiness and glory? I Cor. 2: 9; Rev. 21: 2-4, 9ff.
 - b. It is the most happy union without any disturbance and lasting for ever. Rev. 22: 17.

SEXAGESIMA SUNDAY.

A. Text: Gen. 25: 27, 28; 27: 6-19.

We should bear in mind, that nearly a century had elapsed between Isaac's marriage to Rebekah and the incidents recorded in chapter 27. Twenty years after Isaac's marriage, twin-boys were born to him from Rebekah. Some strange things happened in the history of these two sons, some of which are by no means recorded for our imitation. It is a special feature of the story before us, that the infirmities and sins of the parties concerned are overruled by the Lord for the accomplishment of his purposes.

INFIRMITIES AND SINS OF MEN OVERRULED BY THE LORD FOR THE ACCOMPLISHMENT OF HIS GRACIOUS PURPOSES.

I. *The chief aim of his fixed purpose is the salvation of the elect.*

- 1. He wills all men to be saved, I Tim. 2: 4; II Pet. 3: 9; John 3: 16.
 - a. But all men will not and cannot be saved, because of their persistent resistance to the operations of grace. Hence they cannot be elected.
 - b. God's election is not absolute; but knowing beforehand that some men will persistently resist, they cannot be elected. The election does, however, not pertain both to the good and to the bad, but only to the children of God. Eph. 1: 4, 5. Sol. Decl. Art. XI. No rejection of any by an unconditional (absolute) decree of God!

2. The two boys, though born of the same mother and at the same time, were unlike from their birth; and they developed more and more in different and almost opposite directions. Esau selling his birthright, 25, 29-34; hating his brother.
 - a. For his specific purpose the Lord could use only one of these two boys, and it pleased him, in his own unquestionable right and wisdom, to choose Jacob for this purpose; not on account of any merit in him, but "that the purpose of God according to election might stand." Rom. 9: 11. We cannot and dare not go beyond what Scripture has revealed on this subject. We must bow to the mystery and wait for its solution in the future. God acts justly and wisely in all cases.
 - b. Hence it is declared once for all before these boys were born: "The elder shall serve the younger." This must be distinctly borne in mind in the consideration of their history, if we wish to find some justification of the strange conduct of some of the parties concerned.
 - c. As to ourselves, we should content ourselves with John 3: 16 and Mark 16: 16, and not speculate upon the secret and inscrutable foreknowledge of God. Rom. 11: 33ff.

II. *This purpose seems often in danger of being frustrated through the infirmities and sins of men.*

1. Contrary to the declaration made to Rebekah in ch. 25: 23c (of which Isaac could not be ignorant), he resolved to entail the blessings of the promise on Esau the eldest.
 - a. His will is here in conflict with the divine will and with the clear divine revelation. His love to Esau was greater than his willingness to submit to God's appointment.
 - b. The divine plan was therefore in danger of being defeated by his infirmity.
2. Whenever men oppose the revealed will of God, either from weakness or wilfully, it is virtually an effort to defeat his gracious and benevolent purposes.
 - a. Instances: The children of Israel were to go to Canaan and become the bearers of salvation to the world; but they rebelled and craved to return to the fleshpots of Egypt. Compare Matt. 2: 13ff; 16: 21-23. False teaching and the persecution of the righteous are such efforts, Matt. 24: 21-24.
 - b. We should beware of all opposition to God's will, for we will suffer loss from it; nor will we succeed in the end. Hence:

III. *The Lord will carry out his purpose, notwithstanding the interference and opposition of men.*

1. Isaac's purpose is frustrated.
 - a. Not by any irresistible interference of the Lord. Neither Isaac's nor Rebekah's freedom is destroyed; both are personally responsible for their acts; yet the Lord does not allow Isaac's but Rebekah's will to be done.
 - b. Rebekah's intention was good. It was based on faith in the promise; but the means were bad and in no way justifiable. It was wrong to Isaac, Esau and Jacob. She could and should have acted otherwise to gain her object.
2. If in this case God, in his mercy brought good out of evil, it is no excuse for us to follow Rebekah's example. It would be tempting God.
 - a. Whilst God overrules such acts for the general good and for the accomplishment of his saving purposes, it is not said by any means, that they will result for the good of the parties guilty of the wrong. Rebekah and Jacob had to suffer on account of the fraud practised.
 - b. In order to preserve the peace of our minds and peace with our fellowmen, and in order to obtain the divine blessing in time and eternity, let us obey God's will not only in part, but entirely, aiming at the right object and choosing the right means.

B. Text: Gen. (35:23); 27: 41.

We have by no means exhausted the story of Esau and Jacob in our last outline. There is a deeper, spiritual sense in it which we should not overlook. In view of this God allowed certain things to come to pass in this family which are otherwise shrouded in impenetrable mystery. The Lord says distinctly, that Esau and Jacob represent "two nations," and "two manner of people," who "shall be separated." There is a certain struggle between these two brothers from their very beginning. I find in it an image of the struggle between the kingdom of God and the kingdom of Satan.

THE CHURCH MILITANT AND THE STRUGGLE BETWEEN FLESH AND SPIRIT

I. *The Church, a Church militant.*

1. When we speak of the Church militant, we do not mean a church at variance with itself. The designation applies to the true Church only, "to the Church of the elect" which is righteousness and peace and which is represented in Christ and actualized in all true believers.
 - a. And yet, this Church is, from its beginning, ordained and called upon to fight, Gen. 3: 15; Matt. 10: 34. Jacob at his birth set himself against his brother, taking hold on his heel. The Church's Head is called a "Captain," a "King" who has to fight as well as to protect. David was a man of war: his greater Son brought not only the olive leaf of peace, but also a sword. The members of this Church are called "soldiers."
 - b. Her mission is to overcome an enemy and to secure a kingdom for her King. This implies warfare to which she is destined.
2. Her enemies are Satan, the world and the flesh, Eph. 6: 11, 12; John 15: 18-21.
 - a. They are powerful, Luke 11: 21. By reason of sin having entered the world, they claim the first right. They are even attacking the Church, seeking to destroy it. Gen. 4: 8; Matt. 2: 13; 4: 1ff; Acts 8: 1ff.
 - b. They come from without the Church, Ex. 5: 2ff; Acts 16: 22-24; 19: 28ff. They have also their emissaries within the visible Church—hypocrites, false teachers, false brethren, apostates, Matt. 23: 28; II Cor. 11: 23; Gal. 2: 4; Acts 5: 1ff; 15: 24.
 - c. Her warfare is offensive as well as defensive. She is to be aggressive and enter the enemy's camp. Jacob made an effort to secure the blessing. The nation proceeding from him did not only defend itself against the Amalekites, but it invaded Canaan and conquered its nations. The Apostles went forth to conquer the world for Christ.
 - d. Her weapons are not carnal but spiritual. True, Rebekah and Jacob pursue a carnal course to secure the blessing. In this they do not represent the true Church, but a corrupt church using carnal means to secure a good end (Romanism). The weapons of the true Church are spiritual; II Cor. 10: 3-5; Eph. 6: 14ff. The sword of the Spirit.
3. The outcome. The Church shall conquer and triumph.
 - a. This is the divine promise. "The elder shall serve the younger." Grace and the Church as facts are younger than sin and corruption; but grace will come out of the conflict conqueror. The Edomites were subdued, II Sam. 8: 14. Christ overcame Satan and the world, John 12: 31; 16: 33.
 - b. The promise is fulfilled only in part; but it will receive its full realization in the end, Matt. 16: 18.

II. *The struggle between flesh and the spirit.*

1. This brings us more into the life of the individual believer. When he is born into the kingdom of God, there is still something of the old Adam in him which the Scriptures call "flesh." Paul speaks of it in Rom. 7: 15-20; Gal. 5: 17.
 - a. Flesh and spirit are continually at war with each other in the believer, Rom. 7: 23; Gal. 5: 17. It is to be so. There dare be

no peace between the two. If there is peace, the flesh has conquered.

- b. As long as we remain in the faith, the spirit is stronger than the flesh and the flesh must submit. Gal. 6: 14c; 2: 20; Phil. 4: 13.

2. The victory is, however, never complete during this present life.

- a. Whilst the spirit is willing and on the whole prevails, yet, on account of the weakness of the flesh (Matt. 26: 41) believers are sometimes temporarily overcome, as seen in the case of Rebekah and Jacob and others—and they had to suffer for it. We do not say this, therefore, for an excuse either for them or for us; but as an incentive to watch and pray. The struggle will continue within us until our end.
- b. Final and complete victory is assured to the believer, if he remains steadfast in the faith. Rev. 2: 10b. 26; 3: 21.

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ARTICLE I.

THE BIBLICAL DOCTRINE OF THE RESURRECTION.

There is no clear reference to the resurrection in **HISTORY.** the earlier books of the Old Testament. The Pentateuch and the historical books are silent upon the subject. The translation of Enoch and Elijah suggests the *idea* of the resurrection, and in the light of Paul's testimony, illustrates its principle. (I Cor. 15: 52-3, I Thess. 4: 17.)

The miraculous restorations recorded in the Old Testament are prefigurations of the resurrection. (I Kings 17: 17-24, II Kings 4: 32-35, 13: 21).

Instructive typical illustrations of elements involved in the resurrection may be perceived in certain miraculous incidents recorded in the Old Testament. For example, the curing of Naaman's leprosy, the deliverance of the three Hebrews from the furnace, the saving of Daniel from the lions, and Jonah's rescue. This last incident Jesus himself used as a sign of his own abode in the grave and of his resurrection.

The celebrated passage in Job 19: 25-27, "I know that my redeemer liveth, etc.," is taken by us to refer clearly and definitely to the resurrection of the body, and is given a prominent place in our burial service because of the meaning it has

for us in the light of New Testament teaching. It may be very difficult to prove that Job was thinking of the resurrection of his body after his actual death, but Job's "words express the firm conviction of that faith of which the resurrection is the only natural justification; they express a living trust in a living personal God, who," does not forsake those who put their trust in Him, even in death; who can, and therefore will raise them up from the grave and cause them to triumph over death.

There are several passages in the Psalms which, in the light of the New Testament, we interpret as referring to the resurrection, although it is improbable that the Psalmist himself so understood them.

In Psalm 16: 10 it is said, "Thou wilt not leave my soul in Sheol, neither wilt thou suffer thine holy one to see corruption." In Acts 13: 35-37, this passage is quoted and applied to the resurrection of Christ. In the mouth of the inspired Psalmist, therefore, this was a messianic word. It had an important significance for the Psalmist personally, of course. It expressed his firm conviction that God would not leave him to perish at the hands of his enemies; would not suffer him to "go down into the pit." But the very fact that Paul plainly points out that this passage is not applicable, in its deepest meaning, directly to David himself shows that in using this remarkable language David did not necessarily have a clear, full conception of the resurrection as we understand the term.

In Psalm 17: 15, "I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness," and in Psalm 49: 15, "God will redeem my soul from the power of the grave, for he shall receive me," we certainly feel the Psalmist's ardent longing for and firm hope of immortality. How could any one make use of such language intelligently without having some high and assured conviction of blessed life after death?

It has been truly said, "It was this inextinguishable hope of eternal triumphant life with God that animated the Old Testament church, and imparted to believers under the old dispensation their invincible confidence in the future."

In Isaiah 26: 19, we have a passage that, from our point

of view, speaks plainly and positively of the resurrection. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." And yet, obviously, this was primarily spoken of the spiritual quickening and national restoration of the Jews. Nevertheless, as Jesus is the antitypical Israel, (Matt. 2: 15) this language may properly be put into his mouth. It then becomes literal and is strikingly applicable to the resurrection of all believers through and with Christ. (Eph. 5: 14, John 14: 19, I Cor. 15: 20-22.)

In the 37th chapter of Ezekiel there is a record of a vision that is thrillingly suggestive of the resurrection in its most realistic sense. The prophet is shown a valley of very dry bones; he is directed to declare unto them the "word of the Lord"; he is permitted to witness the *process* of the resurrection of these bones. The coming upon them of "sinews," "flesh," "skin," "breath" entering into them, their living and standing up, "an exceeding army." But the resurrection here represented in spiritual vision is, primarily, spiritual and national, as the Lord himself explains to the prophet. "These bones are the whole house of Israel." The interpretation is that Israel shall be revived spiritually, released from captivity and restored to their own land. But again, when we remember that Israel after the flesh is always typical of Israel after the spirit, which is the true Israel, we are certified by this scripture that in due time this vision will be literally fulfilled.

In Daniel 12: 2, we have a clear, positive, comprehensive declaration of the doctrine of the resurrection. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and contempt." (Comp. Matt 25: 46, John 5: 28-29). This passage teaches the resurrection of both the good and evil, and sets forth the fact of eternal life for the one, and endless unhappiness for the other. Even this may be interpreted as applicable, in the mind of the prophet, only to Israel, but it is impossible *for us* not to perceive that, in the mind of the Spirit, it sets forth and positively affirms the resurrection of every child of man.

The general understanding of the nature of the resurrection among the Jews, even up to the time of Christ, seems to have been far below the definite meaning which the term came to have in the light of the gospel of redemption.

In the time of Christ the doctrine, as they understood it, was held by the Pharisees and by the large body of the Jews. It appears to have been disputed only by the Sadducees.

In Matt. 22: 28-31, the Pharisees accept the teaching of Christ concerning the resurrection, though they show entire ignorance in regard to the state of existence to which the resurrection, in its strict and proper sense, will lead. In John 11: 14, "Martha saith unto him, I know that he shall rise again in the resurrection at the last day." This answer, no doubt, reflects the prevailing attitude of the mass of the Jewish people in Christ's day in regard to the doctrine of the resurrection. And this they had gathered from the teaching of their authentic scriptures. But just what the resurrection meant as to its conditions, states and relations they were manifestly in much darkness. Paul says, Acts 24: 14-15, "I worship the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves allow, that there shall be a resurrection from the dead, both of the just and of the unjust."

To the doctrine of the resurrection thus prevalent at the time of his personal ministry Christ gives the sanction of his authority, only correcting the errors and gross conceptions into which the doctrine had fallen. And Christ himself plainly teaches that the resurrection is a fundamental constituent of the religion he came to reveal fully and to establish firmly among men. In Matt. 22, Christ refers to the resurrection as a fact well known and accepted and explains certain things concerning the estate of those who shall rise from the dead.

The following declarations of Christ are especially clear, positive and profoundly instructive:

"The hour is coming in which all that are in the graves shall hear his voice and shall come forth."

"Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day."

"I am the resurrection and the life."

Paul frankly and fully concedes that if there is no resurrection then all our preaching is vanity, and even worse than vanity. If there is no resurrection then our whole Christian system of faith and doctrine goes hopelessly to the ground. (I Cor. 15: 13-14.)

Thus we find that the Bible, beginning with silence on this subject, follows with obscure type and figurative representation to clear statement, and finally to positive, full, overwhelming testimony, crowned and absolutely confirmed by the historical fact of Christ's own resurrection from the dead. The doctrine, therefore, stands out in the word of revelation clear, unmistakable, irrefutable. And although it comes late in the unfolding order of revelation, as in the order of the Creed, it is essentially and potentially present from the beginning. Revelation moves up to the doctrine of the resurrection as its highest point and crown, even as creation moves up to man, its summit and coronation. From the Bible we learn that the resurrection is the ultimate goal of creation, of redemption, and of the whole historical world-process as it moves onward and upward in obedience to the will of infinite love, and in perpetual achievement of the purposes of infinite wisdom. (Rom. 8: 22, Phil. 3: 21.)

The ground or the principle of the resurrection **GROUND.** rests in the person of Christ. Even the wicked who are raised up to condemnation and everlasting death derive the potential principle of their resurrection, as they find the judicial ground of their condemnation, in the person of Christ. The wicked, viewed interiorly, that is, with regard to the relation of their spiritual natures to the source of life, are out of Christ. But they are within the sphere of his power, by which they are raised up and kept in everlasting subjection. In the most comprehensive sense Christ is the "first fruits of *all* that sleep." "As in Adam all die, so in Christ shall all be made alive." But more strictly speaking Christ is "the first fruits of all who sleep *in him*." That is, of all those who stand, not only in His Kingdom of power but also within His Kingdom of

gracious love and life. "Even so, them also which sleep in Jesus will God bring with him." (I Thess. 4: 14-16.) "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." "He hath eternal life and I will raise him up at the last day."

Christ as the head of redeemed humanity carries in his person the whole power of the resurrection, as Adam carries in his person the full and entire potentiality of the natural life of the whole race. Again, Christ considered in his relation to believers, under his own figure of the vine and the branches, contains within himself the essential fulness of the life that is to be realized in its completeness and glorious perfection in the resurrection. The declaration of Christ that enunciates most clearly and powerfully the fact that the source and the energy of the resurrection reside in his own person is, "*I am the resurrection.*"

In regard to the nature of the resurrection body **NATURE.** the Bible instructs us both by objective illustration and by explicit declaration. Enoch and Elijah received their resurrection bodies through the process of translation. The noteworthy fact in their case is, that such a change took place in their material bodies that they were completely withdrawn from existence in the material world. "Enoch was not, for God took him." The New Testament note on this event is, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him."

In the case of Elijah there was a certain very remarkable appearance visible to Elisha, which accompanied his ascension. There is one especially significant point in connection with the withdrawal of the bodies of Enoch and Elijah, and of the risen body of Christ from the material earth. That is, that they all withdrew by a process which is described as "ascension." This, it might be said, they had to do because they went to heaven, and heaven is always represented in the Scriptures as being above or upward. But in the act of ascension, what is known as the most fundamental law of the material world is transcended. This is the law of gravitation. The

fact that this law is thus transcended is equivalent to a demonstration that the resurrection body, in its properties and powers, is immeasurably removed from and raised above all the laws and forces of the earth as we now know them.

The identity of the resurrection body with the body that lived before death is a point of clear Biblical instruction. This identity is illustrated in the case of Jesus, and in that of Elijah who was recognized even by those who had not known him in the flesh. It should be observed, however, that identity pertains to personality, and to the organ of personality only in so far as its integrity as an organ is concerned. The human body is the organ of the human personality. The body has its ground in the personality, and its nature and form are from the personality. The atomic sameness of the substance or material entering into the composition of the body is not essential to its proper identity. The specific statements of Paul in regard to the resurrection body bring out the sharp contrasts between the body that now is and that which is raised from the dead, while keeping clearly in view the continuity of the one body in its true identity. Paul's antitheses in describing the two estates of the one body are: corruption—incorruption, dishonor—glory, weakness—power, natural—spiritual. The last is the essential antithesis. The body that is buried is natural, the same body when it is raised is spiritual. "Our Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the mighty working whereby he is able to subdue all things unto himself." The Biblical analogies taken from nature touching the resurrection are intended to show its reasonableness and credibility. "How are they raised?" "With what bodies do they come?" If these questions are meant to imply any impossibility in the matter, they are foolish. Look at the seed which dies, decays, is quickened, springs up, brings forth a hundred bodies like itself. Look at the infinite variety of forms. Terrestrial, celestial, birds, beasts, men, sun, moon, stars, one in substance, many in form and quality. If Paul were living now he could extend his analogies greatly and with wonderful increase of forcefulness.

The goal of the resurrection is not return to
GOAL. bodily life and continued existence in this world as at present constituted. The resurrection marks an immeasurable advance upon the present life. It is a going forth of the reunited soul and body to vastly higher things. As we have seen, the resurrection body transcends all the laws and forces of the material world. As over against everything we now know as natural the resurrection body is spiritual. It differs from the present "natural" in some such way as thought differs from the present "material." The resurrection of the body carries with it the resurrection of the whole earth, together with its environment, which, it would seem, must include the whole material universe! "The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Again, "The whole creation groaneth and travaileth in pain with us, waiting for the redemption (resurrection) of the body."

The "new heavens and the new earth" will be the present heavens and the present earth in their resurrection state. The Apocalyptic symbolism of the New Jerusalem throws still clearer and more intense light upon this glorious theme. The symmetrical city with its pure river, its streets of gold, its walls of precious stones, its gates of pearl, its light the Divine glory, its temple the Lord God Almighty and the Lamb! This sets before the adoring mind of the believer the inconceivable grandeur and the indescribable sublimity of the goal of the resurrection. The resurrection of the body of man, of the earth, of the whole creation! No wonder it is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Pittsburg, Pa., December 30, 1902.

D. H. GEISSINGER.

ARTICLE II.

REV. CHARLES PORTERFIELD KRAUTH,
D. D., LL. D.

[From Herzog-Hauck Encyclopedia. Translated by E. Pfatteicher, Ph. D.]

Dr. Krauth was the foremost theologian of the English Lutheran Church in America. His ancestry may probably be assigned to the lower Rhine district. His grandfather, Charles J. Krauth, came to America about the end of the eighteenth century, laboring as a teacher and organist in both Pennsylvania and Virginia. His father was Charles Philip Krauth (1797-1867), a pastor in Martinsburg, Virginia, and in Philadelphia, President of Pennsylvania College at Gettysburg, and later a professor in the Theological Seminary at the same place, a thoroughly pious man, indefatigably active in research, encyclopædic in his scholarship, and yet reserved and modest, of a sympathetic and irenic disposition. The sermon delivered by him as president of the Lutheran General Synod in the year 1850 at Charleston, awakened great expectations within the hearts of the confessional Lutherans of Germany. They saw therein the dawn of a new day for American Lutheranism, the beginning of a conscious return to the confessions of the fathers.

His son, Charles Porterfield Krauth, was the vessel chosen of God to pave the way for the realization of these hopes. He was born at Martinsburg, Virginia, March 17, 1823. When he was ten years old he came to Gettysburg, graduating from the college at the age of sixteen, and from the seminary two years later, entering the ministry as a youth of eighteen. His first charge was a mission at Canton, a suburb of Baltimore, from which he was called to serve a larger congregation in the city itself in 1842. After a short pastorate at Martinsburg, Virginia, the popular young pastor accepted a

call from the congregation at Winchester in the same state, which congregation he served from 1848-55. Even at this early period his theological views had taken that important turn which freed him from the ban of an unlutheran, methodistical tendency and gradually made him the most prominent representative of a decided, confessional English Lutheranism. He spent the winter of 1852-53 at St. Thomas and Santa Cruz in the West Indies, because of the illness of his wife. On the island of St. Thomas he served a Dutch-reformed church consisting largely of natives (colored), whose pastor had been suddenly summoned to America on account of a death in his family.

Having served the First English Lutheran Church at Pittsburg from 1855 to 1859, he was called by St. Mark's Church, of Philadelphia, where he labored but a short time, accepting the editorship of "The Lutheran," which in his hand soon became a two-edged sword, directing its blows against a degenerate American Lutheranism and inaugurating a new era for the English Lutheran Church.

When the Ministerium of Pennsylvania established its own seminary as over against the seminary of the General Synod in 1864, it was self-evident that he should occupy the chair of dogmatic theology. When the seminary was formally opened and its first professors duly installed, he, the youngest member of that faculty, was the speaker, appearing as the representative of the theological and churchly position of his colleagues. A new avenue of activity opened before him as the first steps were taken looking to the establishment of the General Council. Formerly pre-eminently occupied in a polemical refutation of error and defense of the truth, his energies were henceforth to be devoted to the more positive work of laying the foundation upon which a confessional church might arise in unity of faith with the fathers, which was to restore the beautiful services of old, lost during long seasons of lukewarmness and rationalism. He took a leading position on the Churchbook Committee. He drafted the fundamental articles and the constitution of the General Council, as accepted at Reading in 1866. He was the author of the con-

stitution for congregations which was finally accepted after lengthy debates in 1880. When the principles of inter-church fellowship came to the front in the General Council, it was he who wrote a series of pertinent articles in *The Lutheran* which were finally condensed into 106 theses concerning altar and pulpit-fellowship. In the thorough, precise and comprehensive treatment of this delicate question, his entire theological development culminated. In these theses he took the strictly confessional view that fellowship in the Lord's Supper is church fellowship, and all unionism at the altar and in the pulpit is to be rejected because of the principle involved. The sound, confessional development of the General Council seemed to find its embodiment in the person of Dr. Krauth. He was president of this body for an entire decade until 1880, when the impaired condition of his health forbade his attendance on conventions.

His eminent talent and comprehensive scholarship received a well-merited recognition beyond his own church circles. Soon after having entered upon his professorship in Philadelphia, he was elected to the Board of Trustees of the University of Pennsylvania, and in 1868 was made professor of Mental and Moral Philosophy in that prominent institution. In 1873 he was also elected Vice Provost, and in 1881 the chair of history was added to his other duties. He was a member of the American Commission for the revision of the English translation of the Bible, being one of the Old Testament group, and aiding the work materially through his familiarity with the old English translations.

Dr. Krauth was a prolific writer in the domains of theology and philosophy. His contributions to church papers would fill volumes, extending through a long period of years—from 1846 to 1882. Among his writings we must mention especially: An English translation of *Tholuck's Commentary* on the Gospel according to St. John, 1859; a new edition of Fleming's *Vocabulary of Philosophy*, 1860, greatly enlarged 1875; a new edition of Berkeley's *Principles of Human Knowledge* with notes and introduction, 1874; an English translation of the *Augsburg Confession*, with introduction and notes, 1868;

The Conservative Reformation and its Theology, his masterpiece, 1872, in which he collected the most valuable results of his theological researches. His services were eagerly sought in the preparation of various encyclopedias. He had planned a comprehensive biography of Luther to be published in connection with the Luther Jubilee in 1883, the preparation of which had been entrusted to his hands by the Ministerium of Pennsylvania, and in the interests of which he undertook a visit to Europe in 1880. Unfortunately the work was never completed. Dr. Krauth died on the second day of January, 1883, before completing his sixtieth year.

It is hardly possible to overestimate the influence of Dr. Krauth upon the inner development of English Lutheranism, though this may only be properly valued by coming generations. The transplanting of the Lutheran Church to American soil and its transition to the English language is an event of far-reaching and epoch-making significance for the position of the Lutheran Church in the history of the world and of the Kingdom of God. It entered into this new world in the form of a servant, as a poor despised pilgrim and alien, beginning to build her humble house amid this conglomeration of nationalities. But in spite of her poverty and lack of prestige she had, in this land, a vocation and an opportunity such as had never been offered before, to develop in accordance with her own spirit, and as a free church to give full and harmonious expression to the doctrine and confession, the order of service and government inherited from the fathers. This she could not have accomplished if she had not clearly recognized her own distinctive features, and if she had not been firm and strong enough to hold them fast over against the foreign and destructive influences which pressed upon her from all sides. This power of resistance and resolute conservatism, however, had become more or less paralyzed, especially with those who, in losing the German language, had broken away from the historic continuity of their church, and who consequently began to be ashamed of Lutheranism, as it stood isolated between Romanism on the one hand and Reformed Protestantism on the other. The children themselves

could not appreciate their mother, and it was, therefore, no wonder that others, even prominent theologians, received an entirely wrong impression of the Lutheran Church.

During this crisis it pleased God to prepare a chosen vessel for the American Lutheran Church in the person of Dr. Krauth and to fit him both by natural endowments and by his general and theological training not only to kindle a consciousness and appreciation of her beauty among her own children, but also to represent her most powerfully and boldly before the world, as the mother church of the Reformation, as the sound union of a truly conservative catholicity with pure, reformatory protestantism. As Luther in the cloister and Paul at the feet of Gamaliel became thoroughly acquainted with the spirit which they were to antagonize, so also Dr. Krauth's entire training brought him into personal contact with the spirit which he afterward attacked so forcibly and successfully. There were no outside influences or authorities which moulded his theological convictions. They were determined solely and early in his career by his daily and thorough study of Holy Scriptures and of the confessional writings. Those principles which governed all his later theological and churchly activities were clearly and definitely expressed when he was but twenty-six years of age.

Over against the subjectivistic and shifting spirit of the time he looks to the testimony of history, to the confession of the Church, as it has taken form in the great conflict of the sixteenth century. He zealously protests against the idea of a conflict between the terms "American" and "Lutheran." "The world owes more to the Reformation than to America. America owes more to it than to herself. I am first a Lutheran and then an American. In my heart they excite no conflict, but blend harmoniously together. We are placed here in the midst of sectionalism, and it becomes us not lightly to consent to swell that destructive torrent of separatism which threatens the welfare of pure Christianity on our shores, more than all other causes combined. We must begin by knowing ourselves and being true to that knowledge. Let us not, with our rich coffers, play the part of beggars, and ask favors

where we have every ability to impart them. No church can retain her self-respect or inspire respect in others, who is afraid or ashamed of her own history."

He, therefore, says openly and not without offense to American nativism: "The salt, which preserves our church here, is Germanic." He studies the German Theologians, their dogmatics, their orders of service and hymns. Later on he delves deeply into German philosophy in order to prepare himself more thoroughly for his duties at the University. He succeeded in translating its peculiar and difficult terminology into the English language with deep penetration and discrimination. We hardly know any American scholar who understood and appreciated the German mind so fully as Dr. Krauth did. He is, consequently, the unrelenting opponent of any linguistic nativism in the Church, be it English or German. "It is fanaticism to attempt to narrow our great Church into an English sect or a German one. Lutheranism is neither English nor German; and though both should cease to be the tongues of living men, *it* cannot pass away."

On the other hand he is fully conscious of the danger which confronts the faith and life of the Church in its transition from German to English, and ever and again emphasizes it: "Take care of the German, the English will take care of itself!" This expression has become proverbial in the American Lutheran Church.

"Our Church may speak English. It is well. But if she stops with that, her new tongue will decoy her into a new life. All living tongues have living heads back of them, and carry us out into the current of their own life. Our Church is not to become the handmaiden of the language, instead of making it her own handmaiden. It will in that case not be the old Church getting a new language, but the new language transforming her into a new Church—not the Church mastering the English, but the English mastering the Church. Even in their mistakes on the point of language, our fathers in America were not the absolute incapables it is now the fashion to consider them. It was the English life of the land, rather

than the English tongue, which swept away thousands of our Church's children."

Dr. Krauth was not only firmly convinced of the scriptural, incontestable truth of the Lutheran confession, and thoroughly in love with his Church, he also believed unwaveringly almost enthusiastically, in the great and glorious future of this Church in her new American home. He was an optimist on the subject, who would not allow himself to be discouraged by any untoward experiences.

"The Lutheran Church is destined to do much for the glory of God in this western world. Let her be faithful to her faith . . . and God helping her, the glory of her second temple shall not be unworthy of the great memories of the first. . . . Though not known by others as she should be, she is daily better known and wins increasing respect. The importance of the aid she brings in evangelizing this western world is more deeply felt, and before the eyes of those even who would not see her when she sat mourning in the dust, she rises more brightly and beautifully, an acknowledged power in the land. She is destined, on these shores, in a language which her fathers knew not, to illustrate more gloriously, because in a more unfettered form, her true life and spirit, than she has done since the Reformation."

To attain this end it was necessary to transplant the spirit of true Lutheranism into the sphere of the English language, and there to establish it on such a basis that its future might be secured. A mere literal translation of Lutheran books from a foreign language into the English would never be sufficient for this. The very spirit and life of the Lutheran Church had to be worked into the idiom of the nationality into which it was to enter, and Charles Porterfield Krauth was pre-eminently called and fitted for this work. Having a knowledge of the English language and its literature such as few of his cotemporaries possessed, being thoroughly acquainted with the older classic poets, down to Wordsworth, whose lines, retained by his faithful memory, were ever ready to his call; in full possession of the noblest products of the English mind; perfectly at home in its whole mode of thinking and at the same

time master of a practice, beautiful and polished style, the collector and owner of one of the richest private libraries of about 15,000 volumes, with whose treasures he was perfectly familiar—he was the man whom God in His providence had selected to become the most distinguished interpreter of the true spirit of the Lutheran Reformation in the English tongue.

A. SPAETH.

ARTICLE III.

ST. PAUL'S CONCEPTION OF THE LORD'S SUPPER.

(According to 1 Cor. 10: 14ff. and 11: 23ff.)

A thoughtful and stimulating discussion of St. Paul's doctrine of the Lord's Supper, as depicted in 1 Cor. 10 and 11, has recently appeared in the fourth number of "Studien und Kritiken" for 1902. It is by R. Kern, Ph. D., past. emer. in Pfuldingen (Wuerttemberg). Though the German style of the author is extremely difficult, we have endeavored to reproduce the form of his thought in the following article. We hope it may be of some value to those interested in the doctrine of the Lord's Supper.

In all ages God approaches His own with rich and liberal communication of gifts, but in corresponding manner He also demands from the recipients conscientious use of these blessings. This thought Paul wishes to impress upon the consciousness of his Corinthians in the tenth chapter of his First Epistle. From God, along with other miraculous blessings, the people of the Old Testament had in particular received *food and drink* containing mystical power of blessing. Thus *spiritual in its nature* (vs. 3) was the manna and the water out of the rock given to the children of Israel; whoever partook thereof receiving blessing for soul and body. Whoever on the other hand, under the influence either of heathen surroundings or of similar recollections of their past life, despised the value of these divine gifts and their mysterious blessing was subject to most severe punishment.

With such preparatory hints of exhortation to a believing and conscientious use of those gifts of grace which are of such high and holy importance to the people of the New Testament, St. Paul at once discusses the important meaning of the New Testament food and drink, both for the sake of the

Corinthians and the whole church: and this with that characteristic clearness and earnestness of his, ever so keenly conscious of duty and responsibility. Hence he writes (vss. 14-17):

"Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing, which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? Seeing that we, who are many, are one bread, one body: for we all partake of the one bread."

More expressly, than in the above reference to the Old Testament gifts of grace with their efficacious blessings and weighty responsibilities, the Apostle now guides the reflecting intelligence of his readers to the holy and earnest table-fellowship with Jesus Christ, as seen in the *Holy Supper* which He instituted: and here he marks how it militates against the non-spiritual essence and especially the frivolous character of heathen *sacrificial meals*.

This table-fellowship he conceives as a union of Christians among themselves and with their Lord by virtue of which they, as a uniform and living whole most closely connected with Christ, are and must remain strictly separate from all that opposes Him and especially from all affinities in anywise related to the kingdom of darkness. He does not seem to have had more in view in the present train of thought. He had, at any rate, no conscious purpose of setting up a fixed dogma concerning the conception and essence of this solemn distribution of bread and wine, instituted by Christ on the evening before His death in the circle of His disciples for future repetition. Nor had he any desire of setting up such a one, for as a matter of fact he had no clearly worked out view of ideal certainty concerning it, nor had he received any clearly circumscribed observations with respect to it through the Spirit of the Lord. Yet with keen and sensitive power of perception, born of the Spirit, he felt that here was a matter of *essential* and at the same time *mysterious importance*. To this the members of the Church of Christ must do justice, not so much through dialectic skill of mind as through *a sinking of the perception and*

the will into the fellowship of Jesus Christ as a self-realizing mystery of the life of the soul.

We shall attempt to define and justify the above position as the real Pauline one.

Examining verse 16 more closely it seems not only significant, but almost providential, that Paul does not place the bread and the body of the Lord first, as would be most natural in a genetic conception of the holy act. He speaks first of the *cup* as *κοινωνία of the blood of Christ*.

It has been noted that Paul in the first instance simply aimed to represent the celebration of the Lord's Supper as a union of the congregation: by virtue of this union the believing members were firmly *bound together* as a whole and *separated* from the unclean world. This view is clearly expressed in vss. 17 and 20. It is the more significant that he does not allow himself to be carried away by this quite rational view now present in his mind, but rather gives place to a mystical thought which seizes upon him, viz., the *blood* of Christ and its *κοινωνία* as the presentation of a gift from the holiest source to the participants of the table of Christ. Of this he now begins to speak.

Were not the words *κοινωνία τοῦ αἵματος* in first position, we might be tempted to regard the central truth of all that follows as this: The members of the believing congregation form a strictly uniform and united body: a body bound to strict separation from the unbelieving world. This would seem the more apparent, since both the fundamental truths of their faith as well as the significant and holy act of common eating of one and the same consecrated bread in the Supper instituted by Christ demanded such.

But since mention of the blood of Christ in its essential importance precedes the mention of the body and bread we dare not assume such a view. The bread as the "communion of the body of Christ" would lead to the thought, that the believer through this bread, distributed to him and all others, would again and again *enter* into organic membership with the "body of Christ," i. e. of the congregation belonging to and uniformly permeated by Him. We should not find expressed

here then a presentation of any invisible gift to the individual, but simply a renewed entrance of the individual into relationship with the whole. We cannot, however, conceive of the *blood* of Christ as an organic whole into which we can enter through the act of drinking. We are consequently forced to declare: The believing recipient again and again *receives within himself* participation in the blood of Christ (conceived as flowing): he is made a *partaker of this blood, as of a self-imparting invisible essence*.

If we must regard participation in the blood of Christ to mean the reception of a real *communication* or *gift*, then it will also be unsatisfactory to regard the communion of the body of Christ, in the second member of the sentence, in a merely parabolic manner, i. e. as a new and closer entrance into relationship with the body of the Church of Christ and through it with Christ Himself. We shall here also be forced to think of the reception of an actual gift out of the fullness of Christ. Since Paul could not write of participation in the blood of Christ, without intuitively thinking of a gift flowing down to the believer, we are forced, when we come to the words concerning communion of the body of Christ, to ask: Can we conceive of this as destitute of any *communication* coming to us, which binds us in a real and essential manner to the body of Christ or with the life-association belonging to Him? Can we enter and re-enter the very essence of the Church of Christ, the holy body belonging to Him, without having the very essence of this holy body entering through communication *into us*? Not according to biblical conception.

This very same view also holds true of the "kingdom of God" and "eternal life." The former must come to us, must enter into us; otherwise we cannot enter it. We must receive the latter as a divine communication, lay hold upon it with our inner life; otherwise we shall not enter into its eternal existence. If the title "Holy Christian Church"—into which we are to enter as members of a living whole, with the believing reception of holy gifts—is a true one, we must be able to predicate of it a life connection (with Christ) of permeating and cohesive power, but also through this connection a *communi-*

cation of life entering into us and all members with infinite individualization and at the same time binding inclusion.

Empirically considered the diversity of the individuals conflicts with the formation and maintenance of a uniform and at the same time widely expanded spiritual life-communion; and this especially where there is consciousness of freedom from the law. Hence the existence of a universal church—thoroughly centralized, bound together without restraint, and itself conscious of unity according to its essence—devoid of constant *communication* of a supernatural and vigorous *material principle* affecting both the individual and the uniform body, would be the incomprehensible miracle of the world's history.

Inquiring into the biblico-christian, particularly the Pauline, system of thought for the essence and origin of this supernatural material principle—ever hidden, yet ever felt in the Church, as embracing as it is communicating—we shall find it nowhere save in the eternally self-embracing and yet infinitely self-imparting *life-fullness of the glorified Christ*.

If the reception of the consecrated bread, of which we say and Christ said, This is My Body, is to have any real content; if it is not simply a ceremonial symbolism, in which we can participate or which we can omit without experiencing either a plus or a minus of value, then this content must be derived at all events through a communication out of that life-fullness of the Glorified One. Only upon the basis of an essential communication out of that fullness of life and essence can the reception of the distributed bread be efficacious in embracing the recipients into a single body and in strengthening them as its living parts. They can and must feel themselves united, not only among themselves, but at the same time also with the dispenser of the gift, as with the uniform Head of the whole body.

Turning once more to the "blood," as it is seen in real form in the cup of blessing, let us attempt to designate it more definitely. Provisionally we regarded it as a "self-communicating invisible essence." We now venture upon a more definite statement. It is the very same essence (coming to us out of the embracing life-fullness of the glorified Christ) which is

communicated to us through both *bread and cup*: only with this distinction, that with the cup the *atonement*, while with the bread the *life-sustaining and unifying* efficacy of this reality is sealed and confirmed individually to the believing recipient.

St. Paul did not, however, desire to declare this here with logical clearness of conception, for he had no sufficient reason, no determinative interest in a dogmatic development of this kind: he did not even take time to work out such a dogmatic development for himself. Still we are justified in developing his thought here, since what he wrote of "communion" or "participation" of the "blood" and "body" of Christ was born of light given by the Spirit. We shall find further justification and elucidation of our view in chapter eleven.

We feel constrained by the development of the thought in vss. 16-22 to affirm a *realistic* communion with Christ in the Lord's Supper; not exactly by comparing it with what the Jews did or did not receive at their sacrificial altar, but by contrasting the content of the Lord's Supper with that which came to the Gentiles at their idol altars. Through this contrast our view also receives support.

We emphasize again with respect to vs. 17 that the immediate interest of the Apostle is not a dogmatic but a practical one here. He desires to show that the uniform and united congregation must remain strictly separated from all connections or attractions that militate against Christ. Hence, viewing (vs. 17) the bread of the Lord's Supper as a whole, though distributed among many, he regards it as being a symbolic presentation of the congregation as one body, though divided into many parts. This uniform body of the congregation he recognizes as one bound together in unity and concentration through a faultlessly pure and faithful cultivation of the meal instituted by Christ, and through it withdrawn from all heterogeneous, destructive and falsifying relations. With this in mind he first casts a side glance at the Israelites (vs. 18), who, with rigid conservatism, cling only to their *one* altar of sacrifice as the true centre of their strictly concentrated corporation (Deut. 12: 7).

Evidently the thought occurs to him that fellowship at

an altar or table is associated with closer fellowship with him to whom the altar is consecrated. However, he must lay this thought aside here without completing it, for it cannot be said of the Jews that they approach nearer to Jehovah, their Lord, through the sacrificial meal before His altar, since they are still strangers to the gospel. The wall or partition still remains between them and the Lord. Perhaps he also feels that there is too great a difference between the sacrificial eating of the Jews in obedience to the law of Moses and the participation in the great sacrifice of the New Testament in sincere faith to justify any parallel between them.

There is something abrupt in the further presentation; the Apostle does not wish to complete the parallel here begun; he, therefore, suddenly turns from the Jews to the Gentiles, in order to employ the lively contrast between the partakers of the table of Christ and the partakers of the sacrificial feast of Gentiles to their idols. You can see, says he, with perfect clearness and salutary horror at Gentile idol feasts between what kind of fellowship and participation you must choose. Do you know who their table companions are? Do you know who are the lords of their tables at such sacrificial feasts? None other than the *demons*, the spirits of the kingdom of darkness! With such they sit at table, with such they enter into horrible fellowship and friendship. Do you desire to visit such feasts, to be parasites of such hosts and guests? You think not of what you are doing and to whom you offer your hands when you enjoy yourselves at such tables. Here you must decide either for or against Christ: either for Him and wholly into His communion, or against Him with gates and doors open to the demons of darkness. Shall we dare to be against Him, to provoke His jealousy by being at the table of those who oppose Him, in order to see whether He is strong enough to conquer our defiance or whether He will yield to our strength? (vss. 20-22).

An unbiased consideration of these last three verses must reveal the fact, that Paul here ascribes to the demons of darkness a real *conjunction* with the partakers of heathen sacrificial feasts and an impressive influence of the same upon the souls

of the sacrificers. Can we not conclude by contrast, that there is also a conjunction of Christ with the partakers of His Supper and also a corresponding influence of His presence for good upon them, even though it is not expressly stated here? We feel, however, that this truth is implied in the concrete conception of the Apostle. How far we are correct in this, a further consideration of the Apostle's words concerning the Lord's Supper will reveal.

W. A. SNYDER.

Reading, Pa., January, 1903.

ARTICLE IV.

THE SCIENCE OF HERMENEUTICS.

Exegesis is the basis of all Christian Theology. This much may safely be said in spite of some recent disputes as to the essence of Christianity and the function of Christian Theology. Whatever claims to be Christian stands in a close relation to the documents contained in the Old and New Testaments, and seeks its justification in these documents. Whatever doctrines are accepted as Christian must have their roots in these writings, and whatever doctrines are rejected must be wanting in these writings. In either case exegesis must determine the fact.

But exegesis is a practical branch of theology. It represents work and results, it leaves principles untouched. It is eventually an art, back of which there must be, unless exegesis is to be arbitrary, a corresponding science. This science is Hermeneutics, which ought to be a systematic development of the principles applied in exegesis. Hermeneutics, or as we might call it the science of interpretation, would thus become what J. A. Turretin calls it: "*Argumentum momentosissimum, et totius Theologiae basis.*"

In spite of the apparent importance of Hermeneutics, the study of it seems to be somewhat neglected. As far as I know, no treatise on the subject has appeared during the last decade. Terry's Hermeneutics appeared in a second edition in 1892. The New International Encyclopedia, Art. Bible, gives as the latest reference a translation published in 1890, of a work which apparently was originally published in 1873—an indication that Hermeneutics can have made little progress in practically three decades. Yet these same decades have produced much exegesis, and many new results of exe-

getical work, among which must be reckoned a so-called New Theology.

If question is made as to the reason for such indifference to Hermeneutics the answer will not be simple. Several causes work together. It may not be far amiss to say that the very activity in exegetical work has made men impatient of first investigating the principles of exegesis, just as the activity in critical work has prevented an investigation of the principles of criticism. Then much of the older Hermeneutics consisted in disconnected statements of principles together with abundant illustrations or grew out of theories no longer held. Back of all other causes is that which Turretin already mentions, the fact that for other documents of antiquity no system of Hermeneutics was needed, and therefore none ought to be needed for the Scriptures.

The last may be assumed to be the most important reason for a lack of interest in Hermeneutics. For years scholars have been urging that the Bible must be studied and interpreted as any other ancient writing, by the same methods and according to the same principles. But these methods and principles are nowhere described or developed. The name historico-grammatical may be applied to them, but they are neither studied in themselves, nor is their correctness demonstrated or their necessity deduced. In other words, while General Hermeneutics has been considered sufficient for the special field of Biblical study, there has been no General Hermeneutics, except such as has found its way into the manuals of Biblical Hermeneutics. It is true there have been some attempts to produce treatises on General Hermeneutics, but they are grouped in a narrow space of time and are all quite old (from Huet,* 1661, or better Chladenius, 1742, to Wolf, 1833; see lists in Hagenbach, *Encyk.*, p. 214, and PRE², VI. 18). Woltemar Schmidt could write in 1889 (PRE.³, VI. 14): "As a

*Huet, who also wrote odes hardly to be distinguished in style from those of Horace, in the first book of his *De interpretatione* (which Alfred Gudeman calls a still valuable dissertation) gives the principles which he followed in translating the works of Origen. The second book discusses translators and translations, including translations of the Bible.

separate discipline General Hermeneutics has not yet received a treatment corresponding to its importance," just as Morhof, the Polyhistor, wrote a century and a half before: "*Ars Hermeneutica . . . nondum exulta est.*"

A General Hermeneutics is a desideratum, both in itself and to free Biblical Hermeneutics from a burden too great for it. It can hardly be required of the theologian that he develop the philosophical-philological principles which underlie the interpretation of any written document, and so introduce into a theological study what does not at all belong to theology. This is the objection raised by v. Hofmann against treating General Hermeneutics in connection with Biblical Hermeneutics, to which Woldemar Schmidt adds: "And why should the general rules first be found or rehearsed in a place where a special object of exegesis is treated? Homiletics does not first laboriously build up what already has its place in rhetoric or logic." (PRE², VI. 15.) Apart from this, the theologian will inevitably develop a general Hermeneutics with his special object in view, so that at best it is not a true general treatment. The combination of General with Biblical Hermeneutics is justified only by the absence of separate treatises of General Hermeneutics, and is then only a makeshift.

The need of a General Hermeneutics is not very seriously felt. The reason is obvious. In interpreting a Greek or Latin classic, for example, no one has any special interest in transgressing the rules which logic and sound judgment naturally suggest. Yet even in these classics, as in modern documents, difficulties will arise, or interest will lead to misinterpretation. The history of philosophy, as that of Christian doctrines, offers many instances; so does the history of modern law courts, where a legal interpretation frequently reads out of or into a document the exact opposite of the clear intention of the writer. The very fact that the law courts are called upon to interpret documents, whether contracts or wills, argues the necessity of sound principles of interpretation.

What is thus evidently necessary for a safe interpretation

of documents in general, becomes doubly important in the case of the Bible. For here every man claims the privilege of interpretation, and every one has an interest in misinterpreting it. In other documents scholars can trust to the elimination of the personal equation, and so obtain the simple sense by comparing the various interpretations; but in the Scriptures the personal equation naturally is all on one side, and the most unprejudiced, as the term is ordinarily understood, is least able to interpret fairly.

Again, in the case of ordinary documents, one of the fundamental rules of General Hermeneutics is naturally observed, but in the case of the Scriptures it is just as naturally questioned. A philosophical treatise is not handed to a poet for interpretation, nor will the average business man risk the interpretation of a legal document. That a document must be interpreted by one who has a thorough acquaintance with the subject of which it treats is universally recognized, except in its application to the Bible as a religious book. The need of a General Hermeneutics thus becomes most evident in connection with Biblical exegesis, but is just as real in the case of all documents, both ancient and modern. (Neither Hamann nor Browning need be cited as special instances; Shakespear or Tennyson, "Crossing the Bar," or Goethe, "Faust," will do just as well.)

Granted a General Hermeneutics, would a special Biblical Hermeneutics be necessary and justified? If the Bible is to be interpreted just like any other book, is there need of a special treatment of the methods of interpreting it? It must be noted that General Hermeneutics has to do with principles of interpretation in general. It deals with the "laws immanent in the human soul, which are the rule for the correct understanding of that which is strange, and which, as being universally applicable, demand a scientific presentation" (PRE² VI. 14). It tells how documents are to be interpreted, not how a philosophical treatise, an epic poem or a prophetic book is to be interpreted. It refers each of these to a specialist, by its general rule that every document must be interpreted by one who has the means of understanding it, and is

spiritually akin to it. Not only is there justification for a Biblical Hermeneutics, but for a poetical, a philosophical, a literary, etc., or even for a Homeric, a Shakespearian, a Brown-ing Hermeneutics. The general rules of interpretation need their special adaption not only to every separate class of writings, but to every writer as well.

Biblical Hermeneutics has its justification more especially from the fact of the many various methods of interpretation applied to the Bible. It must answer the question whether the Bible is to be subject to the same rules of interpretation as other books or no: whether the so-called historico-grammatical method suffices for it, or whether a mystical interpretation is allowable (as Dr. Neale argues in the *Mystical Commentary on the Psalms*), whether there is a "Tief-und Vollsinn" of scripture as Stier protests in his *Reden Jesu*, whether every word and phrase can be pressed as the modern commentators are inclined to press them, or whether the writers of scripture wrote in popular and therefore not always strictly accurate style, as Turretin, e. g., suggests (*voces non nimium urgendas esse, et cum rei natura et cum circumstantiæ postulant, ut a vocum proprietate recedamus, id fieri posse*.)^{*} Biblical Hermeneutics must determine the character of the Bible, and thence deduce the qualifications of the exegete: whether it is simply a moral hand-book, and can be exhausted by the student of ethics, or a historical document simply, and therefore to be explained by the historian, or a literary production to be commented upon by the literateur, or an archæological relic, to be investigated by the archæologist, or a doctrinal treatise to be treated by the dogmatician, or whether, partaking of all these, it is more than these, a religious book containing the sources and history of a religion, and more than this a revelation in historical records of the one true God, and, therefore, for its interpretation requires a sympathy with that revelation and a faith in it.

^{*}To the writer it always seems most peculiar that commentators who profess to hold a very loose view of inspiration, should base upon the turn of an expression, the use of a preposition, or the choice of a connective far-reaching theories, as if the New Testament writers, e. g., had carefully weighed the possibilities, and consciously selected one word in preference to all others. With a strict view of inspiration this is intelligible; without it, the strict interpretation is groundless.

From many sides scripture may be profitably commented upon by men who have not this sympathy and faith, just as a civil engineer might profitably comment upon Cæsar's Commentaries, or a soldier upon Homer. But Biblical Hermeneutics must determine whether scripture can be interpreted as to its real inmost meaning without such sympathy and faith. (cf. Volck, in Zöckler's Handbuch³ I. 164, "Die subjektiven Bedingungen für das richtige Verfahren des Auslegers.")

Biblical Hermeneutics must further examine the peculiarities of scripture as to language and style, and adapt the rules of General Hermeneutics to these peculiarities, and so become in fact an adaptation of General Hermeneutics to the Bible.

There is sufficient material upon which a Biblical Hermeneutics may work. That there is need of developing this field is evidenced by the commentaries which still feel the need of a preface or introduction setting forth the principles of interpretation followed; by the discussion of single points of Hermeneutics among exegetes; by the hermeneutical notes found scattered through commentaries. Hermeneutics is the inevitable outcome of a history of exegesis; for the study of so many methods of interpretation leads to a criticism of those methods, and the forming of a system free from their faults.* But unfortunately the study of the History of Exegesis seems no more popular than the study of Hermeneutics itself.†

For Biblical Hermeneutics there are many "Vorarbeiten:" a long line of text books covering almost fifteen centuries; several histories of interpretation and many hermeneutical hints in prefaces to commentaries and in comments on various passages. For a General Hermeneutics there are the books written almost a century ago, some much earlier. The treatises are few and would doubtless be of only moderate value for a modern treatment of the subject. But the

*So Diestel's *Geschichte des Alten Testaments in der Christlichen Kirche* ends with a paragraph on "Die Theologische Lösung," which is practically a summing up of some points of Old Testament Hermeneutics.

†The modern literature is practically exhausted by naming Farrar and Diestel. Sketches are numerous, but a comprehensive study seems not to have appeared since Rosenmüller and G. W. Meyers—i. e., since 1812.

classical scholar could doubtless find suggestions in abundance in prefaces to translations and in commentaries: in essays, such as "On translating Homer," etc. But keen observation, good judgment, careful reading, together with practice in the art of interpreting modern as well as ancient writings, would be of more value than most of these suggestions. Perhaps no better preparation could be found than interpreting and commenting upon modern documents in the language most familiar to the student. Such preparation would be apt to lead not only to a safe Hermeneutics and a sound exegesis, but to avoid much criticism which seems safe but frequently is entirely false.*

W. A. LAMBERT.

Salzburg, Pa., Jan., 1903.

*Some of the critical analysis of Scripture proceeds upon principles such as that a careful writer would not permit himself to use a term several times before defining it. Yet Hume, in his *History of England*, uses the term "English" twice before the explanation comes on the third mention of the term; "for so the Saxons were now universally called" (*Hist. of Engl.* Boston Ed. 1851, I. 63 and 65). Quotations, if studied in modern writers, would perhaps play a far less prominent role in Biblical criticism. Eg, in *The Bible Student*, for January, 1903, Dr. Warfield quotes Bousset on one page as using the expression "cf. further." On the next page he refers to it as a "see further." The opening sentence of the Art. refers to "the phrase, 'The Angels of Christ's Little Ones,' which occurs in Matt. XVIII: 10." The critical inference would be that Dr. Warfield must have a Bible different from others, for the ordinary texts have no such phrase at all, for the verse reads (R. V.): "See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." There is nothing in the verse even to indicate that the "little ones" are "Christ's." To give another instance, emphasis is laid upon the peculiar form in which Tertullian comments upon the Lord's Prayer, as evidence that in his day he must have repeated the petitions in an order differing from the usual order. But John Arndt changes the order also in his comments upon the Lord's Prayer (*Wahres Christenthum* III: 19), yet there is no doubt as to the order in which he repeated it.

ARTICLE V.

THOUGHT POWER IN PREACHING.

"He who can preach well is a man," said Luther in his abrupt German way. This rugged epigram as by a flash of light finds and expresses the essence of the best teaching with reference to public discourse. Certainly no form of rhetorical art asks greater general perfection of man than that of the homilete. If in the following paragraphs we study thought power as a feature of pulpit ministration, it is in the conviction that the ability to think well and forcefully is not only a high virtue of mind, but is of great evangelical use as well.

Every great preacher of the past has left the church a legacy of evangelical reflection. Generally the extent and duration of his influence has depended upon the incisiveness of the message. His power to think has been the measure of his usefulness. And yet carefully considered, several things discountenance the prominence of the reason in preaching. In the first place, the vagaries of philosophical speculation have not only tended to unsettle assurance but ratiocinations of mind have often stood apparently in open conflict with the essential faith of the Christian. In the second place, the task of preaching is the explication of a gospel which claims divine and intallible authority, and it seems the feeling of men that a "Thus saith the Lord" leaves little lattitude to thought. In the third place, in every event the passage must be simple, suited to the understanding of the popular assembly. However, out of these principles so seemingly negative, we shall perhaps develop the very particulars in which the truly evangelical pulpit has its abiding life.

I. To see the perils of over-intellectualization we need but glance into history. The Lutheran Church of Germany, firm in its adherence to the principle of faith, nevertheless

developed in the decades of the Eighteenth Century a dogmatism of cold intellectual analysis that paralyzed spiritual vitality. Reformed Christianity likewise, emanating from the high and severe dialecticism of its founder, illustrates well how reason will affect the character of preaching. As dogmatism overpowered spirituality in Lutheran lands, so dialecticism, by the severity of its thought, the vehemence of its appeal to the logical in the Christian system, for example the judgment thunders of the early New England pulpit, drove masses of clergy and people into liberal and loose belief. Dogmatism, because of its essential truth, sowed the seed of a new awakening. Reformed Christianity did the same, for the word of God is never void. But in either case there is evidently a disturbing excess somewhere whose trend militates evil to the church.

The age we live in has been called the age of doubt. Much in its past training has tended to develop the sceptical and uncertain. Science has instilled habits of thought inimical to the established and accepted. Through school and press and platform, the public has received its half-formed and misleading thought. By excessive attention to material progress and well-being science as well as the general aspiration of the time have set ideals of earthliness that disturb the higher and spiritual in man. Literature is always the mirror of its generation. The fiction of the day "betrays its scepticism by a serene, unconscious, disregard of the part religion plays in real life." Now the mass of humanity is untouched by the minutiae of scholarship, from the slow toil of the laboratory to the keen search of the Bible critic, but seizes the conclusions drawn and transforms them into axioms of life. Nothing in all the process of civilization can counteract the dangerous skepticism abroad, except those larger convictions of a clear faith which lay bare the whole glory of the Christian system.

The fundamental philosophy of an age is after all a thing of vast influence. If incorrect it moves the very ocean from its bed of rest. If right, it lends cogency to every human ambition. In so many ways do we live in a period of newness

that we have learned to rebel against all that is old and established, and to question everything past. Through all the idea has been that the past is in error, always errant, that the new is true, always truer. "The jelly fish evolves into the clam, and the clam, having become dissatisfied, evolves some ugly legs and shoulders, a shell and opinions, and becomes a crawfish, and goes side-wise." Mortality in the ocean of time is little better. God has practically left himself without a witness. No wonder the pulpit "orator" searches heaven and earth for what may interest and attract the inert multitude. No wonder little confidence is placed in the means of grace, and man assumes a task that God has promised to fulfil—the regeneration of the human race.

But all is not errant. The word of revelation is infallible. The Holy Ghost leads men into all truth. In all time Christ will not leave himself without witness. The creeds, at least some of them, if they do not contain all truth, as far as they go are comparatively inerrant. Such a philosophy is possible, and such is the philosophy of the preacher of life. This does not set bounds to his thought, but gives him a high yet attainable direction. He, too, has his laboratory, and his specimens are the quivering bits of the eternal that he beholds in his fellow-men. He, too, has his plan of research, dearer, sweeter, than all other pursuits of men, the counsels of God with reference to the soul and immortality. The conception of the scriptures as an evolutionary literature, of man as continually putting aside what befogs the vision and catching new views of truth, is very seductive to ambitious intellect and persistent culture. However true this may be of the story of man's upward journey, in thinking there is a tendency to make all self-centered instead of God-centered. It lies in the original constitution of things that God will reveal himself, and must for the salvation of crass humanity. The story of the cross compels a clear and sure revelation or the tragedy of Golotha witnesses the shipwreck of divine purpose. They who let slip the Bible, always undervalue the cross.

II. It is clear that if we regard the art of preaching from the view point of thought alone we will not appreciate

its true nature. Sermons that have created wonderful effects in their day seem tame and useless to the reader. Summing up the argument in brief we ask, "Why this overflow of words?" We fail to remember the fact that the task of persuasion requires every element of presence and personality. Laying aside the more rhetorical character of the matter in hand, from the standpoint of thought we may regard all preaching as apologetic, or deliberative, or vital. Apologetic, when it seeks by revulsion to change the current of the stream. Deliberative, when it seeks to turn into the straight channel waters that are wayward and ungovernable. Vital, when it simply seeks to deepen and widen and increase the volume of life already flowing.

Of all forms of sermonizing the vital is the noblest. Here is a pulpit ministration which, in tone, method, purpose, and instruction, addresses itself immediately to the hearts and minds of the hearers, and puts the saving truth into their understandings in a manner literally comparable to the feeding of sheep. The pre-eminence of this mode is seen in its relation to the Scriptures. Apologetic preaching broadly assumes the possibility of error and contradiction. It argues. Deliberative, grants the existence of varied interpretation and application. It reasons. A vital homiletics, reaching down and under both, lays hold of the very citadel of faith, and acknowledging to be sure as with a passing nod, the presence of mystery and uncertainty, joyfully receives and applies divine grace in all its beneficent scope. It knows the logic of the believing soul. "What to preach to men and women of to-day, to lead them back to faith, and through faith to a brave, full noble life," is the problem of the pulpit says a recent writer. To him who has found sure foothold in the pure faith born of the word of God there can be no such question.

However much the time may dislike the idea of the infallibility of Scripture, the preacher of faith has not thereby shut himself up in a limited enclosure. Such an impression could occur to him alone who, standing without the window sees the dim, cramped room within. Faith stands within and looking out sees meadow, field, and stream, waving grain and darksome

wood, with all the far prospect of mountain and of sky—a vision to dilate his entire being. The whisperings of Providence, the clear acts of redemptive power, the full sweep of saving and sanctifying grace, which look to spirit, soul, and body, blameless and entire, furnish abundant sphere to the most vigorous intellection. And while the purposes of grace are so far-reaching as to profoundly stir the imagination, the tone itself of Scripture lends much suggestion. “Contrast the Koran and the New Testament,” says some one. “Mohammed dogmatizes; St. Paul reasons.” The more fully the preacher moves in the clear light of a sound, pure, and exalted Christian reflection, the more fully will he inspire love of the truth and inflame conviction.

III. From the above paragraphs it might appear that the preacher of the gospel is little other than the thinker and the essayist. Judging from some of the sermon collections that come from the press this idea is not far wrong. If, however, the homilete lives up to his calling, all the perils of dilettante scholarship and idle speculation will readily pass him by. A thinker, he rises from the turmoil of the street, and yet not to leave it, into the serene atmosphere of grace and mercy. A man of letters, he knows accurately the language of the soul in its need. His one absorbing purpose, a burning flame lit at the foot of the cross, is the salvation of men. This purpose ensures three things—that he harbors no idea of self-glorification;—that if truth may find freer avenue in him he is willing to efface his very understanding if need be;—that the only motive strong enough to bear him on is love, divinely inspired love of souls. It may not seem at first thought that these principles are the very conditions of the sort of thought that will reach and save men.

As we study the history of the Christian pulpit we meet many a name whose tradition lends dignity to the Church. With little external incentive, always antagonistic to the trend of their time, these men have risen to high and recondite themes. Instruments entuned to every breeze of wavering opinion, they have yielded no uncertain sound. Yet the men who have left the greatest reputations have been men of neither

intense nor profound thought. Although Spurgeon possessed no small philosophical training, he does not impress one as equipped with extensive culture. The whole scope of his composition, however, reveals a richness of reflection and of evangelical endowment that have made him a truly impelling force in the religious world. Where the evangelical purpose is the consuming one, it melts and transfuses every gift and capacity. A wide rhetorical training may seek for itself every means of persuasion, but with the true homilete there is no idea of histrionics, of the art for art's sake, that marks the lecturer. Self is completely effaced. Moreover, in his intense struggle after spiritual usefulness, the preacher applies to himself with peculiar earnestness the admission, which is the very condition of spiritual insight, that no man, learned or lay, "can by his own reason or strength" come to the knowledge of the truth. The reason of the pulpit ministrant must be truly regenerate and sanctified, consumed with zeal for the glory of the Lord, a zeal which transforms him with adequate and righteous ambition.

But how can there be ambition amid such complete abnegation of self? In one of his Yale lectures on preaching Henry Ward Beecher says, and the writer takes the liberty to quote a passage which so admirably expresses the thought he would present; he says, "You will find all the way through the letters of St. Paul how much he relied upon the inspiration of love, how much it was the working power of his ministry. It seems to me that this is the distinctive quality that ought to belong to every minister. It is the underlying force by which all his special faculties should be inspired. Where this exists in great power, it will give peculiar color and quality to every attribute of the mind. Even the most formal acts of the reasoning will have a certain glow imparted to them. The sharpest discriminations of conscience, the requisition made by the most fastidious taste, the impulses of fear, the stress of imagination, the indignation of anger itself, will all receive a tone and quality from love which will make them doubly powerful and doubly beneficent. I do not believe that any other temper will carry a minister through his whole

work with so little wear and tear and so much inward satisfaction. Indeed, it is the element by which he interprets both man and God. It is only when we put ourselves, according to the measure of our faith power, into the same relations toward men that God sustains, that we are susceptible of intuitions of divine mercy and pity, or can form any conception of how the amazing power of God may act beneficially, through the atmosphere of divine love, towards things mean, selfish and hateful. There is only one pass-key that will open every door, and that is the pass-key of love. You can touch every side of a human heart and its every want, that is you can touch it all; and if you have the power to bestow anything, love gives facility of access, the power of drawing near to men, the power of enriching thought, of weakening their hungry desires and appetites, the power to thaw the winter of their souls and to prepare the soil for the seed and the growth of a better life."

Now we understand that the desire in the pulpit of reputation for oratory, or theology, or general culture, are tangents fatal to the cause. And that the thrice repeated question of Christ, addressed to Peter, "Lovest thou me?" and the triple command, "Feed my lambs," was the greatest of all lessons in homiletics. However much, therefore, the ministry of the gospel seems to demand a humility which nullifies not merely the person, but the very understanding of man, the whole mind, lighted by the fires of divine love, becomes as luminously revealing as the burning bush, and the light that now appears is no more the broken glints of human reflection alone, but the clear, steady light of pure evangelical thought. There is an impression that thought implies the abstruse. Nothing could be less consequent. The Apostle's Creed is one of the profoundest of assimilations. Yet who fails to comprehend its meaning. It is the high character of deep truth, truly uttered, that it fits the understanding of the simple, yet opens riches of inner meaning to the patient vision of the investigator.

Let us rest assured, therefore, that the philosophy of life which accepts the Scriptures as the only rule of faith and practice, is the one basis on which to build a right system of

practical evangelical thinking. That this faith, as derived from the Bible in all its meaning, while perhaps less fascinating outwardly than other pursuits of research, is infinitely richer in helpfulness to the whole nature of man. That finally, lest the thought of the preacher be like that of the philosopher for thought's sake merely, it must move impelled by the motive of love, without which it is impossible that the Word has been either light or life to the preacher himself. Thus shall the Word be felt by men truly a means of grace, and the gospel, a live coal to lip and heart.

In his personal culture the minister of the gospel ought to seek two qualities pre-eminently—reflective force, and independence of mind.

The artist seer, Michael Angelo, in painting his conception of the prophets wrought their figures in heroic mould with tough sinews and massive brows. And certainly they must be athletic and in fine training who would tread the path of meditation. For habits of earnest thought are not easily formed. They require strength, endurance and agility of soul. "Meditation is the steadfast setting of the mind on things unseen and eternal, on God and the soul, on authority and the dictates of moral law, not as it is broken in the kaleidoscope of experience, but as it is apprehended in the white light of the idea." How nobly fragrant to Christian memory is this holy pursuit, as exemplified in Augustine, in Saint Bernard, in a Kempis, in Arndt and Rosenius!

Hand in hand with reflective insight must go independence of view. Not the independence of the egotist, anxious for originality and renown, nor of him who flings away authority and is a law unto himself, but the independence of the man who has clear convictions, formed after an ardent and consecrated pursuit of the truth. The present is more perilous to this quality than the days of persecution and bloodshed. There was that in the crackling stake which stiffened the backs of men. Not only the confusion of the public mind, and the latitudinarian views abounding undermine conviction. So abundant of late have the helps of the homilete become, from the filing case and note-book to the well chosen library, that all de-

mand for a real productivity seemingly disappears. It is still true that he alone who knows the sweet delight of a new illustration, a new meaning in environment, a new application of hoary truth, and can organize the material he gathers into shapely discourse, exhibits an elevated culture. It is not the thinker whose meditation flows like the river from bend to bend, yielding to every bank and bluff, to every severer soil, to find his tortuous way between the rugged headlands of truth, who marks his age with lasting influence; it is rather the thinker of high acumen, who channels the isthmus, cuts the opposing hill and solid rock, to unite at last great seas of thought, and let loose the spiritual commerce of evangelical life and progress to touch race upon race and benefit mankind.

C. O. SOLBERG.

Illinois, January, 1903.

ARTICLE VI.

THE DOCTRINE OF THE HOLY SPIRIT. I.*

In an introductory note to the English translation of Prof. Kuyper's "The Work of the Holy Spirit," Prof. Benj. B. Warfield, of Princeton, says: "Stated in its sharpest form the development of the doctrine of the Holy Spirit is an exclusively Reformation doctrine, more particularly a Reformed doctrine, and more particularly still a Puritan doctrine. Wherever the fundamental principles of the Reformation have gone, it has gone; but it has come to its full rights only among the Reformed Churches. . . . Indeed, it is possible to be more precise still. The doctrine of the work of the Holy Spirit is a gift from John Calvin to the Church of Christ. It is to John Calvin that we owe the first formulation of the doctrine. . . . And it is among his spiritual descendants only that it has to this day received any adequate attention in the churches." This is a sweeping statement to which no Lutheran can possibly subscribe. The doctrine of the work of the Holy Spirit is certainly not the gift of John Calvin to the Church of Christ. No one ever formulated a statement of this doctrine at once so simple and profound, so concise and complete as did Luther in his matchless explanation of the third article in the Small Catechism. It is impossible to conceive of a higher place assigned to the work of the Holy Spirit. Without Him there can be no knowledge of Christ or experience of Christ's work, since "I cannot by my own reason or strength believe in Jesus my Lord or come to Him, but the Holy Ghost has called me through the Gospel." Without Him there can be no

*Read at the first meeting of the Eastern Conference of the Synod of New York and New England, and published at the request of Conference.

Church, for He alone "calls, gathers, and enlightens the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith." Without Him there is no forgiveness of sins, no life here or hereafter, since it is He who in this Christian Church "daily forgives me abundantly all my sins and the sins of all believers, and will raise up me and all the dead at the last day, and will grant everlasting life to me and to all who believe in Christ."¹

It is, however, certainly true that the doctrine has not until very recent times received separate and emphatic treatment at the hands of Lutheran theologians. This can be accounted for, first by the fact that the doctrine itself never became prominent in the controversies which called forth the accurate and elaborate statements of Lutheran theology, and, secondly, because there is no room in Lutheran theology for a treatment of the work of the Holy Ghost apart from a treatment of the means of grace. But this is no reason why Lutheranism should leave the specific treatment of the doctrine of the Holy Ghost to Reformed theologians. The Lutheran Church has a doctrine of the Holy Ghost, a great and glorious doctrine, learned from the lips of the Master, received from the hands of His apostles. And there never was a time when it was more necessary for her to give a precise and authoritative utterance of her true scriptural teaching of this great and essential doctrine. We see Rome with its doctrine of a Church instead of the Spirit; we see Ultra-Protestantism with its doctrine of a Spirit working independently of the means of grace; we see sectarianism and fanaticism and rationalism made possible, and flourishing, because it will not be guided by the Spirit of truth into all truth. We see a divided Church because its members have divided the one true, evangelical, inseparable doctrine of the one true Spirit, some magnifying one part of the doctrine, others another. If we have the true, undivided

¹" Martin Luther was the first to open a view into the full and complete way of salvation which is the especial work of the Holy Ghost, and brought about a proper understanding of the manner in which the grace of God was applied to the hearts of men through the activity of the Holy Ghost."—Dr. T. E. Schmauk in LUTHERAN CHURCH REVIEW, January, 1901.

doctrine it is clearly our duty to state it boldly, plainly, emphatically and unmistakably.²

These, chiefly, were the reasons, which led me to choose this subject for this paper on this occasion when we meet for the first time as a Conference of our new Synod. We all need to study this great doctrine. We all need a deep experience of the Holy Spirit's enlightenment and guidance. Especially as Lutheran preachers we all need a rich measure of that power for testimony which only the Holy Spirit can and does give and which certainly was not the least of the gifts with which He endowed Christ's preachers of old.³

The scope and plan of this paper is as follows: 1. The doctrine of the Holy Spirit in the Scriptures, with special investigation of Christ's own statements as recorded in the fourth Gospel. 2. The doctrine in the partistic and mediæval periods of the Church. 3. The doctrine of Rome. 4. The Mystics and the Holy Ghost. 5. The Enthusiasts and Fanatics and the Holy Ghost. 6. The Reformed doctrine. 7. The Lutheran doctrine stated and vindicated.

THE HOLY SPIRIT IN THE SCRIPTURES.

I. THE OLD TESTAMENT. The doctrine of the Holy Spirit is so intimately connected with the larger truth concerning the Holy Trinity that it is quite impossible to treat of it without at least touching on that. Now no one will have the temerity to declare that there is a perfect and satisfactory revelation of the Holy Trinity in the Old Testament. The doctrine is there in its germ certainly. Since God always was Father, Son and Holy Ghost, it is manifestly impossible that in His revelation of Himself to man He should not speak and act as Father, Son and Holy Ghost. But since this sublime truth concerning the real essence and being of God is com-

² "Vielleicht ist es, nach der göttlichen Leitung, der Kirche unserer Zeit aufbehalten das Lehrstück von dem Wesen u. Werk des heiligen Geistes, sowie die damit in engem Zusammenhang stehende Lehre von der Kirche als der Werkstätte des heiligen Geistes, welche Er mit Seiner Gegenwart erfüllt, tiefer zu erfassen."—*Kirchliche Zeitschrift* (Iowa), July, August, 1902.

³ See a very interesting and suggestive article on "The Power of the Holy Spirit," by Pastor C. A. Miller, in the *REVIEW* for January, 1902.

pletely above human comprehension and even radically antagonistic to all human reason even the direct mention of the three Persons of the one God could not possibly be understood as a revelation of the doctrine of the Trinity without a further, clearer and more emphatic statement of this incomprehensible fact. But nowhere in the Old Testament is such a statement made. Indications of it are plentiful in passages which to those of the Old Testament dispensation must have appeared strange and mysterious; but not till the New Testament came was the key given and the mystery revealed.⁴ It is our firm conviction that some of our own great theologians, in their anxiety to prove the scriptural foundation of this doctrine, have summoned texts which do not belong here at all. Yet, even when we exclude all these doubtful proof-passages we have abundant evidence for the existence of the Holy Spirit in the Old Testament. Indeed, there is a far greater and far more positive evidence for the third Person of the Holy Trinity in the Old Testament than there is for the second. Even admitting that in some cases the term "Spirit of God," need not necessarily be understood to express more than the spiritual nature of the Creator and Father, we yet find mention of the Spirit so remarkable that it can only be explained as referring to a separate person in the God-head. These revelations are particularly numerous and clear in the Psalms and in the Prophets (the Gospel in the Old Testament). DAVID certainly must have had some conception of the Person and work of the third Person of the Trinity when he breathed the penitent prayer: "Take not Thy Holy Spirit from me. Uphold me with Thy free Spirit" (Ps. 51, 11, 12). A distinct personality is clearly indicated in the prophecy in JOEL: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." (Joel 2, 28.) Here is one party who sends and another who is poured out, personally distinct, but not different in essence. Of the references to the Holy Spirit in ISAIAH, Prof. Smeaton says: "(He) has scattered throughout his prophecies allusions

⁴ Die Trinität ist in der Schrift nur im Zusammenhang mit dem Fortschritt der trinitarischen Offenbarung Gottes in der Heilsgeschichte demnach als erschlossenes göttliches Mysterium erst im N. T. gelehrt."—Luthardt, Dogmatik. p. 77.

to the Spirit so manifold and various, in express descriptions and in brief turns of phrase, that it might not be difficult to put together, from his words, the complete doctrine of the Spirit."⁵ While this may be a slight overstatement, yet it is undeniably true that this prince of Old Testament prophets, has given utterance to a remarkably rich Spirit-prophecy. Especially marked is the distinctive personality which he attributes to the Spirit, e. g. "And now the Lord God has sent me, and His Spirit" (Isa. 48, 16 R. V.) See also chapters 63, 14; 34, 16; 30, 1; 11, 2; 62, 1; 61, 1; 44, 3; 59, 19; 59, 21.

In EZEKIEL the expressions "the Spirit," "the Spirit of God," and "my Spirit" are very frequent. The Spirit-prophecies of Ezekiel are especially noteworthy for the fact that they indicate with remarkable clearness the peculiar work of the Holy Spirit in regenerating and sanctifying men. Thus in chapter 36, 25-27, we read: "I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

"Two other remarkable prophecies denote the same thing, though couched in highly figurative language, and given in the form of vision—the reanimation of the dry bones in the valley of vision, when the prophet was commanded to prophesy to the Spirit (Ezek. 37, 1); and the rapid outflow of waters, swelling into a river from under the threshold of the house of God (47, 1), which seems elsewhere to be called the river of the water of life" (Rev. 22, 1).⁶

ZACHARIAH maintains the true source of spiritual strength in this beautiful passage: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts" (Zech. 4, 6). Again, in

⁵ The Doctrine of the Holy Ghost," p. 35.

⁶ Smeaton: "The Doctrine of the Holy Spirit," p. 41.

chapter 12, 10, the same prophet speaks of the Spirit calling Him "the Spirit of Grace and the Spirit of supplication."

"The Holy Spirit takes part in the work of creation (Gen. 1, 2; 2, 7; Ps. 33, 6; 104, 30). It is He who directly influences the heart and spirit of man, begetting courage, strength, wisdom (Judges 11, 29; I Sam. 11, 6; Ex. 31, 3-5). All true knowledge and moral pureness has its origin in Him (Job 32, 8; Is. 11, 2; 63, 10; Ps. 51, 13). Above all He dwells in the prophets (Num. 24, 2, 3; I Sam. 19, 20-23, although His inspiration of theme is still transitory and limited (Num. 11, 29). The richest and completest dispensation of the Holy Spirit is reserved for the advent of Messiah and the new era to begin with Him" (Is. 11, 9; 61, 1; Joel 3, 1; Is. 24, 3; Ezek. 36, 26, 27).⁷

In concluding this paragraph permit me to quote once more from the work of Prof. Smeaton where an exceptionally able chapter is devoted to this phase of the subject:

"All these memorable instances in the history of Israel which we have surveyed, disclose to us the Holy Spirit in the work of imparting the superhuman gift of prophecy to a few, and the comforting power of the Spirit to the many. The Old Testament Church was in many respect different from the New Testament Church, but the divine personality of the Spirit, as we have clearly seen, was not less known and not less recognized in the one than in the other. He who spoke by holy men from the beginning was in every age recognized as a DIVINE PERSON."

THE NEW TESTAMENT. While we are not prepared to go so far as to say that in the Old Testament the Holy Spirit was not less known and recognized than in the New Testament, yet the very beginning of the Gospel furnishes striking proof of the fact that He was known and recognized as a distinct Personality. We turn to Luke, the Gospel of the beginning, and find at once a number of very remarkable statements concerning the Holy Ghost. Announcing the birth of John the Baptist the angel told Zacharias that the child would be "filled

⁷Zeller's *Biblisches Worter-buch*, Vol. I, p. 370.

with the Holy Ghost, even from his mother's womb" (Luke 1, 15). The annunciation to Mary states that the Holy Ghost would come upon her and that therefore that Holy Thing to be born to her would be called the Son of God (Luke 1, 35). Elizabeth, when she heard the greeting of Mary, was "filled with the Holy Ghost," and as an evidence of this inspiration gave utterance to the beautiful beatitude recorded in Luke 1, 42-45. Zacharias was "filled with the Holy Ghost" when he uttered the prophecy of the "Benedictus" (Luke 1, 67-79). Of aged Simeon it is stated that it had been "revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ," that he was directly led "by the Spirit into the temple" and that at sight of the Child on Mary's arm "the Holy Ghost came upon Him" and inspired him to utter the beautiful "Nunc Dimittis" (Luke 2, 25-32). John the Baptist began his great career by prophesying that the Christ who stood among them would "baptize with the Holy Ghost" (Luke 3, 16). At the baptism of Jesus "the Holy Ghost descended in bodily shape like a dove upon Him" (Luke 3, 22), and Jesus "being full of the Holy Ghost" returned from Jordan and was led by the Spirit into the wilderness."

I have taken space to quote these statements in detail because they clearly prove that the Jews at the time of the birth and life of John and Jesus were familiar with the doctrine of the personality of the Holy Ghost. Just what divine powers they ascribed to Him we do not know, but it is certainly remarkable that while the Angel Gabriel as well as John, and Jesus later on, speak of the Holy Ghost in so clear and emphatic a manner no exception was ever taken by their hearers to these statements. This can only mean that this was an accepted doctrine which in no way came into collision with the sentiments and opinions which up to that time had been accepted and still continued to be current among the Jews.

But it is the **FOURTH GOSPEL** which reveals the true nature of the doctrine. In our Lord's last discourses as recorded by St. John He shows the purpose and need of the doctrine of the Holy Spirit. With all the evidence already at hand concerning His true personality nothing like a complete revela-

tion of the peculiar functions and powers of the Holy Spirit had yet been given. And because they did not know His office, had not fully experienced His power working in them, the disciples of Jesus did really not yet know the Spirit, had not yet received Him. ("The Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified," John 7. 39).

Hence Jesus before His death, resurrection and ascension continually speaks of the Spirit as a gift not yet received: "I will pray the Father, and He shall give you another Comforter," etc. (John 14, 16). "But the Comforter, which is the Holy Ghost, whom the Father will send in my name," etc. (John 14, 26). "But when the Comforter is come whom I will send unto you from the father, even the Spirit of truth, which proceedeth from the Father," etc. (John 15, 26). "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16, 7). "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth" (John 16, 13).

The strange part of this promise is that which indicates the non-presence and non-operation of the Spirit up to and including that time. In fact this is more than indicated, it is expressly and emphatically stated in an earlier passage already quoted (John 7, 39). What does it mean when it is stated that the Holy Ghost was not yet given? We have seen that the Person and work of the Holy Spirit do appear in the Old Testament and that he was operative before and at and after the birth of Jesus. We also know that in the execution of His prophetic office the Lord caused sinners to draw near Him, to listen to Him, to repent and believe and receive the assurance of forgiveness and the power for a life of new obedience. Nor dare we believe that such conversion, regeneration, sanctification could possibly have been accomplished without the very real and emphatic operation of the Holy Spirit. We have our Lord's own testimony for this.⁸ It cannot mean then

⁸Except a man be born of water and the Spirit he cannot enter the kingdom of God.—John 3; 5.

that the Holy Ghost had not yet been active at all, for that would mean that He had not even been. For the Holy Spirit to be is to do. The revelation of His Person is in the revelation of His acts. But it does mean that the full dispensation of the Spirit had not yet come, nor could come till God's plans for man's salvation were perfected, till the fulness of the time had come. For the Holy Spirit's great and peculiar function is to reveal Christ and to lead men to Christ. Till Christ's work was finished, till Jesus was glorified, He could not fully and freely do that. He was active in holy men of old. He inspired them to write the Word. He created in them a longing to see the day of Christ, and He did, having received them into glory, show them Christ's day and revealed to them the fulness of the New Testament dispensation. But the experience the disciples had had of His presence and power during the days of their Lord's physical presence among them was as nothing compared to the experience that came to them at and after the Day of Pentecost. This evidently is John's meaning when he says: "The Holy Ghost was not yet given." He could not be fully given till Jesus had finished the work which the Holy Ghost had to apply to and make operative in the heart of each believer.

Jesus tells His disciples that they *needed* the Holy Spirit. In fact they could not be perfect disciples until they had received the instruction of the Holy Spirit. They could not perfectly know their Lord. And we know that they did not; that they had no adequate conception of the mystery of the two natures before the dispensation of the Spirit (See Philip's question: John 14, 8; Peter's interference, Matt. 16, 22; Peter's attempt at deliverance, John 18, 10; the despair of the two of Emmaus, of all the disciples and especially of Thomas at the Lord's crucifixion and death), and that very often they did not at all understand even the plainest statements of their Master. He had many things to say to them, but they could not bear them yet, only when the Spirit of truth should come then they would be led into all truth.

Therefore Jesus declares that it is *expedient* for them that He should go away, since only thus can He finish His work

and open the way to the Spirit's advent. The Spirit's work is just as important, just as necessary as His own work. He by His perfect obedience and innocent sufferings and death has indeed "opened the kingdom of heaven to all believers"—but "except a man be born again of water and the Spirit, he cannot enter into the kingdom of God" (John 3, 5). The object of the Trinity, the need of such a God is now first made fully plain: the Love of the Father, the Sacrifice and Atonement of the Son, the gift of Faith and Salvation by the Spirit i. e. "God so loved the world that He gave His only begotten Son, that all who believe in Him should not perish but have everlasting life" (John 3, 16).

The Lord designates the promised Spirit as *the Paraclete*. The word *παράκλητος* means one who is called in to the side of another, and was commonly applied to an advocate at law, especially the advocate for the defense. Practically, therefore, it means an advocate, counsellor, or helper. The term Comforter used in the A. V., while very beautiful, is hardly exact. The Holy Spirit is indeed the Comforter, but He is more than that, the term is too narrow. In a comment on John 14, 16, Dr. A. Spaeth says: "The German word 'Tröster,' which is used in Luther's version for 'Comforter,' in its ancient meaning corresponds very closely to the Greek *παρακλητος*. It is related to 'trauen' (trust) and means a protector on whom we may rely. The same meaning is attached to the English term 'Comforter,' as first used by Wyclif in his version of the Bible. The Comforter in the language of ancient English law is one who gives support or assistance."⁹

Again, the Lord denominates the Spirit as "*another Paraclete*." This is very important and helps us greatly to comprehend the true office of the Holy Spirit as Christ Himself reveals it. It certainly means that the Spirit is to be the representative of Christ, that He will be with the disciples as really and truly as Christ Himself had been with them.¹⁰ But it means more than this. He, too, will be what Christ is, a Para-

⁹Lutheran Commentary: St. John, p. 198, foot-note.

¹⁰Yet not as superceding Christ, which is the tendency of the Reformed doctrine.

plete, but He will be *another* Paraclete. Christ is *man's* Advocate with the Father. He pleads *man's* cause there. He satisfies the Father and makes for *man* a perfect atonement. He wins His case for *man* with the Father. And now the Holy Spirit is *Christ's* Advocate with man. He pleads *Christ's* cause there. He convinces men that they need Christ; He calls them to Christ; He enlightens them about Christ; He gives them saving faith in Christ; He clothes them with Christ, so that, having crucified the flesh with the affections and lusts, they have the power to lead the new life of obedience, to bring forth spiritual fruits. The one Paraclete is as necessary as the other. The distinction between the two is clear and beautiful and must never be forgotten. Only as we thus understand our Lord's reference to "the other Paraclete" will we comprehend how with that one word He perfectly defines the one great needful and specific work of the Holy Spirit, to bring men into the kingdom of God by regeneration.

He is "*the Spirit of truth*" (John 16, 13). We have already referred to the fact that Jesus admitted a restriction to which He Himself was bound in the revelation of the truth given by Himself (John 16, 12). A fuller measure of knowledge would come with the Spirit. "Howbeit when He the Spirit of truth is come He will guide you into all truth" (John 16,13). It will not be new truth, not a different revelation, not a doctrine which will compel them to give up anything Christ had taught them; "for He shall not speak of Himself. . . . (but) He shall glorify me; for He shall receive of mine and shall show it unto you" (John 16, 13,14). In these clear and emphatic words of Christ we find the strongest argument for the doctrine of our Church concerning the mediate operation of the Holy Spirit. He is not an independent Agent. He works not immediately, but mediately; "He shall not speak of Himself; but whatsoever He shall hear, that shall He speak" (John 16, 13). In other words, the Holy Spirit is bound to the use of the Christ-ordained means of grace and salvation. He calls, enlightens, sanctifies, gathers and preserves Christ's disciples through the Word and the Sacraments. These are Christ's, ordained by Him, solemnly pro-

claimed by Him as the means of grace; the Holy Spirit receives them of Christ and shows them, their truth, their beauty, their holiness, their power to believers. It is as if the Lord, foreseeing the abuse that would be made in future ages of this promise of a Spirit with more and fuller truth, had so carefully and clearly defined the *modus operandi* of the Spirit so that every one might have a very sure criterion whereby to "try the spirits whether they are of God" (I John 4, 1), and not, carried away by waves of emotion and enthusiasm, to "believe every spirit" i. e. every mode and manner of operation claiming to be that of the Holy Spirit.

But if the Holy Spirit has a great and necessary and definite work to perform for the disciples of Jesus, He has also a work to perform for *the world*. If He is the believer's Paraclete, He is the unbeliever's Judge. "He will reprove the world of sin, and of righteousness and of judgment (John 16, 8). His testimony will prove the world utterly in the wrong in what it calls sin, and what it takes for righteousness and what it believes or does not believe about judgment. He will show that there is really but one sin, the root and mother of all sins: not to believe in Christ; that there is only one righteousness which God will accept and through which men can be justified: the righteousness of Christ imputed to men on account of His vicarious death; that there is a judgment: the prince of this world is judged, and all who belong to him and serve him are judged with him. It will be the Spirit's work then to draw a sharp line of demarcation between the children of God and the children of the world. As He gathers the former into a communion of saints, a holy Christian Church, in which He operates with Word and Sacrament, he separates them from the latter. He does indeed offer the same gifts to all alike, but those who will not receive them when He offers them will fall finally into such hardness of heart that even the plainest testimony of saving grace will not move them, not the most eloquent preaching, not the most positive evidence of regeneration, not even miracles even so great a miracle as the re-appearance of Christ in the flesh. This twofold effect of the Holy Spirit's presence and work is to be borne in mind always.

The very offer of grace carries with it the danger of irrevocable judgment on those who will not have this Paraclete, will not receive His testimony, will not be guided by Him into all truth.

In concluding this statement of Christ's testimony of the Holy Spirit we need simply call attention to the fact that He is eternally proceeding from the Father (John 16, 26), that He is sent to Christ's disciples by the Father at the request of Christ Himself (John 14, 16), and that Christ, therefore, can and does say that He as well as the Father sends Him (John 14, 26), that He is to be prayed for (Luke 11, 13), and that all men are to be made disciples by being baptized into the name of the Holy Ghost as well as into the name of the Father and of the Son (Matt. 28, 19).

This great promise of Christ the disciples realized on *the Day of Pentecost*. It is true that immediately after His resurrection the Lord did speak words which seem to indicate an immediate reception of the Holy Spirit: "He breathed upon them, and saith unto them: Receive ye the Holy Ghost" (John 20, 22). These words, however, can hardly be more than an announcement of the speedy fulfillment of the promise given in those last solemn hours immediately before His death. The atonement was now an actual fact; He had finished the great work the Father had given Him; nothing now stood between His redeemed and their full possession and enjoyment of salvation; the way was open for the Spirit's advent. That not one of them might doubt the objective fact of His resurrection, He remained with them forty days; that all might look for the Spirit at once as soon as He had gone from them, He gave them this sign: "This 'still small voice' of the breath of the Lord will be swelled, on the day of Pentecost, to 'the rushing of mighty wind which filled all the house where the disciples were sitting' (Acts 2, 2). They now receive a sign and pledge, a foretaste of the full gift of the Spirit that awaits them on the day of Pentecost."¹¹

The *advent of the Spirit* on the day of Pentecost was ac-

¹¹The Gospel according to St. John.—Prof. A. Spaeth, p. 313.

accompanied by such convincing evidence that no one could possibly doubt its reality. It was audible and visible and it produced an immediate effect which greatly impressed all who were there. The immediate effect of the Spirit's descent was the power for testimony of the wonderful works of God, wrought in Christ Jesus. This power came upon each and everyone of the disciples who had been faithfully and prayerfully awaiting the fulfilment of their Lord's promise. Thus the first great purpose of the Spirit was revealed. He was to give Christ's preachers power for testimony and He was to show how that testimony was to be given to all nations. He was not a Hebrew Spirit, nor a Greek Spirit, nor a Latin Spirit, but a Universal Spirit. "The Spirit of the Lord filleth the world" the psalmist had prophesied; and He did fill it with the testimony of Jesus by the lips of human ambassadors.

"The effusion of the Spirit made a great change on all the powers of the apostles, whether we look at their heart or at their understanding. They received a knowledge such as they never had before of the great work which Jesus had finished for man's salvation, and betrayed no longer the perverse idea that the Messiah's kingdom was to be of a worldly nature. They perceived in His whole earthly obedience the grand ransom necessary to procure a spiritual redemption. And they were in full accord with the Lord's instruction on all the principal topics of religion."¹²

THE BOOK OF ACTS is a record of the operations of the Holy Spirit in founding and building the Church. From the day when He so singularly fell upon them He never left the apostles and disciples. Through the Word preached by them and the Sacraments administered by them He was given to all who were truly converted. It was the possession of the Holy Spirit which empowered them to forgive or retain sins (John 20, 23), a power which is not the exclusive privilege of a special class or order but belongs to the whole Church. "This power is given to all Christians. Whosoever hath the Holy Spirit to him this power is given, that is, to him who is a

¹²Smeaton: "The Doctrine of the Holy Spirit," p. 55.

Christian. . . . Every Christian, therefore, has the power, claimed by Pope and Bishops, of forgiving or retaining sins. Yet, though we all have this power, let none presume to exercise it publicly, except he be called and chosen for this office by the congregation. But in private we may use this power. If, for instance, my brother comes to me, saying, 'Dear Brother, I am vexed in my conscience, give me a word of absolution,' I am free to do this and tell him the Gospel, how that he should take hold of Christ's work, believing that the righteousness of Christ is truly his own; and that his own sins are truly Christ's. This is, indeed, the greatest service I may do to my fellow-man." (Luther.)

The Holy Spirit constantly revealed His plans and purposes to the apostles. It was He who chose the first missionaries and directed their missionary operations, restraining their steps at times, calling them to new fields of labor at others, blessing their work always. It was He who chose the writers of the New Testament and inspired them as truly as He did the holy men of old. It was He who also in the apostolic age endowed many of the disciples with extraordinary gifts of grace (*charismata*). These miraculous gifts were necessary in the days of the Church's foundation and were withdrawn when the New Testament literature was completed, for the greatest of all the Spirit's *charismata* is the Word and that once fully established is the one means for salvation.

In the EPISTLES the doctrine of the Holy Spirit is completed. ST. PAUL especially has left us a very thorough theology of the Holy Ghost.¹³ He reiterates the absolute need of the Spirit since the natural man cannot receive God's truth, but must have the Spirit's enlightenment (I Cor. 3, 4). He shows that it is the Holy Spirit who is the author of faith, for no man can possibly call Jesus Lord except by the Holy Ghost (I Cor. 12, 3). The effect of this faith is not merely the imputation of Christ's righteousness (Justification), but the new life of obedience (Sanctification). This is above all the Spirit's

¹³ "His own conversion and his experience as a Christian were always before his mind as the typical example of the Spirit's work."—*The Theology of the New Testament*: Stevens.

work, since He is emphatically the Holy Spirit. When He has established faith in Christ He gives the believer power to crucify the flesh with the affections and lusts (Gal. 5, 24). As the believer thus dies unto sin he begins to live unto holiness and brings forth the beautiful fruits of the Spirit (Gal. 5, 22), for his body is the temple of the Holy Ghost (I Cor. 6, 19; 3, 16, 17). And as the individual believer is an abode of the Holy Spirit, so also is the body of believers, the Church, of which the Spirit makes the individual a member, "builded together for a habitation of God in the Spirit" (Eph. 2, 22).¹⁴ In this Holy Christian Church the Spirit preserves the believer in the true faith (Phil. 1, 6). He does this by continually assuring him of his sonship to God (Rom. 8, 16. See also Rom. 8, 14; Gal. 3, 26, 27; Gal. 4, 6). He assures him of the forgiveness of his sins and is continually interceding for him (Rom. 8, 26, 27). He encourages the believer to pray and teaches him how to pray (Rom. 8, 26). Nor does the Holy Spirit's work in and for the believer cease with the latter's death. He "preserves him blameless unto the coming of our Lord Jesus Christ" (I Thess. 5, 23, 24. See also I Pet. 1, 3, 5).

The Epistles as well as the Book of Acts also confirm the testimony already given by Christ Himself as to the means which the Holy Spirit uses in accomplishing His work of applying the redemption wrought by Christ to each believer. That these means are solely Word and Sacraments is the emphatic testimony of all the New Testament writers. There is no record of a single conversion which was effected by the Holy Spirit without the means of the Word and the Sacraments.¹⁵

It is true that of these means of grace the Word and Baptism are more frequently and directly mentioned, yet the Sacrament of the Altar holds a prominent place in the life of the Apostolic Church. The words of institution were received

¹⁴"Each believer is a stone built into this temple, which is founded in truth, shapely in its proportions, and radiant in its beauty."—Stevens.

¹⁵Paul's conversion is frequently cited in contradiction of this statement; yet Paul was sent by Christ Himself to Ananias for instruction in the Word and for Baptism, and it was only by these positive and objective means of grace that his conversion was completed.

in unquestioning faith. The reception of the body and blood of Christ did impart forgiveness of sin to the faithful recipient and since it is the Holy Ghost's specific work to impart forgiveness it is evident that He uses this Sacrament for this purpose.

H. D. SPAETH.

Albany, N. Y., January, 1903.

[TO BE CONCLUDED.]

ARTICLE VII.

A CRITICISM OF PUBLIC SPEAKERS.

One of the most entertaining and versatile of American autobiographies ever written is that of Dr. Samuel D. Gross, Professor of Surgery in the Jefferson Medical College, of Philadelphia, a generation ago. He is still well known to medical men as "the elder Gross." He was of German birth, a baptized member of the Lutheran Church, but subsequently became a Unitarian, though he ever retained a very high opinion of Martin Luther. His mind took a keen survey of the intellectual character of all the men of prominence who came within his sphere of vision, and, if he was opinionated, he was always ready to give a judgment of these men which is highly interesting. He is particularly frank in his criticisms of the leading medical lecturers of his day, and we propose to give such of our readers, as are themselves public speakers, the benefit of his free handling of his contemporaries as they appeared before auditors in the act of public speech.

Of one of Dr. Gross' favorite contemporaries, who lectured day by day in the same college with him, he makes the criticism that the man went into things too minutely. Though his manner was earnest and enthusiastic, and he never hesitated for a word, and carried his auditors along with him, yet he over-rated their capacity. He would begin his course on so elaborate scale that he only got half through it by the end of the term. Says Dr. Gross:

"All that any man can do in a five or six months' course of lectures is to give an abstract of the existing state of the science which it is his office to teach. The purpose of teaching is to instruct, and when a lecturer is too profound, or unduly elaborate, he does injustice not only to himself, but to his pupils."

Another of his colleagues he terms "prosy" and "monotonous" as a lecturer. "He expresses his ideas with difficulty, often hesitating for the proper word, and not unfrequently repeating himself; and yet there were few men in the school more beloved by their pupils or whose teaching was received with greater favor. He was essentially a strong man, with a well-ordered and philosophical mind. Whatever he knew, he knew well. Like a well-equipped vessel he sailed majestically along, defying wind and breakers and always freighted with sound knowledge and useful instruction. As a writer, he wielded a sharp and vigorous pen. And he was fond of disputation, took delight in criticism, and never missed the opportunity to demolish his adversary."

Of another of his colleagues Dr. Gross relates that he was a charming conversationalist. "It was always a great pleasure for me to listen to him. His face was one of the most beautiful I ever saw, radiant with gentleness and benevolence; his eyes were of light blue; and his white hair hung in graceful ringlets over his magnificent head."

His colleague, Prof. Duglison, Gross characterizes as ready, fluent, and instructive. His presence was commanding, his voice mellifluous, his manner graceful. He was never at a loss for a word. "If he had any fault, it was that he talked too rapidly and too much in a monotone. Perhaps, too, he did not make points enough. He never, as he repeatedly told me, went into the presence of his class without due preparation, and the consequence was that he was always abreast of his subject."

Another of his colleagues is described as an able and impressive lecturer, clear, accurate, and earnest, who never failed to command the attention of the class, though he made no pretensions to eloquence. "He was not an amiable man. His ill-temper often betrayed him into unkind expressions, even in the lecture-room. He often indulged in offensive language against his opponents, particularly against those who were especially obnoxious to him." Students and physicians were attracted to his class and came to see the "fun."

Still another fellow-lecturer, Professor Mussey, is de-

scribed as dull in the extreme. "He was not only slow in his delivery, but deficient in power of expression, in animation, and in grace of manner. His words came forth tardily, as if he were in doubt as to their precise import, or as to the construction that might be put upon them by his hearers; and yet if we may credit those who may be able to judge of them, his lectures must have been instructive. Learned, profound, or discursive they certainly were not, for Mussey was not a man of reading. His library was small, and few of the books that were in it were of recent selection. His lectures owed their chief value to their practical adaptation, to the daily and hourly wants of the practitioners. It is due to their author to say that he always commanded the respect of his pupils."

Another of his contemporaries, Prof. Muetter, he describes as a man of fascinating manners and the pink of neatness in dress. "There was that dash, enthusiasm, earnestness and action about him which never failed to elicit attention and create popularity. He was of medium height, slender and graceful in form with light eyes and a handsome forehead. His voice, remarkably clear and distinct, had unusual strength and compass." He loved to speak of the French doctors under whom he studied in Paris as his "friends" and he considered one Frenchman equal to a dozen Americans. "To be able to speak of my friend Duputren, or Louis, or Liston is ecstatic, and sounds far better in the ears of the pupils than the mention of the name of Mott, or McClellan, or Drake, or Jackson." Dr. Gross tells the following story of another of the medical professors who was even more given to self-admiration. He says: "An overweening vanity was the specific characteristic of this extraordinary man. It jotted out upon all occasions, in season and out of season—in his manners, in his walk, in his conversation, in his writings. In addressing a large and select audience on phrenology at Lexington, Kentucky, he said: 'There are only three great heads in the United States: one is that of Daniel Webster; another that of Henry Clay; and the last, pointing to his own, 'modesty prevents me from mentioning.'"

Dr. Drake he characterizes as a great lecturer, who had a

power of expression which amounted to genuine eloquence. "At times his manner was too vehement. He often seemed to labor like one engaged in special pleading, speaking so rapidly that the student could scarcely follow him or retain the thread of his discourse. When under full way every nerve quivered, and his voice could be heard at a great distance. With first-course students he was never popular; not because there was anything disagreeable in his manner but because few of them had been sufficiently educated to seize the import of his utterances."

Of the Rev. Dr. Bascom, chaplain to Congress, and a Methodist minister, he speaks as a man of commanding presence and graceful, grave and dignified in his manner, "with an appearance of hauteur not exactly becoming in one who worked his way up from a humble position." After listening to a sermon, which was an old one by the way, delivered by this man, he writes: "I had heard able speakers before, and I have heard able ones since; but in my opinion no speaker has ever equaled Bascom in the force and pathos of his delivery, or in the electrical effect which he exerted upon his audience."

Speaking of an Episcopal bishop whom he knew and who had a harsh and disagreeable voice and a strained manner, he states that the man became so unpopular, that his unscrupulous vestry preferred one hundred and fifty-three charges against him, nearly all most trivial and puerile, in order to get rid of him. Among these charges was the following: the bishop in a visit to one of his parishoners, on reaching the door suddenly looked at the sky and remarked, "I think we shall have rain to-day." It did not rain, and, therefore, the specifications charged that the bishop was not a truthful man.

Dr. Gross, who is so free in offering his opinions of other speakers, is not reticent in forming a judgment of himself. "It is a difficult matter," says he, "for a man to form a just estimate of himself as a lecturer. Indeed, it may seem to savor of vanity to make an effort. If enthusiasm constitutes one of the qualities of a successful lecturer, then I must have been successful, for I certainly have possessed this attribute in a very high degree. I think I may truly affirm that I never went

before my class without a thorough comprehension of my subject or without previous study and meditation. In this way I always felt fresh, well-booked up in regard to the latest additions and improvements. Order and system were among my most important attributes as a teacher. They are essentially elements in every discourse, but a person may have both and yet be a dull fellow. Of this I think no one could ever accuse me. A certain amount of animation is indispensable to a teacher. He must be excited; he must show that he feels an interest in what he says and does. I like to look my pupils in the face, to shake my fist at them, and to stamp my foot, as General Jackson did when he wanted to be emphatic. The opening portion of my course has always been devoted to the discussion of principles. I never dealt in hypothesis, conjecture, or speculation. Most physicians are routinists. My plan has been to make whatever I have my own, as if it were the result of my own experience, reading and reflection. I am convinced that any teaching that does not rest upon such a basis is worthless. When I die I wish no better epitaph than this, 'Teacher of principles.' Clap-trap of any kind I could not bear. Nothing was more offensive to me than applause when I entered the amphitheatre, and I never permitted it after the first lecture. This practice of applauding must have been borrowed from the stage. Henderson was wont to say that no actor could perform well unless he was systematically flattered both on and off the stage; and it is reported of Liston that he considered applause so necessary to good acting that he liked to see even a small dog wag his tail in approbation of his efforts."

Dr. Gross believed that the first element in the art of teaching is a thorough knowledge of one's subject. The next, the faculty of presenting it in a clear, agreeable and satisfactory manner; and the third, the ability to keep alive the attention of one's audience. The last is often materially aided by the recital of an illustrative case.

"McClellan was always brilliant, always interesting and instructive," but, like Meigs, superficial and scattering, apparently without any definite aim, forethought, or preparation.

Drake was a great lecturer; but unfortunate because he always overshot his mark. Some lecturers are learned dunces. Dr. Short always read his lectures, and if he had occasion to extemporize, even for a moment, he invariably raised his eyes over the class, never, because of a sheepish modesty, looking them in the face. Charles Caldwell, a man of noble presence and pedantic style, walked to and fro upon the rostrum like a caged lion. He had practiced oratory before the mirror, possessed fine powers of elocution, and had a mind well-stored with professional and general information; and yet I doubt if he ever made a physiologist of any of his pupils. He was a declaimer. He was a miserable teacher.

"Meigs never talked so well to his class as when he was swinging his spectacles in his hands. Eccentricity adds interest sometimes to a lecture. Abernethy always lectured with his hands deeply buried in his pockets. McClellan could never talk without having hold of his watch chain or perhaps a knife, much to the horror of those on the first row of benches. W. P. C. Barton was a coxcomb. He generally appeared before his class arrayed in two vests of different colors, which he never wore on two consecutive days, notwithstanding his poverty. A contemptuous smile, or curl, of the upper lip, was one of his constant concomitants.

Dewees, an authoritative teacher, was the type of an unrefined lecturer. And yet he was the most successful instructor, every student swearing by him, for he was unsparing in his criticisms of the doctors and practice of his predecessors and contemporaries, and most dogmatic in the assertion of his own views and opinions.

"The dogmatic teacher is, in the main, the most successful teacher, the one most likely to impress himself effectually and indelibly upon the minds of young medical students. We like to listen to a man who speaks as if he was thoroughly saturated with his subject, as if there were no doubt of the truth of which he was uttering. Dewees scorched his predecessors with the fire of his criticism and sarcasm.

"An Irishman's brogue has often made his fortune. Few men ever enjoyed such widespread popularity as teachers of

anatomy as Grandville Sharp Patterson. His lisp, his accent, his enthusiasm were irresistible. I have myself never entirely surmounted my German accent. I presume that it is at times very conspicuous in the lecture-room. When Dr. Chalmers for the first time called upon Southey the latter nearly fell into fits when Chalmers uttered the word 'saxtain' for sixteen. He, however, speedily recovered from his depression when a few days afterward he heard Chalmers preach. He readily pardoned the barbarous pronunciation. He had never before listened to such pulpit oratory and enthusiasm.

"A good, clear, resonant, well-modulated voice is a great lever in a lecture-room which seldom fails to command attention. I have known a number of teachers to fail because of their feeble voice. Slow and rapid speaking are both bad; the one fatigues and invariably causes drowsiness; the other overwhelms and confuses the speaker. Dunglison was always brim full of his subject, but he was monotonous, and did not sufficiently emphasize the great points of his discourse. To make himself impressive, a lecturer must italicize, and not infrequently bring down his fist to give utterance to his subject.

"Many of our professors are slow of speech, mumbling or muttering their words. To such men, whom God never intended for such positions, the language of Moses is applicable: 'O my Lord, I am not eloquent.' These men differ from Moses in this, that while he was assisted by his brother Aaron as his spokesman, they proceeded in a stammering and hesitating and halting way all their lives.

"Many teachers lecture well in a conversational style—a style which I have myself never fancied, and which is only effective when it is associated with a good, strong voice, and commanding presence, such as are combined, for example, in Wendell Phillips. The most noisy and earnest lecturer I have listened to was Dr. Drake, who certainly was one of the most interesting and fascinating men in the presence of students whom I have ever heard. A good voice in a lecturer is to a medical class what the spur is to a rider, or a whip to a driver, calculated to keep alive the attention of the listener and to goad on the weary animal.

"There is a wide difference between a good lecturer and a good teacher. A man may talk well, and express himself in the most eloquent and scholarly manner, and yet may fail to impart his knowledge.

"The only genius I possess is the genius of industry. The position which I attained in my profession has been achieved by hard blows, by no special intellectual endowment, by no special gifts from God, by no special favor from man. For more than forty-two years I have been a most laborious student. My mind has ever been on the alert to gather information from every available source. I have been an incessant reader, and, I believe, not altogether a bad discoverer of nature. I have never lost sight of common sense or the results of an enlightened general and personal experience.

"When I received my appointment as professor of pathological anatomy in the Cincinnati College I was thirty years of age. During the four months that preceded the opening of the course I not only made full notes, but wrote out, nearly in full, a number of my lectures, which I always delivered in great measure—indeed, often entirely—extemporaneously. After the first session I had acquired sufficient confidence to trust myself with 'heads,' as they are termed, and dispense with manuscript altogether—a circumstance which gave me more ease and freedom, and greatly improved my power of utterance as an effective teacher.

"I have now taught surgery for forty years and during all this time I have spoken extemporaneously. The only didactic lecture, indeed, that I have written was one on 'Scrofula,' which I committed to the flames long ago. A man who understands his subject should never appear before his class with his manuscript. He should be so thoroughly imbued with it, should have everything so completely at his tongue's end—as to let off as if it was so much steam, glowing and puffing, and throwing himself heart and soul into his matter. No man can talk so as to enchain the thought of his pupils or make any permanent impression, if he reads his lecture. He is as one tied hand and foot, deprived of motion and power of expression."

It is because of a belief that these vivid characterizations of Dr. Gross will prove helpful by way of contrast and comparison, to professional and public speakers—professors and pastors—to-day, that they have been gathered into this paper.

T. E. S.

ARTICLE VIII.

THE DOUBLET.*

In the present critical analysis of the Bible the theory of sources play a large part. It must, therefore, be considered on its own basis.

But yet the full answer of the source-theory cannot be given before there is an examination of the so-called *doublet* or double report. The doublet not only aids the source hypothesis, but lies at its very foundation. The true doublet is a double account of the same fact. Such doublets are the creation story in Gen. 1 and 2, the parallels of the two decalogues, of accounts in Kings and Isaiah, in Samuel and Kings compared with Chronicles, the double relation of the words of the sermon on the mount in Matt. and Luke, the double report of the Lord's prayer, the feeding of the 5000 in the synoptists and John, the account of the Lord's Supper in the synoptists, etc. But the doublet is claimed not only where it occurs thus separated but also in accounts, where it was combined. Thus in the Pentateuch, we are told, we have the reverse of the condition of the gospels. In these the doublets are separate, in the Pentateuch the editor has welded them together. Thus e. g. Jacob according to one source (Gen. 28, 10-22) is fleeing, and like a Semite erects a cromlech. All is simple, real, and fits original conditions. But according to the other source (Gen. 35, 9-15) Jacob's god is called El Schaddai, reveals himself specially and give Jacob the name Israel. Here the tendency is late. The double account when combined mixes up mat-

*A brief extract from the third lecture delivered in the Evangelical Lutheran Seminary at Mt. Airy, Philadelphia, and in the Y. M. C. A., New York. Somewhat changed it forms a small part of Chapter VIII, "The Historical Proof" in my book "Biblical Criticism," now in course of publication by the General Council Publication Board, 1522 Arch street, Philadelphia. This part is first issued in "The Review," because the lectures were originally intended as articles for "The Review," whose editor encouraged me to undertake this work.

ters, and combines motives. In the early simple story of Jacob he flees because of Esau's threat, in the other source Jacob goes away from home that he may not, like Esau, take two wives. The later account has passed through religious reflection, and from this point of view the editor sought to obscure the simple early account with its report of primitive religious conditions. In the story of Joseph, part of the analysis, as reported by Driver,* is this: "According to J, *Judah* dissuades his other brethren from carrying out their purpose, and induces them to sell Joseph to a caravan of *Ishmaelites*, who happened at that time to be passing by, on their way from Gilead to Egypt, and the *Ishmaelites* upon their arrival in Egypt, sell him as a slave to an Egyptian of rank. According to E. *Reuben*, Joseph's eldest brother, dissuades the others from carrying out their plan; at his suggestion they cast Joseph into a pit, and *Midianite* merchantmen, passing by, draw him out of the pit, without his brothers' knowledge, and sell him to Potiphar, the 'captain of the guard.'" While Driver allows for a "foundation in fact," yet he finds in this double account which runs all through Joseph's life a reason to say: "That it is difficult to deny that the narrative (like those of *Ishmael* and *Jacob*) has been colored in some details by later events" (p. 772). Beside such doublets in the life of one person, it is held that sometimes, as in the case of the denial of their wives by both Abraham and Isaac, the same story has been assigned to different persons. Thus Ryle† says: "The great similarity between the story—though not harmonized—of the repudiation of Rebekah by Isaac at the court of Abimelech at Gerar, and the story of the repudiation of Sarah by Abraham, likewise at the court of Abimelech, king of Gerar, will have occurred to all readers. The Abraham narrative (Gen. 20) is from E; the Isaac narrative (Gen. 26, 1-11) is from J. It can hardly be doubted that the two traditions are different versions of the same event. "Here then evidently one source is wrong in its transference. The doublet is also worked in the New Testament. When Christ speaks of losing life to save it in Matt.

*Hastings Bible Dict. II, p. 767.

†Hastings Bible Dict., II., p. 484.

10, 39; Mark 8, 35, this same word in Luke 9, 24, is taken to be after Mark, but when it is reported in a different situation in Luke 17, 33, is according to Johannes Weiss,* an insertion of the Lucan source and not original. This same word somewhat changed occurs in John 12, 25. Christ is regarded as not to be so poor in resources that he had to repeat the same word, therefore these various reports are really accounts of one word, which through the source has suffered change. A similar instance is when Christ's word about noting the signs of the times in Matt. 16 1ff., is given differently and with another purpose in Luke 12, 54ff. Luke's account simply points to another source. Christ's deeds also are sometimes given in a double account. The clearest example is the feeding of the 5000 and the 4000. It is not reasonable, so modern commentators argue, that Christ repeated such a miracle. Therefore, though in the two miracles the locality, the time, the number of persons, and the baskets of fragments are different, and though the two miracles are separately reported as distinct in Mark 8, 19, 20, there cannot have been two such occurrences. The naive reflection created the larger miracle. It exaggerated and amplified.

From this last incident we can see one of the great errors of the use of the doublet-theory. *One single feature* seems to suffice to identify accounts; no matter how large the differences they are always the result of tendency and reflection. The conception of the sources and books is such, that the general aim and purpose of an author is made to color the least details in a way altogether incongruous with the naturalness of such accounts as e. g. the gospels. The mechanical minuteness of modern criticism is attributed to the books examined.

When it is objected that Christ could not have repeated words, such objection rests on an *oversight* of the *work of a true teacher*. A real teacher often repeats the same things (cf. Phil. 3, 1), that they may be learned. When Christ under various conditions could use the same word it shows not only the great teacher, but the richness of a single truth of His, so that it might serve in various directions and for different pur-

*Meyer's Kommentar (8. Ed.).

poses. To have used the same illustration is not poverty on Christ's part, but on the part of those who cannot see the new element in words previously employed and with another aim.

Another mistaken assumption in the doublet-theory is that when two accounts occur, *one must be erroneous*, that the two cannot truly give a double report of different witnesses from different points of view, which complement each other. But when Josephus says that Herod imprisoned John the Baptist, because he feared a political uprising, does he naturally contradict the gospels, who report that the imprisonment came about because John corrected Herod for having married Herodias? Schürer,* who is certainly not prejudiced toward harmonizing, says: "Beside this (i. e. the account of Josephus), the gospels may be right (Matt. 14, 3; Mark 6, 17; Luke 3, 19), when they say that Herod did this, because John reprovved him for his marriage with Herodias. Both accounts do not clearly exclude each other." Now, why not apply this principle in the other cases of doublets? Why begin with the supposition of contradiction and change, and the thought, that only one relation is correct?

Finally, is it necessary always to argue for *different sources* when the *same* or *similar occurrences take place*, as e. g. in the life of Abraham and Isaac? In the "Antiquities" of Josephus (Ant. XV., 3, 5, 6 and 9, XV., 6, 5; 7, 1-6) Destinon† finds such a double account. He sees in the two accounts how Herod the pəʔsnɪ ʝo ɔɹɔɔ ɔpɪ ɹɔpʊn ‡Great leaves his first wife, Mariamne, servants, with the command to kill her should he not return, a doublet. Both times the guardians tell the queen; both times the king returns, is suspicious of too great familiarity, and causes the guilty ones to be decapitated. Now, argues Desonin, because the second account is wanting in "Jewish Wars" (I., 22, 4, 5), Josephus must have found one account in a secondary source. But Schürer§ does not accept this. He holds that Josephus in his "Jewish Wars" used the same source as in "Antiquities," but in an abbreviated form. He accepts the virtual truth of

*Geschichte des Volkes Israel im Zeitalter Jesu (vol. I, 3ed), p. 438.

†Die Quellen des Flavius Josephus, p. 113.

‡Why is not Mariamne II rejected as a doublet?

§I, p. 385 ff. (footnote 51).

both stories, and says: "That the same history repeated itself, in almost the same form, is, indeed, improbable. But it seems probable to me, that both accounts were already in the main source of Josephus, especially also for this reason, because in both places the account of the family occurrences are closely bound up with the relation of the political history." If now, not the simple occurrence of a twofold account moves Schürer to argue for a double source, if he allows essentially for the truth of such a repetition because of its connection with other historical events, why should not such a principle be allowed in the Biblical use of the doublet-theory? Why cannot Isaac have done what Abraham did at Gerar? The whole presupposition that double accounts must inevitably show double sources is a hypothesis which is not true. It violates the complicated and living relations of history. It judges the possibilities of life by a law of mechanical uniformity, and denies historical parallels.

JOHN A. W. HAAS.

New York, February, 1903.

ARTICLE IX.

A SHORT CRITIQUE AND ANALYSIS OF SCHLEIERMACHER'S REDEN.

This book was written by Schleiermacher while he was at the Charité, in Berlin, about 1799. Claus Harms said that it had made a live Christian of him. On receiving the book for the first time Harms could not leave off until he had read it through, and then he read it again. Twesten, Schleiermacher's follower in the theological chair, said he was now a real Christian since he had read Schleiermacher's Reden. The book is not paragraphed. It is no mere work on religion; it is not only didactic, but especially wants to call forth and awaken ethical and religious conviction. It was written in the perfection of cultured language. Schleiermacher, we remember, was the theologian of the romantic school. According to the contents it is religious-philosophic; to the form and method of exposition it is rhetorical, apologetic and polemical. It is a confession of religion, a testimony of one who possesses religion.

The book, however, is not merely to be understood in view of the spiritual and intellectual warfares of the times. We may compare Schleiermacher's Reden to the popular philosophy of the times, as we may compare Socrates teachings to the Sophist's. Its peculiarity hangs very closely together with the development of the author, and reflects the stand he took over against these spiritual forces. It is essentially dialogical and written to cater to the tastes of the times. There are five Reden: (1) The Justification of Religion, a general Apology for it. (2) The determining Essence of Religion. (3) The Culture or Education for Religion. (4) The Social side of Religion (*gesellige in Religion*), or the Church and Priesthood. (5) Concerning Religions.

The chief aim of the book was to show the independent and substantial value of religion. The religion of morality is played off against the scientific culture of the times. Religions are given values. The value of religion consists in this: Religion has an unconditional significance for humanity. Semler had said religion had its value because it leads to morality. Kant uses the term religion as a postulate of his Ethics; the ethical in religion is the true worth and value of religion. The religion of Schleiermacher is not a something which we can date by means of science. It should not only be *deum cognoscendi*, but religion should be something for itself. To be religious is in itself sufficient, but religion in itself does not make the man. Schleiermacher shows that religion is neither an art nor an educative product. "Show me," says he, "some one into whom you have trained or inoculated the power of reasoning, the power of observation, spirit, art, feeling or morality, then I will promise to teach religion." Religion is something primitive and original. Religion is a *vera cognitio dei et vera cultus dei*. It is, however, dependent on thinking. Kant had said religion is a means to lead to the victory of true morality. Schleiermacher's religion is as independent as art: it is neither science nor culture, and cannot be so conceived as to be dependent upon other things.

The idea of religion is gained by abstraction, and here Schleiermacher rejects the claims of natural religion. "I for my part," says he, "would believe all my efforts vain, should I win or gain anything by recommending natural religion to you. The essence of natural religion consists properly in a denial of everything positive and characteristic in religion and in a vehement polemic against this." He does not, however, proceed reflectively but descriptively in his work. He shows men what religion in them is, the religion in the religious. Religion is no abstract term, but there is something living, vital in all religions; in short, religion is identified with the religiosity in all religions. Schleiermacher wants to bring slumbering religion to the consciousness of men. What is religion? It is the effect of external things upon our senses. In the moment of apperception and reception the soul becomes

entirely sensual. Religion is a cause or impulse to a vital or living reception and this is an impression which stirs or moves our inner impulse life (Trieb-Leben) and is a motive for outward action. This sensation or feeling shows the locality of religion. Religion, however, is not all feeling. In this feeling a single effect is generally experienced of some object; but behind this single effect there lurks a total-effect (wirkung), because this single object can only affect me inasmuch as this effect (wirkung) and reception is present or exists. The effect (wirkung) is the presence of the Universum. Religion is of such a nature that, in the disposition of mind and heart (Gemüth) in which she dwells she is uninterruptedly active and alive, makes everything an object for herself and every thought and action a theme of her heavenly phantasy." True religion is appreciation and taste for the infinite. To become one with infinity within infinitude and to be eternal in every moment that is the immortality of religion.

This feeling must be educated and vitalized. Just as thinking and willing are central functions in man's soul, so Schleiermacher finds a place for religion in our soul-life. Religion per se springs necessarily out of the inner part of every soul, it has its province in the disposition of mind and heart (Gemüth). In every feeling there is a perception of the Universum. It, the perception, is carried from the single to the Universum. Religion: a feeling for the Universum. Universum is the agreement of the all, harmony *εν και παν* an everlasting, complete being. We experience this agreement. Religion is a feeling for this inherent harmony in the Universum. To be a true man one must be a religious man. Here Schleiermacher approaches Semler's thought and returns again to his Moravian training. The whole proof of religion is found in the life of feeling. This is an after-effect of the demand that what is in the head should be brought into the heart, cf. Spener.

Religion can be inspired and spread among individual differences by an individual not however qualitatively but quantitatively e. g. There are three degrees of individuals, those in the positive have a gift, comparatively a talent, and superlative-

ly a genius. A religious genius has these (*Empfindungen*). Sensations in special power and strength. Circles of disciples form themselves around such geniuses, cf. Christ, Mohammed. These are what we call genial individuals. Schleiermacher shows no appreciation for history, he viewed history as a development of social and natural laws; the principles, the averages (*durchschnitt*) only interested him. This, nevertheless, remains: Religion is something independent and original. Either we have to know and recognize religion as such or deny its existence.

In his introduction to his "Christliche Glaube" the slogan no more is the feeling for the *Universum*, but the consciousness of absolute dependence. Our knowledge is contained in our consciousness. Consciousness is thus defined: We receive every single impression by means of an outward contact. Every general impression has some dependence upon a single impression. When this working impression is apprehended by me in my perception I work it over until it becomes a thought. Experiences are only relatively independent things. In being affected thus we are not affected by single things, but we are affected in general (*afficirt*) and this latter is not independent; this is absolute dependence. In this does religion and God lie concealed, when I know myself as absolutely dependent, then do I know that I have religion. According to Jesus the religious fundamental experience (*Grund-erfahrung*) is praying, petitioning, i. e. *re-agagiren*. The premises for the above is to be found in Schleiermacher's philosophy.

Schleiermacher's Dialectics manifests a mixing of reason and of sensuality. Godhead is the power that keeps the spiritual world together, and it is the *conditio sine qua non*. The world is only operative by means of this Godhead. We have an absolute dependence only in connection with single conditioned things. One cannot either say to think religiously, or that feeling is here religious consciousness, but a certain consciousness of unconditional dependence. Godhead is distinguished from other efficacious things. Religion is not merely religiosity. The consciousness is determined by the object to which it stands in relation. God is apparently for

the world what religion is for man. Schleiermacher here deifies religion. Where religions are reflected there is always an advancing of religion to deification. Religion is here objectivised, with the result that errors are more important than banal truths. Religion is something independent in man given him with his life at birth.

It is a fact that we can describe religion, but we cannot derive it comprehensively or understandingly (*begreifend ableiten*). We must not only describe it in the psychological form of its appearance. Religion is determined by that which stands in relation to the religious man. What is this? It is the cosmos, the harmony in this all. Later Godhead was conceived by Schleiermacher as the inner unity of the world. This Godhead is determined by means of metaphysics. Religious consciousness may be independent, but knowledge is not. We cannot foster religion without reflecting over it. Religion is not knowledge, nor is it a course of action in life. Not every one has religion who believes in a sacred writing, but only he who immediately and vitally understands it. Religious communications are not to be found in books. The metaphysical in religion does not produce it, but the fact that it stands in the Universum, in every man originally. Religion is for Schleiermacher *κατ' εἶχεν* a fact of our inner life. It is not sufficient to describe religion because we stand in various relations to the world in its many-sidedness of thought and action. There are two things, the world and its unity and religion. The object behind our thinking is the unappeasable Monism. The enduring must be something uniform.

Our opinions and doctrines we can easily impart to others, all we need is the words, and the recipients need only the receptive and imitative power of their understanding; but we know very well that these are but the shadows of our religious excitations, and when our pupils do not share these excitations with us, then they have, even if they understand what has been imparted as a product of thought, nevertheless no true paying possession. This can only be accomplished by culture and activity on the part of another, i. e. he can impart his impressions and make them the warehouse of another's thoughts,

binding these impressions so closely with the others impressions that he may call them to mind at an opportune time. This one could do; but how could one effect this, i. e. that the other produce the thoughts he wants.

He who only thinks according to the manner of the schools, and acts according to their axioms, and with intention, and who wants to perform this and that thing in the world, of necessity limits himself, and is forever making that an object of his aversion or reluctance which his acts do not demand. Who hinders the progress of religion? Not the doubter or scoffer, and not the immoral, but the reasonable and practicable people of to-day. These are they who in the present condition of the world are inimical to religion, and their great preponderance is the reason why religion must play such a meagre and meaningless role.

Not only in the indispensable community and mutual dependence of activity, but also that of our spiritual existence, and in which he stands in his genus should man utter and impart what is in him. The proper object for this desire to impart is without doubt that by which man primitively feels himself as suffering passive (*leidend*) as to his perceptions and feelings. He is then forced to know whether it is a foreign or unworthy power in him which is produced. When the religious are forced by their nature to speak, it is just this nature which procures for them hearers. When one stands before his fellows it is no office or the result of an agreement which justifies him, not pride or presumption. It is the free movement of the Spirit, a feeling of the most hearty unity of each with the other and perfect equality.

The antithesis between the priesthood and the laity is no distinction of persons, but only a difference of the condition and performance. Every one is a priest while he draws others to himself in that field in which he has attained success, and where he can show himself as a master. Every one is a layman while he follows the art and advice of another in the realm of religion in which he is little versed. For example, there gathers around a master only those who are near religion; but these are not so in the same degree, and it would, therefore,

be senseless to restrict the learners to any one master. Masters and learners should freely seek each other.

The community of religion exists only between such who have religion, whatever that religion may be. The religion of this community as such is only taken together the religion of all the religious. The Church is far from being an association of religious people, but is rather the union of such who are seeking religion. The more we increase in religion the more indifferent do we become to the Church. There is nothing clearer than this, we are in this union for this reason, viz, because we try to become religious in it, and we remain in the Church because we are not yet religious. I concede that in this community more stress is laid upon understanding or faith and the performance of rites, than that a free evolution of religious perceptions and feelings are fostered. Herein is the essence of religion only carried further from its ideal. The Church as the institution for seekers after religion must, according to the nature of the case, take its priests out of the number of true believers in the true Church, because she lacks in herself the true principle of religiosity. When it is to the interest of the proud, greedy and intriguers to push themselves into the Church, and when these take part in and simulate holy things and knowledge for filthy lucre's sake, how shall not the true Christians suffer defeat.

All religion is nothing less than the totality of all relations of man to the Godhead in every possible mode of conception as every one in his immediate life possesses it, and in this sense we have a universal religion, but in no case will every one have the same conception of it; and no one would have the religion which is true and right for him, if religion should be the same for all. Some think that because so many people have appropriated the same religion, therefore this religion must have the same measure of religious views and feelings, and so also of opinion and belief. This communistic element must per force be the essence of their religion.

There is in the religion of every individual, as it forms itself in the course of his life, nothing more fortuitous than the sum of the religious stuff which has come to his conscious-

ness. He who places the character of a particular religion in a certain quantum of perceptions and sensations, must of necessity acknowledge an inner and objective connection which binds these reciprocally and excludes all others. A religious person cannot attain his individual life, except he, by the same process, live himself into a congregational life, i. e. any certain form of religion. You will not find the spirit of religion among formal systematicians or indifferentists, but in those who live in it as in their element and who continually move themselves in it without having the illusion that they encompass religion in its totality.

PAUL G. KRUTZKY.

Philadelphia, November, 1902.

ARTICLE X.

THE PROBLEMS OF THE LUTHERAN CHURCH IN AMERICA IN THE NEXT HALF CENTURY AND HOW IT WILL SURVIVE THEM.

The Lutheran Church is comparatively unknown even to itself. The average Lutheran knows a little about his own local church, Conference or Synod, but there his knowledge ends. That the Lutheran Church is the greatest communion of Protestant Christians; that it alone is larger than the next five Protestant denominations put together, is certainly a great surprise to our own people. Seventy millions of Lutherans in the world must be compared with twenty-one millions of Episcopalians, seventeen millions of Methodists, eleven millions of Baptists, nine millions of Presbyterians, four millions of Congregationalists, and eight millions of unclassified Protestants, making a total of one hundred and forty millions of Protestants, of which one-half are Lutherans.

But our greatness is our weakness. We come from so many different nations and lands; we have been formed slowly and gradually through processes very varied as to climatic conditions, social environments and general bringing up. In this country we have grown from 23,000 communicants, in 1800, to 1,750,000, in 1903, but this large conglomeration of Lutherans speaks eleven languages or more. How ecumenical, and yet how perplexing.

The Lutheran Church of America will learn to speak English during the next fifty years, not only in part, as now, but entirely and universally. By this I do not mean to predict that other languages than English will not be used by our Lutheran Church in America, but only this: Within fifty years our Synods and Conferences will probably, without exception, use English as the official language at all conventions, and

English will also be used in the worship of more than ninety per cent. of our Churches.

How will the change be effected?

It is being done now.

Let me instance.

The Augustana Synod is more than one-third of the General Council. We are Swedes originally, and only a few years ago, but we have come to this country to stay. We are not here to rebuild Sweden on American soil, but for far different purposes.

What are they?

To form a real and integral part of the American national life, and to exist as a part of the great and glorious Lutheran Church in America, slowly evolutionized out of many different and various elements.

We desire to stand in the most fraternal relations to the Lutheran Church of Sweden, and our relations with that Church are friendlier just now than ever before in our entire history. But, and let me emphasize it, we do not propose to allow any sentiment, any friendships, any touching memories or historical connections, ever handicap us in building up a truly American Lutheran Church.

Pardon a lesson from an every day experience. I spent Sunday and Monday in Minneapolis, Minn., and spoke four times, twice in English, twice in Swedish, and largely to the same people. I took part in the great fiftieth anniversary of our oldest Church in Chicago, great and glorious Immanuel's, only a month ago. I spoke four times during three days, twice in English and twice in Swedish. I have visited our large Church at Galesburg, Illinois, a few times lately. As far as I remember, the request has been, on every occasion: "Preach in English. This Sunday evening is our English night." Next Sunday I will, D. V., preach in Swedish in the forenoon and in English in the evening in my own Church, organized only thirty-three years ago out of material directly from Vermland in Sweden. We have hit upon the plan at last. The English work will be pushed from the inside out, not the reverse. We will remake the mother-churches. In Gales-

burg I expect to see the mother-church speak only English in a few years, and a new Swedish-speaking Church will be organized in that part of the city, in which the more recent arrivals from Sweden have settled and found employment. In Denver, Kansas City, Topeka, Galveston, McPherson, Marquette and other points within our own Conference, our work and Church services are already now conducted partly in the English language and that in the mother-churches.

The clergy of our Augustana Synod is getting more thoroughly trained and capable in English from year to year.

The language question will by and by take care of itself. Let it take care of itself. Don't crowd, don't use force, just follow the development steadily going on in all of our German and Scandinavian bodies. Missouri is learning to speak classical Lutheran English. What further argument can be needed as to the language question? It will take care of itself.

The question of nationality is not entirely the same as that of language. The German Lutheran comes from Luther's own homeland, and it is natural for him to feel that his kind of Lutheranism is the best, or even the only right kind in existence. The Swedish Lutheran hails from the country of valiant Gustavius II. Adolphus, the defender of Protestantism, and he quite unconsciously comes to think his special duty to be the virile defence of true Lutheranism, i. e., the Swedish kind.

The American, but Lutheran, shares in the native pride of this great country. He naturally looks down upon these nationalistic differences in his Church with small interest and feeble conception of their importance to those who are more directly concerned. To him Luther and the Lutheran Church rise above the considerations of country, language or nationality. Sometimes he gives utterance to this conviction in regular American, Fourth of July, spread-eagle fashion, and those of German or Scandinavian extraction misunderstand his ecumenical and well-meaning loyalty to a greater Lutheranism, and feel mortally offended.

How will it end?

As it always does. Every family quarrel in any well-order-

ed Christian household must lead to mutual confession and forgiveness. We must, and we will, by and by, "kiss and make up."

The German, the Scandinavian and the American Lutheran will yet for a while occasionally indulge in the finest and most glorious article of Church and national pyrotechnics from the rostrum and in the press, and after a while the smoke will clear away, we will meet one another half-ways, we will fully understand the true situation, and then will come the era of brotherly love in our own dear Lutheran Church, brotherly love and universal advancement, victory upon victory, all along the line.

Our Lutheran Colleges will do their full shares in bringing about this much wished-for great consummation. True, American college life has a most wonderful influence upon the student.

It frees him from himself, it enlarges his vision, it gives to him a broader program, and yet, if the college is of the right kind, it will keep him loyal, conservative and reliable as far as his own Church connections are concerned.

Our Lutheran Colleges in America speak English, breathe the air of freedom and brotherhood, so basic in all American life and are full of pride of country and love for the flag, and every true American college-Lutheran will feel his own Lutheranism slowly merge into this wish: One united Lutheran Church for all the Americas. God grant the speedy fulfillment of the prayer.

The Lutherans in America differ vastly in some of the practical phases of Christian life and activity. We have the ritualistic, high-church Lutheran with robes and vestments and liturgy; we have the pietistic low-church Lutheran with his fervor, bordering occasionally upon revivalistic frenzy. Between the two extremes there are many "tendencies," many "views," many different shades of understanding and conception of Lutheran truth as to doctrine and life.

What of all this? Shall the high-churchman become a mere formalist? Shall the low-churchman end in a common fanatic? God forbid.

Is it not reasonable to expect that the two extremes will force what is best, truest and noblest in each slowly upon the other?

Will not the Lutheran, who makes much of a beautiful, symbolical, historically correct liturgical service be constrained to remember: after all, the life-giving Spirit is the only truly essential, the one great thing necessary? Religion is life, a spiritual existence, born of God. Will not the Lutheran, who makes much of special services and efforts by and by humble himself in knowing that the true power comes ever from God, that the means of grace are his way of doing wonderful things among men, and that "it is not all gold that glitters," even in our American religious life of extraordinary energy and activity.

The Lutheranism of fifty years from now should be one of undoubted and evangelical orthodoxy, of beautiful and historically correct forms of worship, of untiring effort, and of a truly Biblical spirituality.

If the Luther League movement will teach our Church the importance of the social side of Church life, if it does this and even nothing else, it has performed an important mission. In Church life the individual member should come in touch with all the other members. The local Church should know itself. In a country like America this seems to be as self-evident as it is important. And in the local Church there must be no class distinction. Millionaire and day laborer should meet in the Church as members of the same family.

This fact should be realized and its truth practiced by our Lutheran fold during the coming fifty years. If it is, it will help mightily in producing great and satisfactory results.

Let the Lutheran Church hold fast to the faith of the fathers but add no new fads of modern inventions.

I believe the entire stand taken by, for instance, our Augustana Synod on the secret society question has been a mistake and a misfortune. Society members, inside or outside of the Church, should be treated just as any other people. To make special laws and regulations for them, which regulations, in the very nature of the case, cannot be upheld either in letter or

in spirit under existing conditions, seems to me to be un-American and un-Lutheran as well as absolutely impracticable.

Personally I feel that the entire fabric of secret, oath-bound organizations may be a menace not only to the Church, but also to a free government, though not necessarily so. Yet, it must be easier to cure the malady, if such it must be called, with the patient in the hospital than on the street. The word of God is the true enlightener. If God's word cannot convince, human regulations will certainly fail to do so, and our ambition, our entire program of head and heart, must be to save as many as possible.

The Lutheran Church in America must become more fully Americanized during the next fifty years.

This does not refer to the language used, but to the sentiment, character and direction of our work as a Church in its totality.

One is not born, nor educated, to be an American. One must grow by degrees into the full realization of the privileges and responsibilities of American citizenship. If this be true of the individual, it is also true of the organizations of individuals.

The Lutheran Church of America has frequently been called a foreign Church. The allegation has been only too true. We have come from German and Scandinavian countries, and from other countries, and our first feelings and experiences have made us pilgrims and strangers in the land of our adoption. Thousands have wished eventually to return to the mother country. This condition ceases with the second or third generation. That is why we predict its complete extinction during the coming half-century.

The Roman Catholics and the Methodist Episcopal Church usually take the lead in public life in America.

Why?

Pardon a slang expression: "They are up to snuff." When President McKinley was assassinated, Archbishop Ireland was one of the first to give public utterance to his grief and his condemnation of the dastardly act. Good Lutheran as I am, I took his hand gladly and proudly and thanked him for

it a few weeks later. Catholics and Methodists are ever present and ever ready to serve and to take part.

So far the clergy of our Church has been entirely too reserved, has practiced a deplorable humility, has looked at the progress of American life at too great a distance, it seems to me. But this will be changed and corrected by degrees. The sons will do with might what the fathers did not recognize themselves called upon even to attempt. The children will not feel like the progeny of pilgrims and strangers, but as full-fledged American citizens and as an integral part of the whole.

For citizenship in a Christian and in a free state imposes duties and responsibilities from which no one individual, nor any class of individuals, can be excepted. The higher our station in life, the greater our responsibility, and the sooner our Church at large recognizes this fact, the better for our own advance and for our confirmation in power and influence in our own beloved land.

Our Lutheran theology in America is at the present time in a most satisfactory condition. Our theological scholars and leaders are learned, but humble and God-fearing men, and full of the vigor, clear vision and the manliness of Luther's own life. The self-conscious, near-sighted, dead-sure kind of a leader is fortunately conspicuous by his absence in our own theological seminaries. The older we get, the more fully we despise the bloated egotism of some falsely so-called critics. Let critics abound, let them spend their time in investigations, but let them be possessed of that common sense and that true humility which have always characterized the best and noblest forms of scholarship.

What of the future?

God alone knows.

We are getting better educated than before. Our humility may not grow apace with our increased advantages and enlarged possibilities. Some of our coming men may not be truly spiritual and pious in their researches. An impious theologian, or Biblical critic, is to me as a South Sea Islander at an oratorio concert. The fine intuition, the rigid self-discipline, the clear vision of things spiritual and supernatural, come only to the

scholar whose headquarters are reared on Calvary, and whose chief instructor is the Holy Spirit of the Father and of the God-man, our Saviour.

If the Lutheran Church of America remains true in its faith in the revealed word of God, and in the Augsburg Confession as a reliable and adequate exponent of New Testament doctrine; if our Church continually recognizes the importance not only of form alone, or of substance alone, but of both; if we lay aside our small differences for the greater things held in unison by all of us, then the Lutheran Church of 1953 shall be one of the greatest religious forces existing and known in a free and prosperous nation of one hundred and fifty millions of people.

Bethany College, March 2d, the 8 Hasselquist day, 1903.

CARL SWENSSON.

ARTICLE XI.

GREGORY'S TEXTKRITIK DES NEUEN TESTAMENTES. II.

TEXTKRITIK DES NEUEN TESTAMENTES. Von Caspar Rene Gregory. Zweiter Band. Die Übersetzungen—Die Schriftsteller—Geschichte der Kritik. Leipzig: J. C. Hinrichs' sche Buchhandlung. 1902. Price, 12 marks.

After treating the ancient translations, East and West, of the New Testament, Dr. Gregory proceeds to an extended consideration of the Church writers, giving an estimate of the value of their testimony, and of the worth in which the latter is held by the various schools of Textual Criticism, and claiming that the Church Fathers have no greater weight in their testimony than any of the other ancient writers who quoted Scripture. "Who are the 'Fathers'? The Roman Church, in a stricter construction of the word, sets up eight names as fathers. Four are Greek: Athanasius, Basil, Gregory of Nazianza and Chrysostom; four Latin: Ambrose, Jerome, Augustine, and Gregory the Great. These offer or merit in prominent manner orthodox and excellent doctrinal writings, extraordinary holiness of life, churchly approbation, and high antiquity. But a distinction of this kind has not the slightest meaning for the criticism of the Biblical text. Every one is to give testimony, who is in a position to do so, whether he is a Church Father or not. In textual criticism we have nothing to do with doctrine, but only with fact. Therefore, it is a matter of indifference to the textual critic whether the writer zealously prefers the doctrine of the Church or not. Whether he is orthodox, a heretic, or a heathen, his testimony, other things being the same, is of equal value.

The Greek Church writers first, then the Latin, then the Syrian, Egyptian, Armenian and other writers are taken up in detail. A lengthy alphabetical list of their names, with brief description of their pertinent writings, follows, together with a

table of these witnesses arranged according to centuries and lands; in which Clement of Rome figures as the only writer of the first century with about thirty-five writers of the second century. To the third century twenty-six writers are assigned. In the fourth century the Greek manuscripts begin, with about seventy writers in addition. In the fifth century there are sixteen Greek manuscripts or fragments, with nineteen translations, and about fifty writers. In the sixth century there are thirty Greek manuscripts, one translation, sixty-six manuscripts of translations, and thirty-one writers. And so the number goes on increasing through the subsequent centuries.

From a survey of the sources Dr. Gregory turns to an extended History of Textual Criticism. He first of all devotes attention to the external form of the text, and takes up considerable time in discussing the proper order of sequence of the New Testament books. He defends the following order, viz., the Gospels, the Acts, the Catholic epistles, the Epistles of Paul, and the Book of Revelation. Not because it indicates the correct chronological order of writing, but because it is the order which is followed in most of the best ancient manuscripts. From the order of the books, he turns to the Chapters. It is not known when the writings of the New Testament were first divided into chapters, and there is great diversity in the chapter division of the Greek manuscripts of the Gospels. The details of chapter division are gone into with thoroughness and include the modern division. The same may be said of the section which describes the division of the Bible into verses, in which Dr. Gregory reproduces the paper of Ezra Abbot, of Harvard, almost unaltered. The difficult question of punctuation, of accents, apostrophes, points of separation, etc., are then taken up.

There follows then a history of the whole text from its beginning to the year 1500, in which the work of the best textual criticism is characterized. The preëminence in this sphere is given to Westcott and Hort, "who perhaps have had the best preparation in point of learning, in knowledge of the Greek language, in knowledge of the Greek Church and in knowledge of the writings of the Church writers, and who

have given themselves to this task for about twenty-eight years." The conclusions of Westcott and Hort, as tabulated by Gregory himself and revised by Hort, are given in a series of Latin statements.

With the history of the text from 1500 to 1902, we come to the use of the printing press; and Dr. Gregory tells us that almost everything profane and sacred was printed before the Greek New Testament was struck off. His information with regard to the order of early printed works is very interesting, though much of it is familiar. He devotes considerable attention to the editions of Erasmus, and takes up the work of Estienne and Beze. He then comes to the Textus Receptus, to Mill and Scholz, to Wells and Bentley, to Mace and Bengel, to Wettstein and Griesbach, to Matthai and Birch, to Lachmann, Tischendorf, Tregelles, Scrivener, Green, Abbot, Westcott and Hort, Bernhard Weiss, and finally to Nestle, with whom the volume closes. He speaks of Nestle as "one of the best scholars of the Syrian language, and particularly of the Biblical and theological literature, perhaps the first investigator in the department of the Greek Old Testament." He describes the well-known principles on which the various editions of Nestle's Greek New Testament have been issued.

THEODORE E. SCHMAUK.

Lebanon, Pennsylvania.

ARTICLE XII.

THE LUTHERAN CLERGY OF LONDON, AND HOW THEY AIDED GERMAN EMIGRATION DURING THE XVIII. CENTURY. II.

As time went on imminent changes were wrought in the ranks of the Resident Clergy. The Venerable Boehme died May 27, 1722, at the early age of 51 years. He was succeeded by Rev. George Andreas Ruperti, who was also his executor and Senior Pastor at the Savoy Church. At the latter church Ruperti had the following assistants:



Rev. Johannes Friedrich Strauss, 1715-26, a member
of the Royal Society.
Rev. Christian Paul Reuter, 1729.
Rev. Heinrich Werner Palm, 1730-38.

It was the latter clergyman who published, in 1734, a synopsis of sermons preached during the previous year at the Savoy. The book was dedicated to Johann Philip Von Hattorf, the King's privy counsellor. It is prefixed with a preface of twenty-two pages which is a strong refutation of Calvinism. Every Sermon is divided into three parts, viz., introduction (*Eingang*), presentation (*Vortrag*), application (*Gebrauch*). A number of these books found their way to America, and tradition tells us that they were used here by some of the clergy and schoolmasters prior to the arrival of Muhlenberg. The copy in the writer's possession bore the name of Johann Casper Stoever upon the flyleaf.

The demise of Boehme left a vacancy in the Court chapel. This was filled, by a personal edict of King George, dated St. James, 11-22 December, 1722, wherein he offers the position of Court chaplain to Friedrich Michael Zeigenhagen, the intimate friend of the founder of the Halle Orphanage, August Herman Francke and his son Gotthilf August Francke.

How intimate the connection became between this devout clergyman and the scattered German Lutherans from Maine to Georgia is a matter of history. It is needless to dwell upon them here. Students of our religious development well know that Ziegenhagen's hymns were sung by the Salzburgers in Georgia, his "Short explantion of the Lord's Prayer" so far north as the dreary coast of Maine at Dutch bay, where a German Lutheran community was founded by General Waldo—or to recite the well-known fact that his name became a household word in the Middle Colonies.

At times after the settlers here in Pennsylvania, during the second and third decades of the eighteenth century, in dire straits for regular Lutheran pastors had appealed in vain to the various authorities of the Fatherland for ordained shepherds, a final appeal was made to London, praying for the influence of the Court chaplain (Ruperti having died in 1730). The result of this appeal is well known. It brought to us here in Pennsylvania a young pastor from Halle, Heinrich Melchior Muhlenberg, a native of Einbeck, in Hanover.

How good was Ziegenhagen's selection, how wise the acumen of the London pastor. How discreet, diplomatic and devout the new arrival proved himself to be, as an organizer, pastor and theologian is instanced by the fact that his activity and influence extended far beyond the bounds of this commonwealth, and that his memory is revered throughout the whole length and breadth of this great country wherever the Lutheran Church has a foothold.

The intercourse between this Lutheran congregation and pastors in Pennsylvania, and the Royal Court Chaplain, Friedrich Michael Ziegenhagen, continued until the latter's death, which occurred about the time of the Declaration of Independence, he having served as Court chaplain at St. James for fifty-four years, his term extending under all three of the Georges.

It was mainly due to the efforts of Ziegenhagen that we here in Pennsylvania can boast of the line of devout pastors of the Halle school from Muhlenberg to Helmuth.

I will here mention a concise list of the London clergy-

Ruperti's successor as Court chaplain was pastor H. A. Butjenter. Among the assistants to Ziegenhagen we have D. Lüder, J. C. Velthuysen and Friedrich Wilhelm Pasche (1751-92) the trusted assistant and friend of Ziegenhagen. He was also an Alumnus of Halle. A biography of Pasche was issued by the press of the Waisenhaus.

At the Savoy in addition to those already mentioned we have

Justus Christoph Barteldes (1738-41).

Johann Reichard Pittius (1742-68).

Johann Gustav Burgmann (1768-74).

Of the Trinity (Hamburger) Church we have

Johannes Edzardi (b. 1662, d. 1713).

Rev. Walther Gerdes, who acted as spokesman for the Lutheran clergy at the accession of George II (1727) to the throne.

Later, Philip David Krävter, George Christoph Dahme (1798-76), and Johann Christoph Beuthin.

The above list includes the names of clergy serving the three oldest German Lutheran Churches in London, all of whom were more or less active in assisting such of their countrymen who wended their journey to the New World by way of London.

About the year 1760 the need of another Lutheran Church in London was keenly felt. To supply this want a wealthy sugar refiner of London named Dietrich Beckman built at his own expense a church in Little Ayliffe street, Goodmans fields. This church became known as *Die Deutsche Georgen Gemeinde* in Goodmans fields. When finished Beckman suggested as pastor his cousin, Rev. Gustav Anton Wachsel, who accepted the call upon condition that he should have the sole direction of the worship and of the school.

Differences, however, soon arose in the congregation, and one of the vorsteher served a notice of dismissal upon the pastor. Wachsel, following the example of Luther in his disposition of the Papal bull, upon the following Sunday publicly denounced the vorsteher and burned the paper in the pulpit before his congregation.

Some years ago copies of two letters came into my possession. They were written by the pastor of St. George's

Church. Recognizing their value and historical importance the writer concluded not to make them public until an opportunity would present itself when this could be done so as to redound to the credit of the Church, both in England and America. Believing the present instance to be that opportunity, we will say that the facts set forth in these letters led to an investigation, the results of which are now embodied in this paper—and will perhaps prove to be the most interesting part of our story, as it gives us a vivid insight into the sufferings of some of our German ancestors, as well as the individual action taken by a resident Lutheran pastor—all of which details are gleaned from original and contemporary sources—and have not heretofore been published in connection with our Pennsylvania history.

Rev Wachsel's character may be best judged by the following incidents, during the Episode, which we will designate here as the German migration of 1764.

THE MIGRATION OF 1764.

During the summer of that year a large number of German Palatines, all Protestants, were brought to the neighborhood of London, and there left to perish by their inhuman deceivers, who had lured them from their peaceful homes by splendid offers of prosperity provided they emigrated to America, where they were to settle on the islands of St. John and La Croix.

The chief figure in this gigantic fraud was one Colonel Johann Heinrich Christian Von Stumpel,* a soldier of fortune,

*From a contemporaneous account we learn that Stumpel, a soldier of fortune, was a captain in the British Legion during the Seven Years War, and, being of an adventurous nature, offered himself to the Prussian service at the conclusion of the late peace, when he was told that if he could raise a regiment he should have the command of it. This he undertook to do, and by making a tour through Holland, where he had formerly been an officer, acquainting himself with the subaltern officers, and making himself agreeable to the men, he seduced many to desert and some to volunteer, with promises of good encouragement. With these and some other recruits, disbanded soldiers and idle young fellows, he presented himself to Prince Ferdinand, who recommended him to his Prussian Majesty, and he received his commission as Colonel; but the peace which soon followed in Germany again reduced him to the necessity of applying elsewhere, when he came over to England and solicited employment in the English service. This could not be granted to a foreigner, when so many natives were dismissed. But upon his boasting of

who under some pretext had obtained a grant of 20,000 acres of land in Nova Scotia confirmed to him by his Majesty.

Here he proposed to build a city for commerce, and call it by his own name "Stumpelberg," to people it, and to establish a new manufactory in it, which was to be carried on by artificers of his own procurement. The whole settlement to be a strictly German Protestant colony.

Stumpel and his associates finding some deficiencies in their own calculations of profit, despoiled these poor victims of their belongings and left them in the open fields near Bow without food or shelter.

It is stated that for two days these poor persons, almost a thousand in number, men, women and children, were without food. Upon the morning of the next day, a baker with his basket upon his shoulder, passing along the road, learning the sorry condition of the Germans, threw down his basket, which contained twenty-eight large two-penny loaves, and distributed the bread.

This baker, whose name unfortunately has not come down to us, was a Lutheran and member of the *Georgen Kirche*. He forthwith notified his pastor of the condition of these deceived Palatines.

Dominie Wachsels immediately investigated the matter,

the numbers of his countrymen he could carry over to America, provided a suitable tract of land was allotted him, the Ministry was prevailed upon to grant his request, and a patent was actually made out at the proper offices for that purpose.

With this grant Colonel Stumpel returned to Germany and by the credit of it, and the advantageous offers he made to some young gentlemen, who had credit with the common people, he prevailed with them to engage in the same project. Having so far succeeded, an association was formed, and these joint adventurers were active in the prosecution of it.

By everywhere giving out what fortunes were to be raised, and estates acquired in this new settlement, many people of wealth were prevailed upon to sell their effects, and transport themselves at their own expense to America.

The poor who offered, were either neglected or referred from one to the other for the promised encouragement, till their numbers increased so fast, and their importunities became so pressing that no other shifts remained but to ship them for England, and leave them to the mercy of the Government. On their arrival, application was in their behalf to the Board of Trade, but the forms of office prevented immediate relief, and, in the meantime, Stumpel came over, with a view of justifying his conduct, and to know how his people would be received; but finding the ministry incensed, his patent revoked, and writes out against him to make good his engagements, he watched his opportunity, left the Kingdom, and returned to the Continent, but to what part is not yet publicly known.

and, finding the report true, published the following appeal in the newspapers of the day :*

"I hope you will permit me, by means of your paper, to inform those who have the power to redress it, of the very deplorable situation of the poor unhappy Palatines, lately arrived here from Germany. They are in number, men, women and children, about six hundred, consisting of Würtzburghers and Palatines, all Protestants; and were brought hither from their native country by a German officer, with a promise of being sent to settle, at his own expense, in the Island of St. John and Le Croix, in America; but, by inability he has been obliged to decline the undertaking; so that, instead of being shipped off for those places, some of them have lain during the late heavy rains, and are now lying, in open fields adjacent to this metropolis without covering, without money, and, in short, without the common necessities of life; others lie languishing under the complicated evils of sickness and extreme want, at the Statute-hall in Goodman's-fields; and more than 200 remain on board of the ship that brought them over, on account of their passage not being paid for, where they are perishing for food, and rotting in filth and nastiness. Collections have been made at the German churches and chapels here, several times, to afford them some relief; but as the number of these poor creatures is so considerable, it is impossible, by such means, to furnish them with a regular and continued supply, adequate to their wants; so that, unless some provision is very speedily made for them, they must inevitably perish. These unfortunate people would think themselves inexpressibly happy, if the English government would be graciously pleased to take them under its protection, to allow them, for the present, some ground to lie on, tents to cover them, and any manner of subsistence, till it shall be thought proper to ship them off, and settle them in any of the English colonies in America; where, I doubt not, they will give their protectors and benefactors constant proofs of their affection and gratitude for such kindness, by behaving as becometh honest, industrious, and dutiful

*Lloyd's Evening Post, London, from Wednesday, August 29th, to Friday, August 31, 1764.

subjects of the British government. I take the liberty of thus expressing the hopes and wishes of these wretched beings, as they have no friend to intercede for them who has interest sufficient for such an undertaking, or even a knowledge of the proper method of application.

"That their distresses are unutterably great, I myself have been too often a witness of, in my attendance on them to administer the duties of my function; with one instance of which I shall conclude this melancholy detail. One of the poor women was seized with the pangs of labor in the open fields, and was delivered by the ignorant people about her in the best manner they were able; but, from the injury the tender infant received in the operation, it died soon after I baptized it; and the wretched mother, after receiving the Sacrament at my hands, expired for the want of proper care and necessaries suitable to her afflicting and truly lamentable condition.

"That the Almighty may, of his infinite mercy, incline the hearts of the great and good of this Kingdom, distinguished for its charity and hospitality, to take under their protection these unhappy fellow Christians, who did not intrude themselves into this country, but were invited hither, and send them whithersoever they in their wisdom and goodness shall think proper, is the most ardent prayer of their and your most obedient servant,

"G. A. WACHSEL,

"Minister of the German Lutheran St. George's Church, in Little Ayliffe Street."

This appeal met with immediate response from many rich and charitably disposed persons, and caused Dominie Wachsel to send the following communication to the publishers of the "Evening Post":*

"Sir: Your readiness in giving a place to my former letter, emboldens me to intreat that you would suffer me to communicate to the public a brief account of the amazing success with which it has pleased Almighty God to bless my endeavors therein for the service of the distressed Palatines, and to testify their most grateful acknowledgments, as well as my own, to

*Lloyd's Evening Post, September 5, 1764.

the very benevolent inhabitants of this metropolis for their exceeding liberal and seasonable contributions. When I reflect on the situation of these poor people, at the time their case was related to the public, and the change that immediately succeeded, I am really lost in wonder and overcome with gratitude!

Before eleven in the morning on which my letter appeared, we received from the Tower, by order of a great personage, 100 tents, with all necessaries thereunto belonging; by the same bountiful hand the freight of those on board the ships was discharged, and they were released that day.

The same morning a servant arrived express from a lady in Islington, with £20. Mr. Baldero, banker, in Lombard street, sent £20, shortly after the Earl and Countess of Cardigan sent £100. Ten guineas came from his grace the Archbishop of Canterbury; 10 guineas from David Berkley, Esq., and sons. Ten Guineas, signed M. W. C. S. From Ratson's Coffee House £31 10s. (Near £400 have since been received from the same place.) Five guineas from the Bedford Coffee House; a banknote, No. K 280, for £100, and a great number of smaller donations.

The contributions since the above have still increased more abundantly; a regular account of which is kept, and together with the disbursements, shall be speedily made public.

In the meantime I am assisted by four gentlemen in purchasing suitable clothing, provisions and every necessary for the poor people, in providing apartments for the temporary reception of the sick, and of the women who are ready to lie in; in whose behalf an eminent physician, a surgeon, an apothecary, and a midwife, have generously offered their assistance, so that thus far the work of the Lord has prospered beyond all expectation, and I doubt not but it will be happily completed, by timely shipping them off to settle in some of the British colonies, as soon as they are clothed, the sick recovered, and those from on board the ships properly cleansed and refreshed.

As it would be impossible for human beings of any rank (much less for such wretched objects) to make an adequate return for so noble, so God-like an instance of benevolence as

has been exerted on this occasion, let me entreat the Christian contributors, kindly to accept all the return it is in the power of these forlorn strangers at present to make, namely, their most ardent prayers for the welfare and prosperity of this Kingdom in general, and the great and wise Dispenser of every good and perfect gift, may shower down his blessings on their humane benefactors in particular; which is also the most fervent prayer of their and your most obedient servant,

G. A. WACHSEL,

Minister of the German Lutheran St. George's Church, in
Little Ayliff-street.

This activity of the German Lutheran minister led to immediate and important results, as will be seen in the concluding part of this paper, which will appear in the next number of The Review.

JULIUS FRIEDRICH SACHSE.

Philadelphia, Pa.

ARTICLE XIII.

CONTENTS OF THE LUTHERAN SERMON.

The preaching of the Gospel is the continuation of Christ's prophetic office. Thus He describes the office unto which He was sent when He says by the prophet Isaiah 61, 1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to preach liberty to the captives, and the opening of the prison to them that are bound, to comfort all that mourn." For this same purpose, for which He was sent by the Father, did He send His apostles; for suddenly appearing unto them when the doors were locked He said: "As my Father hath sent me, even so send I you." John 20, 21. The apostles were sent to preach the forgiveness of sin and the salvation of sinners, and to this same end all the regularly called ministers of the Gospel are sent.

Of sectarian preachers it may properly be said that they are sent, though not exclusively yet largely, to preach a certain subject: the Methodist a peculiar conversion, the Baptist immersion, the Mennonite to declaim against fashions, and such preachers are expected to have much to say in their sermons on a peculiar hobby. But the Lutheran preacher is sent to preach "the everlasting gospel," Rev. 14, 6, which is "the power of God unto salvation," Rom. 1, 16. The Lutheran minister is not sent to uphold a peculiar form or practice, or even to emphasize a certain doctrine so as to crowd others into the background. The object of the Lutheran sermon is the salvation of sinners, and this object must determine its contents. It is to contain nothing which does not serve to promote the salvation of sinners, but it is to make use of all the revealed truth of God, to deliver sinners from the power of darkness and to finally bring them to the home of the soul.

The Lutheran sermon is to call men to repentance, to lead them to Jesus and to teach them how to wrap their souls in His merits as their only righteousness before God. And when the sinner has become a Christian through repentance and faith in Jesus Christ, then the Lutheran sermon is to conduct him on the pilgrimage till to the gate of the Father's house. It is to furnish him the manna from heaven for the nourishing of the inner man; it is to lead him to the fountains of living waters to refresh his thirsty soul; it must reprove him for sins yet besetting him; it must warn him against looking back to Sodom; it must stir him up if he would lay himself down to sleep by the way; it must spur him on if his foot would lag; it must provide him weapons against the enemies; it must cheer him up in the hardships of the journey; it must furnish him wings to soar on high and must tune his soul to sing:

Haste thee on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.

And when the Lutheran sermon has conducted the pilgrim to the portal it must teach him to hold fast his passport and to bring no other name before the Lord of heaven than that which was brought from heaven by the angel, and should fill him with such eagerness to look beyond the portal that he overlook the dark waters through which he is passing. This all can self-evidently not be crowded into one sermon, but this is to be the contents of the Lutheran sermon generally speaking, agreeably to the word of the apostle: "that Christ Jesus came into the world to save sinners." I. Tim. 1, 15.

Speaking of the contents of the Lutheran sermon we must first of all say, that it must *have* contents. The sermon is not to be an empty vessel with nothing in it. The sermon which consists of a jingling of words that convey no meaning to the hearer is like an empty dish set before the hungry. And remembering the object of preaching that sermon must likewise be called empty and unprofitable which offers only poetry, imagery, fables, science and philosophy, but no food for the

soul. Timothy was commanded to "avoid profane and vain babblings, and oppositions of science falsely so called." I. Tim. 6, 20. When a penitent sinner who comes to the Church with the question: What must I do to be saved? or asking: How can I strengthen my weak faith? is offered a discourse on earthly science, it is nothing but profane babbling to him and he must feel like one who receives a stone for a fish. The threshing of straw and the scattering of chaff do not belong into the pulpit. Christians do not go to church to be fed on the wind or entertained with a glittering bubble; they want real, substantial food. A babbling pulpit will empty the pews, sermons rich in contents will keep them full.

When the sermon is rich in contents there must also be system and order in it. A confused or jumbled mass of thoughts and truths is not adapted to promote the true object of preaching. The Holy Ghost is, of course, not bound to the system or logic of the preacher. He may impress certain truths, contained in an incoherent sermon, on the heart of the hearer and may cause them to bring forth fruits unto eternal life, but the sermon composed of disconnected truths will be lacking in power. The average hearer will not be able to follow the jolting gait of the preacher, his attention will soon flag, his mind become distracted, and though a few truths may remain impressed on his mind the sermon as a whole will be lost to him. And, what is still worse, if the proper order is lacking the sermon may have the tendency to lead the hearer into error, although every sentence may be true for itself. We once heard a preacher first speak of sanctification, urging all his hearers to follow holiness, and then, without showing the proper relation between the two, he went on to speak of conversion, leaving the hearer to conclude that a man might be sanctified before being converted. Whether the synthetic or the analytic method is pursued every sermon is to be like a well ordered house, where everything is in its proper place and the inmates can lay the hand on any object even in the dark. "God is not the author of confusion." I. Cor. 14, 33. The confused sermon—and it is quite a common article—can give only a confused knowledge of the way of salvation and will bring paltry

little fruit. In the Lutheran sermon all the parts should have such a bearing on the main subject treated as to make it "a polished shaft." Is. 49, 2.

The well ordered sermon must have a good foundation. Let a house be ever so stately and ever so profusely ornamented, if it has not a solid foundation to rest on it may delight the eye, but it cannot last, the winds will soon level it to the ground. Some doctrine of the Scriptures is the foundation of a truly Lutheran sermon. Without a doctrinal basis on which to rest all elegancies and finish, all exhortations and comfortings are like a castle built in the air. It has been said that the preaching of doctrine would appeal only to the understanding, and not affecting the will of the hearer, it would not have the effect which a sermon ought to have, and we do not mean to deny that this may in part be true of a sermon which contains nothing but doctrine presented in all its dogmatic dryness, but just here there is a marked difference between Lutheran and revival preaching. The old style revival preacher aims only at the emotions and the will of the hearer, the genuine Lutheran sermon is directed to the whole man, understanding, will and emotions. The revival preacher works on the will by stirring up the emotions, and hence his preaching may bring quick returns, but those returns will naturally be superficial, ephemeral and as a general thing temporary. The reason is patent. It is because the right foundation is lacking. The Lutheran sermon aims first to lay a solid foundation by presenting a doctrine of the Holy Scriptures. *Lutheran preaching is doctrinal preaching.* This is, of course, not saying that a sermon is to be all doctrine, it is only saying that doctrine is to be the foundation or the framework. Neither is it doing away with the difference between the pulpit and the professor's chair. The pulpit is not to present the doctrine in the same manner, shape and form as the chair of dogmatics, but the Lutheran pulpit is to teach the Lutheran pew the Lutheran doctrine, i. e., the truth of God's revealed Word. Lutheran preaching is to indoctrinate the people so that they know what they believe and why they believe it. To expect permanent results the preacher must aim to lay the foundation in the understanding

of the hearer by the knowledge of the doctrine. Enumerating the uses of the Word of God, Paul first of all names doctrine writing: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." II. Tim. 3, 16. For doctrine is the primary use of the Scriptures according to Paul's declaration: "Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." Rom. 15, 4. A sermon may contain two, three or more points of doctrine, especially in catechetical preaching, but ordinarily the Lutheran pastor will choose one certain truth which is offered by the text, and this he lays down as the subject on which he will speak, the foundation on which he builds.

Lutherans have always held that the angel with the everlasting Gospel to preach to every nation, and kindred, and tongue, and people prefigured Martin Luther, who restored the Gospel to the pulpit. But the Gospel is composed of doctrines and no man can preach the Gospel without preaching doctrine. A preacher who is not zealous to preach the *doctrines* of the Gospel is not a Lutheran preacher in deed and in truth, though he may go by that name. Let some who claim the name Lutheran cry out even so much against doctrinal preaching, it nevertheless remains true: preaching which is not doctrinal is not Lutheran.

The object of the doctrinal sermon is not merely the imparting or dogmatic knowledge for the instruction of the intellect, it is rather the creating, fostering and strengthening of the life of Christ in the heart of the hearer. When the Lord says: "This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent," John 17, 3, He does not mean, to have theoretical knowledge of the understanding,—which may be and frequently is a barren knowledge, fruitful only in conceitedness, I. Cor. 8, 1,—He means that living knowledge which exercises a renewing influence on the heart, mind, sentiment and all the powers of man. The truths revealed to us in God's Word are the heavenly seed which the doctrinal sermon sows into the hearts and which

the Holy Ghost causes to grow and to bring fruit unto eternal life. However advanced the Christian may be he still needs to be led deeper into the knowledge of the saving truth that he may become more and more firmly grounded in the faith and his inner man may grow unto the fulness of the stature of Christ.

Laying the foundation of true doctrine the Lutheran sermon must also warn against false doctrine and seductive errors, wherever and whenever this is necessary. In strong terms does St. Paul enjoin this when he, Tit. I, 9-11, writes: "A bishop must be holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, especially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." It is not enough to preach the true doctrine, the opposing false doctrine must also be set in light and must be warned against. Self-evidently there is in this also an extreme which is to be avoided as Paul likewise writes to Titus 3, 9: "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." To resurrect and to refute old, musty heresies of which the hearers never heard is utterly uncalled for. And why should a Lutheran pastor, in an American pulpit, go to the trouble of refuting the errors of the Russian Church? To inveigh against false doctrines by which the hearers are in no danger of being infected is in fact worse than squandering time in the pulpit, because it needlessly gives the appearance of contentiousness. But it remains a sacred duty of the Lutheran pulpit to warn against current and dangerous errors, wherever they threaten to make inroads. Can a Lutheran pastor e. g. see Christian Scientists or Mormon elders make perverts in his community without earnestly and solemnly warning against these false apostles? "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his

blood will I require at the watchman's hand." Ex. 33, 6. Warning against seductive errors is not an every Sunday requirement, but it is often an essentially necessary requirement in the Lutheran sermon.

Finally, the Lutheran sermon must contain the right application of the whole doctrine, putting both law and Gospel each to its proper use. The law must be used to awaken sinners out of sleep, to convict them of guilt before God and to convince them that they are justly condemned according to the law. "Rebuke them sharply." Tit. 1, 13. The shafts of the law are to be so directed as to hit and so polished as to pierce. Timidity in rebuking sin does not belong into the Lutheran pulpit. Yet a Lutheran pastor should never forget that personal matters do not belong into the sermon. The rebuking of individual persons for particular sins is to be done privately and must not be brought to the pulpit. The sermon is for the whole congregation and is not to be diverted to individuals. The pastor who brings personal matters to the pulpit may be justifiable in rare cases, but as a rule he certainly does wrong and acts very unwisely, because it is almost certain to create disturbance in the congregation.

Hard and harsh language should likewise be avoided in rebuking sin. Railing and bitter words embitter, but do not better. The Lutheran sermon should never give occasion for any one to say of the pastor that he is scolding. Denouncing particular sins in unmeasured and vulgar terms should always be counted the prerogative of our so-called Evangelists.

The other use which the Lutheran sermon must make of the law is to teach good works and to exhort unto holiness. Here a very fine and delicate distinction between law and Gospel comes into consideration, a distinction which we desire particularly to emphasize. There are two ways of exhorting people unto good works. The one way is to make the commandment, if not the sole, yet the primary cause for doing good; the other way is to make the mercy of God in Jesus Christ the primary motive for doing good, and to present the commandments of the law as the rule by which the Christians are to walk according to the will of God. The former is legal-

istic, the latter evangelical. The former belongs into the Catholic and the Puritan pulpit, and should never find a place in a Lutheran pulpit, because there is not another thing so un-Lutheran as legalism. The driving out of the spirit of bondage and the restoration of the free spirit of adoption was the very heart of the Lutheran Church reformation. Legalism urges the necessity of obedience to command, Lutheranism teaches the natural necessity resulting from the new birth, the necessity described, Eph. 2, 10: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." As the good tree brings fruit not by command, but by nature, so it is the nature of the new man to do good. The Lutheran pastor is to be a shepherd who calls, exhorts, beseeches, rather than a herdsman who drives by cracking the whip. He is so to preach that the hearts of his hearers are enlarged to run the way of God's commandments. Ps. 119, 32.

On the right manner of exhorting Christians unto good works Luther has the following excellent words on Rom. 12, 1: "I beseech you, therefore, brethren, by the mercies of God." "Paul does not say: I command you; for he is preaching to those who are Christians already and pious through faith after the new man; and these should not be compelled by commandments, but admonished, so that they may do willingly what is to be done with the sinful old nature. For whosoever does it not willingly, moved by friendly admonition, is not a Christian; and whosoever extorts it from the unwilling by commandments is no more a Christian preacher, or ruler, but a worldly taskmaster. The legalist drives with threats and punishments; the preacher of grace persuades and incites by the divine goodness and mercy which has been manifested unto us; for he does not want unwilling works and a demure service, he wants joyous and cheerful services rendered to God." See sermon on the first Sunday after Epiphany.

If the right application of the law is essential in the Lutheran sermon, much rather the right application of the Gospel. By preaching the doctrines of the Gospel the Lutheran pastor teaches the way unto salvation, and in this, as we have

already said, he must never grow weary. At times when much ungodliness is manifested in the congregation a pastor may feel like hushing the voice of the Gospel and wielding only the maul of the law, but he should then remember that he is called to preach the Gospel and to do it in season and out of season. Though the majority be hypocrites a remnant of hungry souls is surely remaining. Though the nation be worshippers of Baal, the seven thousand need the comfortings of the Gospel, and the Lord's command is: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Is. 40, 1. The Lutheran sermon must rebuke the full, but it cannot on that account leave the hungry to famish.

The doctrines of the Gospel are applied right, when through them or in connection with them this assurance, this certainty is preached into the hearts of the people that for Christ's sake sin is forgiven before God in heaven. Preaching this assurance into the hearts is creating, justifying and saving faith in them, and is the first object of Gospel preaching. And when this faith has been created it wants to be watered that it wither not, and fostered that it be not choked. The Lutheran sermon must never fail to offer green pasture to the hungry, refreshing water to the thirsty, goodly weapons to the struggling souls. And for this purpose the Lutheran pastor should call all the articles of the Christian doctrine into requisition, so that he may come up to the word of the Lord saying: "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" Luke 12, 42. The Lutheran sermon is to give the full comfort of the whole Gospel to supply the manifold needs of the souls. An article of doctrine which to some pastors seems barren of comfort or even dangerous to preach is the election of grace. But the Formula of Concord draws wonderful comfort from this very doctrine when it says: "This doctrine affords the excellent, glorious consolation that God was so solicitous concerning the conversion, righteousness and salvation of every Christian, and so

faithfully provided therefor, that before the foundation of the world was laid He deliberated concerning it, and in His purpose ordained how He would bring me thereto and preserve me therein."

"Under the cross also and amid temptations this doctrine affords glorious consolation, namely, that God in His counsel, before the time of the world, determined and decreed that He would assist us in all distress, grant patience, give consolation, excite hope, and produce such a result as would contribute to our salvation. Also that God in His purpose has ordained before the time of the world by what crosses and sufferings He will conform His elect to the image of His Son, and that to every one His cross should and must serve for the best," etc. Art. XI., Declar. 945-50. Every doctrine of the Gospel contains assurance and comfort for the Christian, and the Lutheran sermon is to set forth this comfort in all its richness.

O how important that every pastor himself be an experienced Christian. If the preacher is spiritually dead the sermon will present the consolations of the Gospel in a dead and formal way. Only self-experience will impart wisdom to so present the Gospel that every soul will receive its portion of meat in due season; only self-experience will teach the pastor to "know how to speak a word in season to him that is weary." Is. 50, 4. If the preacher is himself a man whose soul has trembled at the thunders of Sinai and whose heart has tasted the sweetness of Christ, then will the comfortings of the Gospel flow from his lips like living waters from a living fountain.

The contents of the Lutheran sermon are to be adapted to the condition and the capacity of the audience. It is always to be an up-to-date sermon. By this we do, of course, not mean a sermon which panders to the caprices and the vitiated tastes of a generation having itching ears; we mean a sermon which in form, language and contents is best suited for the congregation to which it is delivered. A young congregation which is yet weak in the knowledge of the Christian doctrine needs milk, and to give it much meat would be traveling ahead of date, and to give a congregation of well advanced and ex-

perienced Christians only milk and no meat is lagging behind the times. A sermon is up-to-date if it has regard of the sins and needs of the age in general and of the nearer surroundings in particular and so gives the congregation what it needs. At a time when the ranks of the community are being thinned by pestilence a sermon of sounding praise is out of date; a sermon on the right preparation for death is then in season. To give to every soul the portion it needs that is being up-to-date, and blessed the preacher who is skilled therein.

To be up-to-date in the sense delineated the language of the sermon must also be adapted to the capacity of the congregation. The Lutheran sermon is cosmopolite as in contents so also linguistically. Preaching the everlasting Gospel the Lutheran sermon is applicable to all men in all ages and in all stages of culture. There is no speech nor language in which its voice is not heard. There is no language too elegant and none too mean for the Lutheran sermon. It is aimed at the soul, and speech and language is only the tool which it uses to reach its object. If it can only win souls the Lutheran sermon is ready to use any language and any kind of speech, and it is certainly not in agreement with the spirit of Lutheranism to suffer a soul to perish on account of language, or to use speech which goes over the heads of the audience. When once a learned Presbyterian D. D. preached to a country congregation in his customary style a lady approached him after the service and said: "Doctor, your feed is good, but your rack is too high; the sheep cannot get the feed." That was a severe, but not an unjust criticism. The man who preaches to mountaineers in Anglican university language is like a hunter who wants to shoot a rabbit and points his rifle at the moon. The Lutheran sermon is for the masses, for every nation and kindred and tongue and people. Let it be German with the Germans, English with the English, elegant with the elegant, plain with the plain, truly cosmopolite, to win unto the Lord the uttermost ends of the earth.

VIRGINIUS.

EDITORIALS.

DID PAUL WRITE ROMANS?

The most vigorous polemic we have read in many a day is that of Prof. Wm. Benjamin Smith, of Tulane University, against the Book of Romans. He calls the epistle "A bag of theological and metaphysical unts, which not even the hammer of Thor could crack,"—and infers that it is far from being a fit dish for a Christian apostle to set before simple-hearted saints. His warfare is that of a typical Bible critic. It is really an onslaught; and is backed by every detail of learning. He does not believe in criticism wasting its time on the Old Testament, or in eliminating the miraculous elements from the Gospel, but he points his gun at the main citadel. He deprecates the ominous "*Totschweigen*" of our conservative theological professors on the newer critical questions. He rounds up Harnack as a "consummate critic who vaunts his return to traditionalism." Of Zahn he says, "logically, the position of Zahn is harder to deal with than Harnack's though incomparably less open-minded. Zahn perceives clearly that the tub cannot satisfy the whale; that the least leaven of pseudonymity admitted into the New Testament will leaven the whole lump. Hence he refuses the most necessary concessions; like the brilliant American politician, who claims everything to save something. Such an adversary must be combatted point by point, must be beaten back by countless blows. In our minutest memoirs, we wage war upon this noble foe line on line and word by word. This paper, however, is not meant primarily for Zahnians, but for such as have some respect for the surest conquests of the mind. But even the armour of Zahn discloses here and there a gap."

The time was when Romans at least, with the Galatians

and Corinthians, was deemed to be absolutely impregnable. The Lutheran Commentary, as late as 1896, opened its introduction to this book by saying: "The Epistle to the Romans is one of the few books of the New Testament, whose genuineness has never been called in question by any critic of standing. It is only in respect to the closing chapters that we find any doubts entertained concerning their integrity,—and that upon entirely insufficient grounds, of which the chief is that the salutations are entirely too numerous to individuals in a Church at a place where the Apostle had never been. . . . The best refutation is a consecutive reading of Chapters XII—XVI. by a reader who does not start with a pedantic theory of what Paul *ought* to have related, or alluded to, or discussed.'" (Moule.)

But now comes Professor W. B. Smith, in a leading scientific theological journal informs us positively that not only is the Pauline authorship of Romans discredited, but that the book itself is not written in any rational way.

Yea, it is not possible that it should be the single effort of any sane intellect. The most recent translators as Sanday, Hedlam and Rutherford despair of translating it. Seventeen hundred years of incessant study by the most powerful minds have not served to set its incomprehensibility in clear light. It is a series of inconsequences from beginning to end. It exhibits on every page the most indubitable marks of redaction. It is not an original unit, but a compilation of pre-existent materials. There is no real argument in the first chapter. There is merely mechanical attachment. It is impossible that the second chapter should be a continuation of the first. Chapter two "does not hint salvation by faith, but teaches salvation by works." "It is all over, then, with the myth that verses sixteen and seventeen lay down a thesis to be proved through four chapters!" The end of chapter two does the Jew a huge justice, but does not advance the argument an inch. Verses 5-8 chapter 2 "have no logical attachment to anything before or after. All attempts to interpret them in their context are futile." Verse 9 "can no man translate, nor is the text determinable." Of "the five sections I. 18-32; II. 1-16; II.

17-29; III. 1-4; III. 5-8, not one is *Christian*." Nowhere in these passages is there the slightest hint of Christianity, save III. 16, long since represented as intercalated. The whole of III. 19-26 is patch work. "The loving labor of centuries has made nothing out of the logomarchy" of V. 12, etc. The Pericope has no imaginable attachment. Chapter VI. is compilation. Chapter VII. begins with a parallel intelligible only on the supposition that the text has suffered extremely in redaction. No rational being could write the "*Therefore*" of VIII. 1. Originally this passage had no reference to Christianity. It has been Christianized by two phrases. "Here is practically the first appearance of the Spirit." Smith further denounces the accepted interpretation of "vessels of wrath"; "As if a Jew who wrote 'All Israel shall be saved' denounced his own people as 'vessels of wrath filled with destruction.'" Chapter XII. is "a mere bundle of edifying phrases without pretense of syntax. The like may be said of chapters XIII. and XIV. for divers reasons."

But there are other and textual grounds, according to this refreshingly destructive critic, for rejecting this epistle as the work of Paul. The Roman address and Pauline authorship of the epistle fall away. There is no testimony worthy of the name on their behalf. Every trace of apparent unity in the whole epistle disappears on examination. It is but a "gradual concretion of more or less related moral and religious disquisitions." Again, there is the silence of a century after the epistle was written in which there is absence of any ascription to Paul or of any formal citation. Moreover there are a multitude of minor arguments, in the eye of Dr. Smith, against the assumption that this writing is by Paul, or, for that matter, by any single human mind. And if we are not satisfied with this general accusation against the great Book of Romans and wish to get into close range with the learned adversary, Dr. Smith hints strongly that he will go back to his magazine of critical details and replenish his cartridge belt and come forth with endless rounds of ball and shot to establish and seal his victory.

In another periodical, viz., the last number of the *Journal of Biblical Literature*, edited by Benjamin W. Bacon and

Professor Richard J. H. Gottheil, etc., Professor Smith does in fact make a terrific onslaught against what he feels to be the weakest point in the Book of Romans, namely the fifteenth and sixteenth chapters. And the critical point against which he directs the most prolonged and exhaustive fire is the doxology and its presence in an untenable environment. We have never followed a closely connected argument, so complicated in all its details, and conducted in such a masterly manner, as that of Professor Smith on this single point. The evidence as to whether these chapters were known by the Church fathers, as to their condition in the oldest and best manuscripts, in some of which the doxology is entirely absent, and in others at the end of chapter fifteen, and in still others at the end of chapter sixteen, while there are some in which it is present at both places, is taken up and discussed most minutely. Moreover, the position of such critics as Zahn, Hort, Riggenbach, Nestle, Hoffman, and others are subjected to a galling fire. The manner in which these critics are pitted against each other and their own various hypotheses and suggestions, which are shown to be inconsistent, untenable, and even ridiculous, is most forcible.

The only reply to such a brilliant exercise of dialectic skill and such a massing of evidence with good judgment against weakness in antagonists would be a similar attack boldly and brilliantly conducted against this author. And some of his positions would be open to such an attack. How tired we do become of the *Argumentum ex silentio*! How sad that the only hope of New Testament Science is in a judicial balance under the doctrine of probabilities. While it is perfectly true that both orthodox critics forget (and radical critics are extraordinarily short of memory in this respect) "that in multiplying their hypotheses they are dividing their chance of being correct," yet if we must really come down to the doctrine that "probability is the guide of life" and that with many probabilities on both sides of the question we must walk a narrow and accurately balanced path, which will conduct us to 'practical certainty,' in view of the enormous chances and risks of fallibility on the part of our reasoning processes, we might as

well sink to the position of agnosticism on all critical questions. Prof. Smith understands human dialectic better than he does the human heart. In all sacred and precious matters man is not influenced by any mere doctrine of probabilities. If critical science has in the final count to rest its results on the doctrine of probabilities it is after all not science, but *only an appeal to faith*, and it will in the end be found wanting. For we know that often the most improbable turns out to be the fact. Truth is stranger than fiction. Therefore, man holds on to that which is good, and that which he has, with all his heart and soul, whether it be his physical life against the theories of the physicians that he must die, or whether it be the Word of God against those who claim "this power of God unto salvation" to be only a chance mosaic of *disjecta membra*, or whether it be the hope of the return of a lost sheep, although there are ninety-nine chances to one that it will never be found. Where that which is exceedingly precious is involved, where we know the power, even though the form be unexplainable; we continue to hope against hope. Especially is this true in view of the constant freaks, the incessant changes, the marvelous mistakes, and the invariable changes of human theories explanatory of any of the causes of history and of life.

To come back to our subject, however, and summarize the argument of Smith against the fifteenth and sixteenth chapters of Romans, we have the following points:

1. That the 15th chapter does not stand codically on the same footing as the preceding.

2. That Tertullian, Irenaeus, and Cyprian apparently know nothing of the two chapters.

3. That according to Origen (Rufinus) there are codices which lack both the Doxology and the two chapters.

That as to the Doxology itself:

4. The witness of the ancients is every way contradictory.

5. But the great preponderance of authority and critical opinion either places the Doxology before 15, or omits it altogether.

6. The Doxology is unintelligible in either position, but far better placed after 16 than after 14.

7. It is hard to understand its forward movement, but to understand its backward movement is impossible.

8. The retired position (before 15) must, for every reason, be accepted as the earlier.

9. But in this earlier position it is by no possibility genuine.

10. An imposing array of the very best authority and opinion rejects it.

11. When the Doxology is thrown out of its earlier position as spurious, the following chapters 15 and 16 are loosened, and fall away of their own weight.

12. Finally, this result is confirmed beyond contradiction by the unshakable deposition of both the Amiatinian and the Fuldensian Capitulations, neither of which knows anything of the contested chapters.

If Smith be correct in his assertions as to the Book of Romans, the extended course of exegesis on this book in our theological seminaries is a waste of time. The whole doctrinal system of justification by faith is shaken to the base. The Church had better resolve itself into a Society for Ethical Culture. The Word of God and the Sacraments are nothing. Christ is preached in vain. We are of all men the most miserable. New Testament criticism has been able to probe the deep things of God, and, on its own infallible laws of internal evidence, which are applied, now cautiously by conservative critics, and now radically by liberal critics, has found lacking God's things, as given in Christianity's Christ.

*"Libertas ultima mundi
Quo steterit feriendi loco."*

T. E. S.

THE GERMAN EMPEROR ON BIBEL UND BABEL.

The Emperor's open letter to Admiral Hollman, a member of the German Oriental Society, written under date of February 15th, in the clearest and most incisive German, is a remarkably forcible and impressive document. The very first striking fact about it is that it is so crushingly severe on poor Professor Delitzsch. He tells Delitzsch plainly in so many words that the latter has made the great mistake of his life in trying to give theological interpretation to his scientific and historical discoveries. Delitzsch should have remained within his sphere as an Old Testament archaeologist, and not have gone into the theological field at all. Now every reader of the Review will know that this journal has no sympathy whatever with Professor Delitzsch's tendencies. But we love to see justice meted even to an enemy. Delitzsch, who is now made the scape-goat, had done no more, in arguing from his comparative Babylonian point of view in the Old Testament, than Harnack has all along been doing in popularizing the Ritschlian theology and devitalizing the person and work of Christ from the comparative historical New Testament point of view. *Babel und Bibel* to our mind is not worse than *Das Wesen des Christenthums*. And the whole liberal historical circle, among which both of these Berlin Professors were reckoned, were supposed to have at least the toleration, if not the active sympathy, of the Emperor. But now Delitzsch is made to suffer alone, and Harnack, who has been the pioneer popularizer of unorthodox theology, has escaped.

The very ready and sufficient reply of Delitzsch to the Kaiser, if only he were in a position in which he dared to make it, would be, "You, yourself, who are only an Emperor, and not a theologian, are assuming to do the very thing that you forbid in me. You are giving in most elaborate and determinate fashion, and in fascinating popular form, your views on inspiration and revelation to the whole German people, although, theologically speaking, you are just as much of a layman as I am, and even more so. You blame me most intensely for not confining myself to my 'Fach'; and then immediately proceed

to go outside of your own 'Fach,' and do the very thing in a most public way which I had only done before you privately. You have practically laid down the theological law of inspiration for all Germany."

In fact a special cablegram from Berlin says that Delitzsch has ventured a reply, which is in the nature of an *argumentum ad hominem*. He says of the Emperor, "His Majesty, like myself, is not an orthodox Christian. His views are almost the same as mine. To his statement that I should not have discussed religion before the laity, my reply is that my audience consisted of intellectual, highly cultured men. The educated people of the whole world are now fully prepared for new scientific knowledge when it is presented to them in the popular form."

And Harnack himself, according to another special cablegram from Berlin, has come out in defense of Professor Delitzsch, saying that he deserves gratitude for having rectified the prevailing opinion of the Old Testament. He also asserts that Professor Delitzsch has in reality gained his main object, inasmuch as the Kaiser admits that the traditional forms regarding the Old Testament need revision.

The Kaiser's clear and unmistakable confession of the Divinity of Jesus Christ (while it is not accompanied quite as fully by such emphasis on the redemptive side of His work, as we should have liked to see, and is rather vague in describing the nature of His influence over us), and the Kaiser's apparent stand upon the full evangelical ground of Martin Luther, and of Luther's doctrine of the Word, will be satisfactory and helpful to sound evangelical Christianity in Germany. It will also doubtless be quite a set-back to the theological radicalism which has been flourishing so openly both in theological and in popular circles. It is no wonder that Harnack has rushed to the rescue of a cause so dear to his heart. Evangelical religion has gained a strength and power by this public confession of the Emperor, which it may not be easy to estimate.

At the same time, from a strictly scientific or a theological point of view, we do not believe the Emperor's fundamental

position to be in any way tenable, and many of his details, both with reference to the age of Abraham and to that of Moses, are premature in a statement of this kind, and still remain to be proven. His fundamental position on inspiration, viz., that there is a natural and a religious or revealing inspiration is well enough, and is simply the doctrine of a providence and of special revelation in another mode of statement. But when he comes to deal with the contents of the Old Testament, he first of all practically ignores everything prior to the age of Abraham, and particularly the matter of "Babel" in issue. Secondly, he makes room for the possibility of large historical corrections of the Old Testament, by telling us that many sections in it are of a purely human and historical nature and not God's revealed Word. Even, says he, the giving of law on Sinai can only be looked at as inspired by God in a symbolical sense, inasmuch as Moses was obliged to rephrase perhaps old and well-known legal codes. He is sure that the form of the Old Testament will decidedly change in character under archaeological investigation. Yet, he asserts, that Jesus Christ in His divine nature, and by implication, the whole of the New Testament will stand. Now, if we are confident of any one thing it is this: that if it is legitimate to employ historical and rational methods in dealing with the Old Testament; it is not merely legitimate, but for consistency's sake, it is necessary to employ the same methods with the New Testament. Yet, if the same methods used on the Old Testament, are set to work on the New Testament, the variant results now seen in the disintegration of the Old Testament will surely appear in the New. If the Emperor had asserted that the Old Testament not merely contains, but is the Word of God, as strongly as he asserts his theological convictions in respect to the doctrine of the New Testament, and then stated that investigation and historical science should not, however, be hampered or hold back any facts which they are able positively to prove; and had relied on his faith in God and the Word that there will not be a final contradiction between the two, his dictum would have been on a better and more permanent theological basis.

To some, the Emperor's filial piety, in including his own grandfather in the list of the world's *inspirati*, will be amusing. And the list itself is instructive, as showing the workings of the Emperor's mind. It comprises, Hammurabi, Moses, Abraham, Homer, Charlemagne, Luther, Shakespeare, Goethe, Kant and the Emperor William the Great. There are five Germans, one Englishman, two Hebrews, a Greek, and an Assyrian—ten in all—one-half of whom are Germans. The Roman Catholic will at once ask, Why does William leave out all the Popes? Is the mailed hand of Charlemagne inspired, and the mailed hand of Gregory uninspired? Holland will ask, Where is William the Silent? We Americans might ask, Where are Oliver Cromwell, John Milton, Benjamin Franklin, George Washington, Abraham Lincoln, good anti-royalists all of them? But most of all, would the Swedes have the right to ask, Where is Gustavus Adolphus? Then why did the Emperor mention Goethe and fail to mention Schiller? As far as religious zeal alone is concerned, and not pure literary faculty, Schiller is not less than Goethe. Why has he mentioned Kant a great philosopher, and not mentioned a single great German theologian, like Schleiermacher or the elder Delitzsch? But we suspect that deep down in the secret depths of the heart, the most earnest and searching criticism will come from the earnest German, and it will be this: *Where is Bismarck?* Is not the mention of the Emperor William, without Bismarck, like the play of "Hamlet" with Hamlet left out? And then there are so many of the *inspirati et illuminati* that would figure well in a list of this kind. And where is William Tell? Where are the great German mystics, some of whom actually professed such illumination as William here ascribes to his own mind's heroes? We may be sure that if the German socialists had had a voice in constructing this list, though they held precisely the same theological principles as the Emperor, they would have erected a pantheon very distasteful to his imperial majesty. But, after all, we must not be too hard on the Emperor in this matter. This is a minor point, and it is quite natural and proper that he should select his illustrative personages from his own point of view.

Many a Frenchman, it is true, will raise the question whether it is quite fair for his hereditary enemy to be allowed to set himself up as an interpreter of the ways of an inspiring Providence. Is not his own French nation quite as competent to represent the natural inspiration of genius as the more heavy Germans? Was not Napoleon Bonaparte a mighty instrument in the hands of Providence, and even greater in his way "than my grandfather, William the First?" The fact is a celebrated French critic, Jean de Donnesou, in an otherwise appreciative review of the Emperor's letter, in which he declares that the Emperor's brief gleams with light and glitters like a diamond in all its facets, asks the question why the Kaiser has failed to mention either a Pope or a Frenchman in his list?

From a practical American point of view the Emperor's remarkable list has been criticised as follows:

"According to this, the idolatry of Khammurabi, the piety of Moses, the superstitions of Charlemagne, the reformation of Luther, the rationalism of Kant, are all equally developments of God's working in man. Could anything be more confusing than this? These men and their deeds are indeed included in the providential arrangements of God, and their acts permitted by Him. But their conduct is in no sense the result of His indwelling or a revelation of Himself. Can idolatry, superstition, and rationalism be the product of God's inworking? . . ."

T. E. S.

DIETRICH ON DELITZSCH.

In the *Berliner Tag*, of February 22 and February 24, Dr. G. Dietrich urges the fundamental question in the contest between Babel and Bible. He says the whole contention may be summed up in this query: "Has Delitzsch succeeded in explaining in a purely natural way the origin of the religious and ethical ideas of the people of Israel, which up to this time we have traced back to Revelation?" In reply Dietrich goes on to state that one can only speak with seriousness of the bor-

rowing of the Israelitic ideas from Babylonian currents of thought when the proof is furnished that the parallel appearances cited by Delitzsch in the Israelitic and Babylonian ranges of thought are not to be found in any older Semitic people of education; or when it is proven that the lordship of the Babylonian tongue witnessed to by the Tell-Amarna-Letters, as the diplomatic language of eastern Asia, at the same time also indicated a lordship of the religious and ethical ideas of Babylon. As long as these proofs are not placed in evidence, as long as the second proof in particular has to reckon with the fact that the predominance of the Aramaic language in the eighth century, as the language of diplomacy, was without any visible influence on the religious and moral ideas of Israel, so long it is most sensible to explain all the parallelisms mentioned by Delitzsch in the Israelitic and Babylonian currents of thought as a natural inheritance from an original Semitic epoch common to both peoples.

When we come to the question as to what was the special heritage of Israel, which distinguishes it from all other peoples, the query arises, What is Delitzsch's explanation of the origin of the Israelitic monotheism? Just here Delitzsch again brings the theory of "borrowing" into the field, and believes that his utterance of last year, namely that the monotheism of Jehovah is of Babylonian origin, has proven to be a thunderbolt. But let us examine more closely whether the Israelites could really have borrowed their monotheism from Babylon. Had the Babylonians a monotheism? The statement of Winckler that monotheism *must* have had its formulation there is simply a categorical assertion, like many another evolutionary statement, still entirely without proof.

But what has Delitzsch really proven? Two things: 1: That among the Canaanites migrating into Babylon whose prominent king was Hammurabi, there was a god, who bore the same name as the god of Israel, namely, the name Jehovah. However, this Jehovah was only one among the many other gods of the Canaanite Babylonians, as every one can see from Winckler's translation of the laws of Hammurabi. 2: In the new Babylonian Empire an unknown (prob-

ably a philosophically cultured) spirit wrote: "The god Marduk is written Ninib and named as the possessor of power, Nergal as the lord of battle," etc. For the neo-Babylonian writer of these words Marduk is *de facto* everything. He is as well Ninib as Nergal, etc., and the different names of gods are only different modes of mentioning and different workings of the one God Marduk. 3: In addition Delitzsch has also made the assertion that among the Canaanite Babylonians, especially as an element in proper names, the frequently occurring word *Ilu* (which is equivalent to god) testifies to a monotheistic conception of God. But this assertion will probably not be maintained.

What follows as a result of the whole is that though in the pre-Israelitic time the name of Jehovah was known to another north Semitic people related in some way to Israel, yet along side of Jehovah there were twenty or thirty other gods in this other people, while in Israel there was Jehovah alone. And even supposing that there were some truth in (3) and (2), would a monotheistic view of the world for Babylon which concurred with that of Israel really be proven thereby? No. Much more we have in Babylon in the higher stage of its historical development a positive confirmation of polytheism; but in the Bible already in the lowest stage of normal religious life an absolute rejection of polytheism: "I am the Lord thy God; thou shalt have no other gods beside thee." The fact is that the montheism of Babylon was of a like character with the so-called monotheism of the Graeco-Roman world. Their God is the personification of the might of nature. Israel's God is the uncircumscribed Lord of the power of nature. Their god is the product of the human spirit. In Israel the human spirit is the product of God. There and here is a religion of nature. In Israel there is a religion of the spirit. There the end of the development is: "Babylon is fallen, and all her idols." In Israel the end of the development is: "But the word of the Lord endureth forever." And in spite of these irreconcilable contradictions the Old Testament Monotheism is sought to be explained no longer by revelation but by borrowing!

In continuing his argument Dr. Diettrich proceeds to point out the great gulf that cannot be crossed and that exists between the morality of Babylon and that of Israel. And he is not speaking of the morality of the prophets and the psalmists (between it and that of Babylon there is a yawning abyss); but he confines himself to the difference between the law of the Old Testament and the law of Hammurabi and points out that the law of the latter belongs essentially to the Pagan world; that it ignores the rights of the individual, whereas these rights are given their due statement and protection for the first time in the law of the Old Testament. The effect of polytheism on the law and morality of Hammurabi is also emphasized. In the law of Hammurabi the transgressors of the law can seek refuge and justification by fleeing to a higher will or god. But in Israel both obedience and judgment are unconditional. With Hammurabi the good is only a relative duty: with Israel the good is an absolute duty. There is in truth such a difference as we would expect between natural development and divine revelation.

To this argument of Diettrich, we might add a point urged recently by an American Hebrew scholar, viz., that the Jewish system is alive and in full force and effect at the present day—shaping the lives and moulding the actions of millions of men in every civilized country of the world, while the ethics of Babylonia are as dead as Baal himself, and have been so some thousands of years. If the doctrine of the "survival of the fittest" applies to anything, it applies to ethical systems. Measured by that test, Professor Delitzsch's startling assertion will not pass muster.

T. E. S.

DR. SCHODDE ON THE NEGATIVE CRITICISM.

In the February Columbus Theological Magazine, Dr. Schodde presents a strong attack on the prevailing European and American criticism of the Pentateuch. He attributes many of the results now accepted by critics to the introduction of the comparative historical method into the study of the Bi-

ble. For instance, "Attention can be drawn to a central proposition of modern criticism, namely, that the leading actors on the stage of Israel's history, such as Abraham, Isaac and Jacob, cannot have been historical personages and the founders of the race, because it is considered an observed law in the upbuilding of nations that these do not originate by the growth of a family tree but by the union of various clans and tribes. Hence, the Old Testament account of Israel's history must have been false."

Going on then, Dr. Schodde points out that from a comparative point of view it is regarded as historically impossible that a nation could be founded and be established with a full, complete and legal code at its very beginning. "Laws are the result of a long historical development, they do not begin, but they end national history." Hence the position of the Wellhausen school. Dr. Schodde further points out that it is the comparative method which has set up the proposition that even the *religious* contents of the Pentateuch,—the story of Creation, of Paradise, of the Deluge, is now asserted to be totally dependent on Syrian and Babylonian sources. *Babel und Bibel* puts forth the hypothesis that even the name of Jehovah, together with all the essentials of the old faith of Israel, has been borrowed from the Babylonians.

In rebuttal of this position Dr. Schodde goes in detail into the find, made by M. de Morgan, at Susa, of the oldest law book of the world, antedating Moses by a half-century and more, and containing a system of detailed commands and prohibitions that in many particulars suggest the Pentateuchal system. "It is doubtless the most important archaeological find made for decades and offers the most valuable evidence for the historical character of the contents of the Pentateuch . . . it will no longer be possible to charge that the Pentateuch contains legislation too minute and elaborate to belong to the period of the Exodus.

This book was dug up below the constructions of Darius and Xerxes, and found among the remains of the Elamite Kings and Babylonian conquerors. It is the stele of Hammurabi and the text, in forty-four volumes on the two sides of the

stele, contains the Hammurabi Code for the government of his empire, in 280 separate laws. "This code is not simply the weightiest document yet found on Babylonian culture, but the oldest in the history of institutions, and one of the most important in the early history of human civilization. It will be the subject of innumerable discussions, and will require not a little critical history to be rewritten."

Dr. Schodde cites a number of these old laws and says: "All facts point to the belief that the whole neological criticism of the Old Testament will be overthrown by archaeological discoveries in Bible lands." The supplement of the *Munich Allegemeine Zeitung*, number 254, gives a popular account of this discovery.

Dr. Schodde also takes up in some detail the difference in character between the old Testament records and the Babylonian inscriptions. He concludes with an extended discussion, hitting hard the evangelical believers in a "cautious criticism," on the question as to the witness of Christ to the Mosaic authorship.

T. E. S.

IDEALISM AND THE SCIENTIFIC ATMOSPHERE.

No pastor can afford to ignore the scientific atmosphere in which this present age lives and moves and has its being. If he does, he will put himself out of sympathy with a number of the brightest and best minds that are under his spiritual guidance, and out of touch with the currents of thought that are most powerful in the education of his own children, in the intellectual status of his own parish, and in the general view which is absorbed by all persons in his congregation who are readers of current literature. The passion for facts, the close knowledge of material processes, the habit of mind induced by scientific analysis is a mental attitude which cannot be ignored. Yet, it is the pastor's duty to open a higher door leading out of this atmosphere and to bring himself and others into contact with deeper reality. As a matter of fact, by faith we

know more of God in Christ than we do by experiment of electricity. The position of the idealist, that spirit frames, conditions and penetrates all our knowledge of matter can never be shaken by science. A recent idealistic writer of the Harvard school has said with force:

"In this day of extraordinary attention to the physical world, it is particularly important that we should keep constantly in mind that we have direct access to reality only in ourselves; that man is himself necessarily the only key which we can use for any ultimate understanding of anything; or, as Paulsen puts it, 'I know reality as it is in itself, in as far as I am real myself, or as in so far as it is like that which I am, namely, spirit.' We are not to forget that, in very truth, we know *better* what we mean by persons and personal relations, than we do what we mean by the laws of life and by organic relations; and, further, that in point of fact all those metaphysical notions by which we strive to think things are ultimately derived from ourselves; and that then we are illogically turned back upon our own minds, from which all these notions came, to explain the mind in the same secondary way in which we explain other things."

T. E. S.

SCHUERER OR SCHECHTER.

C. G. Montefiore, a learned Jew, has been lifting up his voice aloud against the German Liberal Protestant School of New Testament critics. He is particularly bitter against Harnack, Holtzman and Schürer. One of the crowning achievements of the school of New Testament criticism, represented by Schürer and Harnack, is the fact that they have traced so much of the material of the Gospels and epistles back to Jewish ideas, Jewish customs, and Jewish narrowness. A large part of the doctrine of the New Testament has been declared to be infused with Judiac remnants, or set down as a result of the incursions of Judaism. The Apocalyptic literature of the Jews has figured very prominently as a thesaurus in the results gained by this newer school of New Testament criticism,

in its delineations of Jewish Theology of the time of Christ. But now of the Jewish Apocalypses, Schechter, the greatest living master of Rabbinic Theology, says: "While these writings left a lasting impression on Christianity they contributed a very little toward the formation of Jewish thought. The Rabbis were either wholly ignorant of their very existence, or stigmatized them as silly, fabulous or esoteric (a milder expression for heretical), and thus allowed them no permanent influence on Judaism." However, what Schechter has said, has never been noticed by this school of German critics. They simply hold on to the "Judaic" tinge that they have discovered, and altogether ignore what the Jewish scholar has demonstrated. They do not argue the point, but simply pass it by without notice. Says Montefiore, "the policy of silence would be less conspicuous and less significant, if, for any reason, Christian scholars never noticed what Jewish scholars had to say about any matter whatever. But this is far from being the case. On any other subject than Rabbinic religion and theology, the Jewish scholars are at once sure of a respectful and intelligent attention. If they write about archaeology or geography, or about texts and manuscripts, if they discover the Hebrew original of Sirach, they have and can ensure almost as wide an audience as the best and most distinguished Christian theologians . . . nothing escapes the modern industry of the German scholar like Schürer. If a Jewish writer makes some foolish suggestion as to the size and population of a Palestinian city in the Maccabean era, Schürer will, at all events, do that writer the honor of alluding in a foot-note to his suggestion as "*völlig unannehmbar*" or "*haltungslös*." But let the greatest Rabbinic scholar of the age write a series of epoch-making studies on Rabbinic Theology, and Schürer will not even deign to mention or contradict them.

The same is the case with English Liberal Critics. The *Encyclopedia Biblica*, for instance, explains the word "corban" in a manner which Schechter denounced and exposed as early as 1893. And yet neither this most advanced and progressive *Encyclopedia* nor Holtzmann nor Menzies makes any reference, even among the literature on the subject, of this highly

important essay of Schechter, though the Encyclopædia often refers to essays by smaller men.

Schechter has also pointed out that the ritual cleanness of the Rabbis was a different thing from what it is usually supposed to have been, and proven his written statements by Maimonides and by the Talmud, and yet Schürer does not think Schechter worthy of a word of refutation.

With the main line of this Jewish contention and complaint we have not so much to do as with the fact that it again illustrates the unwillingness of the modern German Historical School of Critics, whose chief watchword and justification is that *they must have the truth at all hazards*; to admit damaging evidence against their own favorite theories, or against positions to which they have already committed themselves irrevocably. After all, the "historical" method has its own prejudice and bias. We have pointed out the unfairness of McGiffert and the silence of the whole American school in the face of evidence which militates against their critical positions. Here we see that the same thing is true of the German School. This complaint of Jewish learning is useful to show how, when Schürer and his fellow-critics have over-worked the Judaic theory, and when they have been confronted with testimony antagonistic to their positions given by technical Rabbinic scholars of a high standing, they simply ignore such evidence. And this is the school which claims to hold the advancing theological world of to-day, in the name of exact truth and impartial science.

T. E. S.

A DARK PICTURE.

The way some writers and churches diligently sweep together all the bad and doubtful things that they hear concerning their neighbor, and then present the whole in connected and imposing statement as a true picture of their neighbor, thus breaking the explanation of Luther to the Eighth Commandment (*Gutes von ihm reden, und alles zum besten kehren*) reminds us of the story of a French atheist who tried to

make out as dark a picture as possible in his continuous and repeated indictments against the Lord. "Why," said the atheist, "even according to His own doctrines, the Lord is neither good nor consistent. He permits the ferocious wolf to devour the helpless and innocent lamb, without affording the latter any protection. He destroys his own redeemed children, together with the wicked, in flood and earthquake; whereas in days gone by He saved Noah in the ark. He permits theologians, whose hearts rankle with hatred and jealousy and whose mouths are filled with bitterness and lies, to teach from the seats of sacred learning. His churches allow drunkards and secret adulterers to occupy prominent offices in their midst. He permits the unjust to rob the orphan and He Himself is willing to take the widow's mite. He at times gets angry in His holiness and vows terrible destruction on his enemies. He tells mankind that they must love their enemies, while He Himself says, "Vengeance is mine; I will repay." He allows unknown billions of the human race to be born and die and perish through their ignorance of His offered salvation, and then calls Himself long-suffering and merciful. And above all, He runs this world on so-called principles of religion and morality (truth, righteousness and faith), and yet fails to exercise discipline. The man who curses and swears and uses His name in vain is not struck dead with a lightning bolt. The sun shines on the just and the unjust, especially the latter. The criminal escapes sentence and punishment by perjury and lying, particularly if he has friends and a well-paid attorney. Family position and social standing, good fellowship will keep many a moral leper out of jail. In fact, there is scarcely a church in the world that is as loose in its discipline as is the Lord God Himself. Even Christ Jesus Himself instituted no proceedings against Pilate or Judas."

This is an imposing array of charges. They are black, terrible and blasphemous in character. Each of them, in itself, is an inverted side of a truth. They are put together so ingeniously that they bear the semblance or guise of a genuine and startling indictment. We Christians and Lutherans deplore such a method of slandering the Lord God, and would

rise as one man in defense of him; and yet—and that is the point we wish to make here—we employ the same methods as the infidel to build up a picture as dark and infamous as possible of our own neighbor. And the more nearly we are related to him the greater the pleasure we, the children of the light, take in blackening his repute in revealing our own dislike of all that he is and does, and in saying the worst we know and can find of his doctrines, principles, discipline and practice.

When a writer is ever silent as to any good in a neighbor whom he is scanning day by day with watchful eye; and ever censorious as to the errors, heresies, and sins of which that neighbor is guilty; when he is ever, like the Pharisees, seeking some cause for rejection and condemnation; when, moreover, he never sees nor alludes to any wrongs, defects or sin in his own organic frame; and proceeds, like the Pharisee in the Temple, to speak as though he were infallible, we may be sure, unless the aforesaid neighbor is indeed an utterly infamous and two-fold child of Hell, that in addition to the desire to correct, chastise, warn, awaken, bear witness, and punish in the name of God, present in the heart of the writer, there is also a secret flame of evil which gives animus and inspiration to the pen that gloats in weaving together a picture of sinfulness or looseness, unrelieved by any single ray of light.

AN INDICTMENT OF THE GENERAL COUNCIL, AND OF THE LUTHERAN CHURCH REVIEW.

Lehre und Wehre, in its February issue, on testimony of the *Kirchenblatt*, with additional details of its own gathering, presents a dark indictment of the General Council, of the Lutheran Church Review, and of The Lutheran, as being guilty of a contemptible unionism (*Unionistere*). Doubtless the allegations at first refer chiefly to the General Synod, while those in the latter part of the article refer to the General Council. The Lutheran is cited as being an adherent of the doctrine of evolution, a matter that is inconsequent to the main

indictment, except as that such a charge, if true, might be testimony to general doctrinal looseness.

With a defence or judgment of the General Synod, we have nothing to do. As we never see "The Lutheran Observer," our fraternal newspaper fellowship with it is less than that of those who accuse us of "contemptible unionism." Our knowledge of The Observer, and, indeed, of many of the shortcomings of the General Synod, comes to us largely from German sources.

In drawing the outlines of its picture of condemnation, Lehre und Wehre quotes the Kirchenblatt as follows:

"From the 1st to the 4th of December, 1902, the 'Evangelical Alliance' met at Easton, Pa. The opening took place in the Lutheran St. Paul's Church of Pastor Dr. Fischer, who also welcomed the gathering. The English Lutheran pastor, H. C. Alleman, in the Lutheran Observer (December 26), gives a description of the meetings and the resolutions. There were over 60 delegates present: Baptists, Methodists, Congregationalists, Evangelicals, Free Baptists, Lutherans (General Synod and General Council), Mennonites, Moravians, Presbyterians, Episcopalians, Reformed, Reformed Presbyterians, and United Evangelicals. The Methodist minister, Dr. S. M. Vernon, of Philadelphia, spoke on 'soul winning', and this theme became the 'key-note' of the convention. Resolutions were then adopted that a new 'inter-denominational relation' is to be adopted by all leading Church bodies. According to this church members shall be received in each congregation, without their being asked with regard to their church teaching. ('That no question of church polity or doctrine need ever arise'). The points of union were clearly set forth in seven articles. The same were elaborated by a committee, consisting of Pastor Dr. Richards (Congregationalist), Pastor Dr. Danna (Presbyterian), Pastor Dr. Witman (Baptist), Pastor Dr. Albertson (Methodist), and Pastor Dr. Alleman (Lutheran). These resolutions were unanimously adopted. Further it was resolved that in the smaller towns and in the country congregations union services should be held through the whole state. The next annual gathering will take place in Reading, Pennsylvania.' . . . 'If The Lutheran Observer asserts that Lutherans of the General Council participated [continues Kirchenblatt], yet these could not have been many. But that the General Synod fully and entirely adheres to these principles, is known and the Lutheran Observer, which has more readers than all English Lutheran papers taken together, represents this standpoint, and its readers agree with it. At the same time it is boasted that the Augsburg Confession is accepted as the teaching of the church! In addition to these union services English Lutheran revival preachers like the Rev. Dr. Sieber from Gettysburg, passed regularly through the congregations, and converted the Lutheran Church members, Methodist fashion just in this period of winter, on the anxious bench. The congregational school does not exist, and catechetical instruction at many places is hurried through with a few lectures. To the Lord's Supper is invited him who "feels good" and there is exchange of pulpits right and left on Sunday and festival days. In the General Council a tendency towards union has also made itself felt. Professor Dr. Jacobs is the leading spirit of this movement, it desires to gather together the English Church bodies of the Lutheran Church. The editorial force of the Church Review (Rev. Drach) fourteen days ago even set up a prize question, whether or not the Lutheran Church bodies should unite themselves more closely. For years gatherings (General Conferences), Diets, etc., were held to unite the English, in the General Council, in the General Synod, in the United Synod of the South, more closely. Common work was undertaken,

such as liturgical forms; and recently the guidance of the Heathen Mission of the General Council in India was given over to a General Synod man. This latter was done by the Mission Board of which Professor Dr. Jacobs is president. In the year 1866 it stood otherwise in the Lutheran Church. Earnest men in Reading, Pennsylvania, gathered and sought a Lutheran Union on the ground of the Lutheran Confession. Then and in the years following the Lutheran Doctrine was looked to, and the points that separate us and the points that unite us were discussed in our church gatherings and in the church papers. That was the first period of the General Council. A new generation has arisen. The old fathers have nearly all been gathered to their fathers: Professor C. F. Schaeffer, Professor Dr. Krauth, Professor Dr. Mann, Dr. Greenwald, Dr. Schmucker, Hoppe, Vogelbach, Darmstaetter, Schmauk, Brobst, Wenzel, Gilbert and others. Others, who in earlier days used their voice and pen in this direction have come to another conviction. Thus, it has come to pass that now again an exchange of delegates between the General Council and the General Synod has been introduced, in connection with which grand, eloquent, and wonderful speeches have been made. Dr. Seiss a few years ago gave the right expression to the present situation as delegate to the General Synod. He told of a dog that belonged to the famous pulpit speaker Beecher, who every year went along on the summer vacation. The first year he saw a squirrel in the forest which he followed until it disappeared in a hole. He stood before the hole and barked. Every year the dog stood standing before the empty hole and barked. Thus Dr. Seiss characterized the emphasis of those confessional questions which separate the General Council and the General Synod as a barking before the empty hole! That jubilant approval of his words were not lacking, need not be said here. The differences have really disappeared in English circles. The Lutheran League does not recognize them any longer. In English Sunday school organizations they also do not exist. In the Pennsylvania Synod a jurisdiction has been set up which decides that at such places where the General Synod has begun a mission, no mission congregation of the Pennsylvania Synod shall be established. We admit, that true Christians are to be found in the Roman Catholic Church, who in spite of the erroneous teaching of the Pope are saved, because they believe in Christ. We also admit that true Christians are to be found in all denominations whether they are called this or that. But a church union, such as the Easton Alliance is attempting, is not well pleasing to God. Simply to ignore all differences is dishonest. These are here and cannot be worked out of the world by such manoeuvres. We know also that there are excellent men in the General Synod and German men at that, who have come to America only recently and who are carrying on missionary work ardently, and we esteem them highly. We also hope that they will keep themselves aloft from the English medley (*Mischmasch*). But all uniting through back-doors is to be rejected. Let people gather and honorably discuss all Lutheran doctrine and Lutheran practice and upon a basis of that kind unite." [Here the *Kirchenblatt* quotation ends.] The practical Unionisterei is defended in the General Council from both an opportune and also from a theoretical point of view. Thus, for example, in the October number of the Lutheran Church Review, we find the following sentence: "The principle of segregation for purposes of protection is not a principle of Protestantism." This sentence the Lutheran World cites in its number of November 27th and with it justifies the open-communion practice in the General Synod. The position, further, which the General Council takes to the symbols, appears in the January number of the Lutheran Church Review, where it says: "No Lutheran professor or student is an entirely free man and investigator. He is free in Christ. He is also free within the bounds set down by the church. He is also perfectly free to go outside of the church bounds, but he is not free to take an antagonistic position outside of these bounds in public until he gives up the church." To this sentence, according to which the confession is indeed *norma docendorum*, but not *credendorum* to him who subscribes it, the Lutheran of the 22d of January also adheres. And how dubious the position of the Lutheran to the Bible is: the following paragraph out of its number of December 18th shows: "Moses says: God created the world. Science says: The laws of nature

have evolved the world. There needs be no contradiction taking place between both; they only differentiate themselves in this that science confines itself to nature, while Moses goes back to the God of Nature." Thus, the Lutheran believes it possible to bring the theory of evolution into harmony with Genesis I. What can then the principles of its interpretation of Scripture be?

In reply to the multitude of details alleged in this sad picture, gathered and framed by the Unionisterei of a Missouri and a General Council paper, the writer might say much. For instance, he might say that though he does not live far away, he never heard of the "Evangelical Alliance" which met at Easton, Pennsylvania, on December 2d. He also would be glad to know who of the Lutherans of the General Council participated in it. Likewise, he has never heard of the Rev. Dr. Sieber, of Gettysburg, who "passes regularly through Pennsylvania congregations, converting Lutheran Church members, Methodist fashion, on the anxious bench." No doubt there is such a person in existence, and that he passes through the region in which the writer lives, but all the knowledge that the editor of the Review has of him comes through *Kirchenblatt* and *Lehre und Wehre*. Nor does the writer know of any or many places in English Lutheran Congregations where catechetical instruction is hurried through with a few lectures in English General Council Lutheran Churches. Nor does he know of any General Council Lutheran Churches where those who "feel good" are invited to the Lord's Supper, or where a general invitation is given. Nor does he know of any powerful or leading tendency in the General Council, or of any desire whatsoever, in the General Council, outside of the minds of a few men, to gather together into organic unity the English Church bodies of the Lutheran Church. Nor does he know of any General Conference, which was authorized by the General Council "to unite the English more closely; 1. In the General Council; 2. In the General Synod; 3. In the United Synod of the South." Nor does he know of any common liturgical work between the official bodies of the General Council and the General Synod, excepting the work of the Joint Committee, which has produced a common English translation of Luther's Catechism, participated in, we believe, by Missouri itself, and a Common Service for English Luther-

an Churches, which surely no one can charge with not being strictly Lutheran. In fact, for Germans using the old Wollenweber Gesangbuch, and the old and weak liturgy of the Pennsylvania Synod of a half-century ago, which is much more on a General Synod basis than on a General Council basis, to cite the English Common Service, which is essentially the Kirchenbuch translated into English, as an example of English Lutheran unionizing practices, is not very convincing argument. How easy it would be to point out liturgical practices both in German General Council and in Missouri Lutheran congregations, which have come under the writer's own eye, which are far more un-Lutheran than is the elaboration of a Common English Lutheran Kirchenbuch! The Joint Committee is now engaged on the work of a Common Hymnal, and there may be many other points in which both the English and the German and the Norwegian and the Swedish Lutheran bodies in America could coöperate with profit, without any destruction of the individual doctrinal and confessional position, or any interference with the identity of these bodies, or any thought of amalgamating them into one communion.

As to the story of the dog's barking at the empty hole, the writer does not know of any jubilant approval of it in General Council circles. If authentic, it was probably intended to show that there has been a great advance in sound Lutheranism within the last generation both in the General Synod and also in the General Council. It certainly was not intended to show that the General Council to-day has receded to the old General Synod position of half a century ago. In spite of all that Kirchenblatt says on the General Council, the editor of this Review is confident that the present generation of men in the General Council on the whole are more soundly and strongly Lutheran to-day than were their fathers; and that the English General Council Lutheran Church following the teachings of Dr. Krauth is not less strong in its Lutheranism than those Germans who to-day yet accept the doctrinal position of old pastors of Zion and St. Paul's, Philadelphia.

The "rising generation" in the General Council knows whether it is soundly Lutheran, or whether it is unionistic, and

this Review leaves it to these men to judge for themselves whether *Kirchenblatt* and *Lehre und Wehre* is representing them aright.

As to the matter of sending fraternal delegates from the General Council to the General Synod, the General Council itself has shown through its dealings with the General Synod that it does not contemplate any such organic relations. The writer of this article was himself the last delegate from the General Council to the General Synod, and, among other things, the following is what he said to the General Synod :

"Quite apart from any questions of 'sentiment' or 'courtesy,' I am here to say that the General Council believes it to be a duty incumbent on general Lutheran bodies not to fight their battles against the world, the flesh, and the Devil (surely a common foe), by each completely ignoring the other; or by ignoble attempts at circumventing each other for the sake of gaining temporary partisan advantage; but that each should go on in its own work, in a spirit which will not minimize or sacrifice but respect differences in doctrine and principle between them; and which will conduct argument and necessary controversy without personal bitterness and without the attempt to drag either body off its foundations; in a spirit zealous for the cause of the Lutheran Church *as such*; which will recognize and utilize common ground, common weapons, common faith, in as far as they are so; and will antagonize common foes; in a spirit of practical recognition in the other of whatever is possible, without entangling either part; and which will do God's work with no secret batteries or stray guns turned against each other; thus giving testimony to Christendom and to the world that God's Word, Luther's Doctrine, and sound Lutheranism may be larger than any or every ecclesiastical organism that professes it; larger than the General Council, larger than the General Synod, yea, larger than the Missouri Synod; that *wheresoever* God's Word is truly preached and Christ's sacraments are rightly administered, there is Lutheranism. . . . Neither body wishes amalgamation, coalescence, or absorption, and any attempt in this direction would be a calamity. God has given us each a his-

toric background from which we must grow and to the true in which we must be true; and it would be little less than a crime against history as God has developed it, to devitalize and dismember these two organisms for the sake of an impractical unity. . . .

"Known as an earnest and inflexible expounder of General Council principles, I have been sent to suggest a policy of coöperation on points which may appear to be of mutual concern to both parties; a policy of patience, respect, and truthfulness, on points and doctrines on which we must be against each other or must differ; and a policy of charity, trust, and confidence on points on which we do not understand ourselves or each other. A few years ago there gathered at The Hague an assemblage of antagonistic soldiers, statesmen, diplomats, professors of intellectual law, sent by the most powerful and all the larger rival governments of the world, at the instance of the Emperor of Russia. It was not a self-called assembly of doctrinaires. Not one of the men present was willing to yield any of the rights and canons of his own government. The object of this General Conference was an orderly discussion of the principles and practices bearing on the hostile relations of these nations to each other. This Conference did not succeed in putting an end to war, but it succeeded in formulating a general code, guaranteeing rights and imposing duties on nations and in some sense laying down an indefinite international constitution as a basis for the regulation of the complicated relations which arise in the world in questions of hostile diplomacy and actual war. The great value of this work has been seen in two wars and several international complications that have occurred since that date. It prohibited many things hitherto thought right, for instance the destruction of edifices devoted to religion and charity. It established offices of international mediation, and a court of inquiry to allay passion and prejudice among nations at the point of hostility. If now worldly and selfish nationalities, rivals for ages, with standing armies at their command, have felt the necessity for and actually provided a method of coöperating with each other in the settlement of misunderstandings,

and in the preservation of earthly life and property, by inaugurating mediation, and by establishing an official bureau of common communication, shall we, the children of a heavenly kingdom, set to defend the faith and Confessions of the Lutheran Reformation, with much in common in our aim, and with the constraining love of Christ in our hearts, do less than this?"*

Since the General Council and the General Synod are attacked and misrepresented from without and from within on this point of coöperation, which has been producing marked results for good in the past, and which, if consistently carried out will be still more abundantly helpful to sound doctrine and the sound growth of God's kingdom in the future; and which is in accord with the word of Christ and the Apostles and the Confessions; it might be in place to publish the action of the General Council and the General Synod, together with the as yet unpublished address of the writer in full; but what is here given is sufficient to state the case. Moreover, there are some things which not only the English, but the Germans: not only the General Council; but the Missouri Synod can learn from the General Synod. If they doubt it, let them send a delegate of a humble and inquiring mind. At the very least he would be able to give them more correct information than is to be had from secular press reports and religious journals.

There are other points in the indictment to which exception may be taken,—for instance, its statement with regard to as yet unpublished address of the writer in full; but what is English Sunday-school organizations, which as a general statement is untrue. There is more distinctively Lutheran teaching, worship, and singing in General Council English Sunday-schools than there is in a great many German Lutheran Sunday-schools. It is only recently that the English part of the General Council Committee succeeded in getting many German Sunday-schools to break away from the International Sunday-

*The speaker might have added: "Shall we spring at each other's throats, track each other's secret steps, sneer at each other's errors, and judge each other's acts in a spirit of dislike and jealousy, which even the world condemns before our eyes?"

school Lessons, and from having a "*Lektions-blatt*" which was used *gemeinschaftlich* by Lutherans and Reformed. We hope the time will come when our German Sunday-schools will give up their subjective and emotional songs, of the style of the Moody and Sankey hymns, and will do as our English General Council Sunday-schools do,—use the *Sonntagschulbuch*.

But all the many matters alluded to above are by the way; and the space given some of them is regretted. We turn to *The Lutheran Church Review*. The allusion to prize questions offered by the *Review* is a misrepresentation of this Journal (which has not taken the position assigned to it in regard to the question as to whether General Lutheran bodies should enter into organic relations). The *Review* has invited discussion as well against this question, as in favor of it. What it has wished to draw out was such a discussion of doctrinal aspects as our German critics say took place in the year 1867.

And one other thing which the writer of this article wishes to bring to public attention is the fact that *The Lutheran Church Review* did not write what *Lehre und Wehre* ascribes to it. *Lehre und Wehre* has put forth a garbled quotation. Even twisted and apart from its connection, which is different from matters under present consideration, it cannot be used for the purpose of *Lehre und Wehre* or for the purpose which the latter ascribes to the Lutheran World. Moreover, the weight of the whole article from which the quotation is taken, is against the perversion of the *Review's* position set forth by *Lehre und Wehre*. The most charitable view which it is possible to assume is that *Lehre und Wehre* has not actually read the article in the *Review*; but only an extract of it in some other publication. Deliberate perversion and misrepresentation is crime of no low order, and, when avowed, reveals a standard of intellectual immorality. We trust that Missouri would not sanction fellowship with Belial for the purpose of justifying and strengthening its non-fellowship with the General Council. This is said on the strength Missouri's using a garbled quotation to prove that 'practical unionism in the General Council

is defended from both an opportune and from a theoretical point of view!

Perhaps one of the finest illustrations of the immoral methods of *Lehre und Wehre* is to be found in the instance in which it judges the whole attitude of the General Council toward the Symbols by the following statement in the Lutheran Church Review: "No Lutheran Professor or student is an entirely free man and investigator. He is free in Christ. He is also free within the bounds set down by the Church. He is also perfectly free to go outside of the Church bounds, but he is not free to take an antagonistic position outside of these bounds in public until he gives up the Church." It need hardly be explained that the honest interpretation of this statement according to its meaning and connection is something entirely different from that to which it is here twisted. The "freedom" spoken of (as is abundantly shown on the same page from which the quotation is taken) is not the internal freedom of the believing mind, but is the extent of external and formal freedom from penalty and discipline which a man, suspected of un-Lutheran views, can legitimately claim in defending himself before an ecclesiastical body. And, mark it well that the statement is made in the interests of the proposed defendant, and for the sake of conceding as much as possible to his line of reasoning. It is made for the sake of giving him the benefit of every possible argument which he can allege on his side, and not at all for the sake of stating actual position held personally of the writer or of any part of the Church. The freedom spoken of is that which would enable him to successfully escape the legal and formal meshes of discipline, if they were attempted to be extended over him. It is a very different matter from the freedom which a real sound Lutheran faith in the soul will exercise and claim. It is the freedom accorded for the sake of argument to one who is sensitive as to his rights of defense. When it is said that a man is "free to sin" or that man has the "ability to sin," we do not at all thereby mean anything more than a formal freedom, whose exercise as an actual fact must be condemned. The mode of statement here is a parallel case.

The opening paragraph, in which this statement is found, shows what sort of freedom is meant. It says, "While a man has the right to inquire he is not to be bound by any power *on earth*. Again, the middle of the paragraph says, "He also has the right to come to conclusions, and *no man* can prevent him." This surely should show the nature of the freedom which is spoken of in the balance of the paragraph. Moreover, where the whole subject is really touched on in a direct manner, in the same article, there *Lehre und Wehre* is silent. For instance, the same article tells us "the first limitation to full freedom of inquiry, which every Lutheran must accept, is that which *bars out the actual reason as such*."

In the same paragraph the Augsburg Confession is quoted as a final authority, not merely as a *norma docendorum*, but as a *norma credendorum*, and that on this very point. A page or two further on, the article says, "the true theologian of the Lutheran Church will not insist on his natural and philosophical rights to freedom of inquiry. But has risen above those rights, to the rights he possesses in Christ Jesus." The fact is that the whole article is framed with a view to fit in the case of a man "who has received a call from the Lutheran Church, which constitutionally binds his teaching and preaching to the Confessions of that Church, and who, if he preaches and teaches the doctrine that is not in harmony with these Confessions, breaks a pledge." The whole case should be settled conclusively for any sincere reader by a single statement in the article which refers not only to public teaching, but to private conviction. It says, 'If our intellectual convictions should lead us to a point without the Church, our private conscience, if sound, would compel us to give up the Church. That is where modern scholarship needs to be consistent.' Here the Confession of the Church is the *norma credendorum*, which is strict and stern to the sound Lutheran conscience.

In conclusion we direct the attention both of honest critics and of defamers to the program and principle of *The Lutheran Church Review*, which it has published openly as a true statement of its position, in every issue of the Review for nearly

twenty years. It declares that the Lutheran Church Review "is in hearty accord with the doctrinal position of the General Council, and expects to maintain and defend it, as in harmony with the Divine Word, and as the very best basis for union and coöperation among Lutherans in America. The chief end of the Review is not, however, polemical. While it does not propose to ignore any subject for the reason that it cannot be treated without controversy, it will seek to preserve a true proportion between the varied matters comprised in the vast domain of theological science and its kindred departments."

T. E. S.

RECENT PUBLICATIONS.

EXEGETICAL AND CRITICAL.

Gregory's Tischendorf.

NOVUM TESTAMENTUM GRÆCÆ. Ad antiquissimos testes denuo recensuit apparatus criticum apposuit. Constantinus Tischendorf. Editio Critica Major. With the Prolegomena by Prof. C. R. Gregory. 3 vols. 8vo. Price, 70 shillings net. Williams and Norgate, London.

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The price of the Testament and Prolegomena together is 70s. net, post paid, but for the convenience of those who already possess the Testament, The Prolegomena are sold separately for 32s. net, post free.

The Textual Question in Acts.

THE TEXTUAL QUESTION IN ACTS. By Professor Dr. O. Zöckler. Translated by Rev. A. Steimle. The Lutheran Society for New Testament Study, New York. 1903. Price \$0.25. Address Rev. S. Paulson, New Rochelle, New York.

Starting from the position of Blass that Code D is based on the first composition of the Book of Acts by Luke himself, which was

later supplanted by a second composition by Luke addressed to Theophilus. Dr. Zoëckler discusses the opponents to this theory, among whom are Bernhard Weiss, Resch, Wendt, Harnack, W. M. Ramsey, J. R. Harris and G. T. Purves. Following this are the views, briefly indicated, of the supporters of the Blass hypothesis, including E. Nestle, Dräseke, Zahn, Gräfe, and G. Salmon. A middle party, to which belong Hilgenfeld, Julicher, Schmiedel and Holtzmann, are then dealt with, and the difference between the position of Blass and Zahn is entered into in some detail. The conclusion reached is that in the Book of Acts we have two formulations—written by one and the same hand—of the record of the primitive Christian age from the ascension of the Lord to the arrival of Paul in Rome, and as the author of this record no other than Luke can reasonably be considered. American scholars should get this essay and read it.

New Edition of Broadus' Harmony of the Gospels.

A HARMONY OF THE GOSPELS. In the revised version with new helps for historical study. By John A. Broadus, D. D., LL. D., author of "The Preparation and Delivery of Sermons," "Commentary on Matthew," "History of Preaching," "Jesus of Nazareth," etc. Revised by Archibald Thomas Robertson, Professor of Interpretation of the New Testament, Southern Baptist Theological Seminary, Louisville, Ky. New seventh edition, revised and enlarged. New York: A. C. Armstrong and Son, near Fifth avenue. 1903. pp. 280. Price \$1.50.

It has become more or less the fashion, since the free advent of the critical method, to look with contempt on the use of Gospel Harmonies on the ground that they are a mechanical juxtaposition of unrelated and detached texts, and that any meaning that such an artificial relationship can suggest will necessarily be artificial. But critical theologians themselves forget that much of their own work is just of this mechanical character. One of their favorite methods, viz. the use of word lists; and another, viz. the separation and segregation of texts into various original manuscripts and redactors' editions by means of external peculiarities of style, are similarly mechanical and artificial. In fact a large number of the critical analytical methods are of the same mechanical character as those employed by the harmonists,—except that by the harmonists they are inverted.

Now when a harmonist arises who deals with the inner flow of thought, and who does not butcher texts into petty parts nor piece them together in a patch work manner, but who enables the thoughtful student to behold an organic development in the consecutive unfolding of the fourfold tale, opening up inner unities, without at the same time covering over external diversities, we have constructive criticism of a high order, and help to the student and scholar of a very powerful character. This is the nature of Dr. Broadus' harmony. Parallel accounts are given in parallel columns. The old attempt to fix every detail in our Lord's life in a chronological manner, and to make the uncertainties of the Passover years the pivotal epochs of the chronological periods of His life has been given up, and the harmony follows the natural unfolding of the Saviour's ministry according to its inner movements, and without attempt to settle the numerous unsolved problems. We cannot too strongly emphasize that this is an organic, rather than a mechanical, unification of the gospel story, and we believe that its usefulness both to pastor and student will be great.

Daniel in the Critics' Den.

DANIEL IN THE CRITICS' DEN. A reply to Professor Driver, of Oxford, and the Dean of Canterbury. By Sir Robert Anderson, K. C. B., LL. D. Fleming H. Revell Company, New York. Price \$1.25 net. pp. 186.

This book is thoroughly enjoyable to men who deplore the mediating critical tendencies of men like Professor Driver and Dean Farrar. The untrustworthiness of Farrar's representations, based on recent critical and archaeological dicta, is brought to light in the reasoning which upsets the following seven points that Farrar makes against the Book of Daniel: (1) "There was no deportation in the third year of Jehoiakim." (2) "There was no King Belshazzar." (3) "There was no Darius the Mede." (4) "It is not true that there was only two Babylonian kings—there were five." (5) "Nor were there only four Persian kings—there were twelve." (6) Xerxes seems to be confounded with the last king of Persia. (7) "All correct accounts of the reign of Antiochus Epiphanes seem to end about B. C. 164."

Of the "Annalistic Tablet" of Cyrus, which records his conquest of Babylon and which is received by the critics of the book as evidence against the latter, good use is made to show that it really is strong testimony of its kind in favor of Daniel. Farrar is criticised for much speculation, many patent errors, and for confounding the seventy years of the Servitude to Babylon with the seventy years of Desolation of Jerusalem and both of these with the Captivity, which was not an era of seventy years at all. The archaeological argument here presented is quite strong. As for the philological peculiarities, of the language of Daniel, the author of this book goes at them in very vigorous style, quoting Margoliouth and Schechter. In discussing the positive evidence in favor of Daniel he lays stress on the fact that First Maccabees, which was written before the death of Hyrcanus (B. C. 106), refers to the Daniel of the exile and the book which bears his name. The author says, "Notwithstanding the extraordinary erudition which has been brought to bear upon this controversy, so far as I am aware, the full significance of this fact has hitherto escaped notice." He quotes a hostile witness Bevan, as follows: "The more we realize how vast and how profound was the influence of Daniel in post-Maccabean times, the more difficult it is to believe that the book existed previously for well-nigh four centuries without exercising any perceptible influence whatsoever." On this the author remarks, "that it is far more difficult to believe that a 'pseud-epigraph' could possibly have had an influence so vast and so profound on the development of Christianity, and that it is extraordinary how any person can fail to see that the influence of the Book of Daniel in post-Maccabean times was due to the fulfillment of its predictions relating to those times."

The author is thoroughly at home in the facts in which he deals, and is a close reasoner, often putting Professor Driver's cautious balancing of speculative probabilities to shame. He is particularly well-versed in the chronological bearings of the many facts connected with the period under discussion, and this gives him a great advantage over the critics. At the same time we are sorry to see him stake so much on a chronological key which he believes that he has found and which will fit into and open the mysterious Seventy Weeks of Daniel. Many other students have felt that they have discovered similar keys to unlock the mysteries of all prophecy, and the study of the subject becomes so fascinating that it appears

to give a twist to the balance and judge of the specialist engaging in them, just as this writer declares that such is the case with the specialists who study philology. Our author believes that he has found the solution of the prophecies of Daniel in a lunar year of 360 days. Yet we have beside us another book which professes a similar solution of the mysteries of Daniel by means of a lunar year of 354 days, six months of twenty-nine days and six months of thirty days. We do not believe that the inspiration and genuineness of the Bible books can be made a mathematical question; and that the solution of prophetic and critical difficulties is to be gained by working out in any such mechanical manner as men use in working out a mathematical puzzle. Even if any of these chronological prophecies were proven in such manner that every reasoning mind would be obliged to accept them, the evidence would not be of a character to carry more than a forced or an external, instead of a vital, demonstration to many of the best types of mind. But we commend this book to all who are interested in the critical problem of the time of Daniel. Some of its positions seem unanswerable.

SYSTEMATIC.

Ihmels Die Christliche Wahrheitsgewissheit.

DIE CHRISTLICHE WAHRHEITSGEWISSHEIT, ihr letzter Grund und ihre Entstehung. By Lic. L. Ihmels, ord. Professor of Theology in Erlangen Leipzig. A. Deicherts Verlag (G. Böhme.) 1901. pp. VI, 344. Large 8vo, unbound. M. 5, 60.

A clear insight into the problem, a firm Biblical and Lutheran standpoint, a thorough treatment of all difficulties, chaste and clear expression, a lucid presentation, an unaffected and therefore all the more effective spirit of devotion pervading the whole,—these are the characteristic features of this work, which to the best of our knowledge is the most important work of the author, who has meanwhile been honored with the degree of doctor and been called to Leipzig, and whose future is very promising. He is a grateful pupil of Frank, but one who since his university days has revolved in his mind the two doubts, whether in his honored teacher's system of Christian Certainty, whose fundamental thought produced a powerful impression upon him from the very start, "the word of God really holds the position which belongs to it; and likewise, whether it is allowable to regard the certainty of regeneration, even though only in the sense of the Frankian system, as the central Christian Certainty." Both doubts have meanwhile become more and more confirmed.

The author's object in this work is not "to furnish anything like a supplement to Frank's System der Gewissheit," but "to prepare the way for a doctrine of certainty such as it seems to me must by all means form the foundation of systematic theology, by a discussion of the most important questions of principle which present themselves in connection with the subject, and at the same time to perform a service to the practice of the church, which to a large extent is affected by these very questions."

How full the work is may be seen from the complete and exact

table of contents with which the book opens, and which together with the headings on each page greatly facilitate the use of the book. From the table of contents we cull the most important points, as follows. After pages 1-8 have explained the task which the author has set himself, Part I gives an "historical orientation" (pp. 9-167) in five chapters under the headings: Luther, The Old Lutheran Dogmatics, From Pietism to Supernaturalism, Frank, Herrmann. The second part gives a connected presentation in six chapters, with the headings: Christian Certainty as the Certainty of Experience and Faith concerning the historical Revelation of God, Christian Certainty as Certainty concerning God's word, Christian Certainty as Certainty concerning the Scriptures, Christian Certainty and the natural Cognition of Truth, Christian Certainty and the Possibility of Self-deception, The Origin of Christian Certainty of the Truth.

The "task" which the author has set himself is the answer to the question: "Is there really an immediate, self-dependent certainty concerning Christianity such as is independent of scientific proofs and is accessible in equal measure to the plain Christian as well as to the scholar?" (p. 6). Still more precisely (p. 7): "What is here to be investigated is the question which is indeed in the end decisive,—What is the point upon which the Christian falls back when he is called upon to give the reason of his Christian Certainty?"

What Luther's answer is, is apparent from the following statements of his: "If some one asks, How do you know this? We answer, I know it because in the word and sacrament and absolution I hear that it is so, and because the Holy Spirit tells it to me in my heart in the same manner in which I hear it here with the ears in faith, that Christ became man for me, died and rose again. . . . ; that is, just as the Holy Spirit writes it in my heart, so it agrees with the Holy Scriptures" (p. 9). "Very well, let them decide what they will; I tell you, you cannot base your confidence upon that nor satisfy your conscience thus; you must decide for yourself: your own neck, your own life is at stake. Therefore God must say to your heart, That is God's Word; otherwise it is undecided" (p. 11). From this it follows: "Significant as this certainty in the sense of Luther is, namely, that it is exactly this definite Word of God which in a particular situation strikes man, this certainty is produced only because the Holy Spirit unlocks this word to man and speaks it into the heart as God's Word" (p. 34). Further it appears from other statements "that Luther regards the reality of Christian certainty concerning the truth as guaranteed by its peculiar content, because this content alone is able to satisfy the deep need of man for undoubted certainty of a gracious God, and because, when the Christian experiences this fact in the gospel, he becomes certain, in an immediate manner, that his experience is not imaginary but real, on account of the agreement between what he needs and what he receives" (p. 39). "In the decisive main point our old dogmatists agree thoroughly with Luther, and regard the certainty concerning the Holy Scriptures as established by the witness of the Holy Spirit. And, in the sense in which Luther uses the phrase, it is but another expression for the same thing, to say, that the Scriptures are their own witness; for the convincing power inherent in the Holy Scriptures is from the Holy Spirit. Only in this one point do the old dogmatists go beyond Luther, in that they make a definite attempt to apply to the Scriptures as a whole what Luther applied in the first

place to the concrete content of the Holy Scriptures concerning the way of salvation" (p. 42 f).

The judgment of the author is, "that the old dogmaticians did not arrive at a certainty concerning the Scriptures as a complete whole." Only in so far as they made an attempt to include the witness of the church in the witness of the Spirit, did they leave the possibility of going any farther in the matter, at least in the form of a question. On the other hand we meet in the old dogmatics already with the traces of quite a different method of attaining certainty, in that some of the dogmaticians ground the *fides divina* upon the *κρητύτερα interna and externa*" (p. 67).

What Luther demanded and wanted, is a consciousness, resulting from the experience of faith, of the objective realities which establish the Christian estate. Pietism, on the other hand, emphasized experience in the sense of inner experience, specifically that of regeneration. But if the divinity of the revealed word is based on experience in this sense, there is danger that the "proof from experience" will necessarily be formulated in a way which Luther did not intend, namely that the Christian should and must test the truth of revelation by his own experience of it. (p. 69). In opposition to Supernaturalism, however, we must maintain, "that all scientific grounds for our Christian faith form too unstable a foundation for it to rest upon," and that "actual certainty concerning the Christian truth cannot be established in the Christian by mere historical investigations" (p. 78).

The presentation of Frank's standpoint is excellent. We must admire on the one hand the tender manner in which the grateful pupil enters upon the consideration of the views of his honored teacher, and on the other hand the independent judgment of the thorough theologian who is sure of his own position. Frank seeks to derive the fundamental doctrines of Christianity from the experience of regeneration, e. g. the doctrine of original sin and of the Trinity. He does not mean by this, "that he can extract the realities of faith out of the fact of regeneration;" but "nevertheless the matter resolves itself to this, that that which the Christian can observe in himself of the operations of the Holy Trinity is supposed to establish for the Christian the reality of the witness of Scripture." On this the author remarks: "But for this purpose it is certainly insufficient. The matter would appear quite differently also if Frank had confined himself to the task of exhibiting how, in the process of regeneration in the Christian, the certainty concerning the witness of Scripture concerning the Triune God came into existence and still comes into existence." (p. 115). Further he says on p. 119: "The interests which led Frank to start from the certainty of regeneration are apparent enough. Frank desired to go beyond what was contained in the old dogmatics by showing, that in these inner impressions there is given the proof not only of the working of a divine factor, but of the realities of faith themselves. But for this purpose the *primi motus* of the old dogmatics are by no means sufficient." But also the point of departure chosen by Frank is "not feasible"—the discussion of the Ritschlian Herrmann is extraordinarily impartial and objective, carefully avoiding all misunderstandings and unkind interpretations. As regards the views of the author himself, the following passages of this work will enlighten us to some extent. P. 170 we read: "If no system of certainty is intended, if, rather, the final point on which Christian certainty rests is to be established, it will be sufficient under all circumstances to start

from a designation of the Christian Central-certainty, as surely as the character of this Central-certainty decides the manner in which we establish our certainty in general. This presupposes, of course, that there is such a Central-certainty. If the Christian Certainty of the truth were simply a conglomeration of individual Christian doctrines, then these would indeed first have to be grouped together, before we could look for the ground of our certainty. But in reality the Christian truth is nothing less than such a heap of dogmas. It does not in the first place refer to dogmas but to a fact, the fact of our fellowship with God. Everything which claims to be Christian truth must serve the purpose of describing this fellowship as to its nature, its process and its completion. If this is so, then the inquiry as to the ground of Christian certainty has found its answer there where the manner is shown in which the Christian is made sure of his fellowship with God. This needs a closer definition. We purposely avoided designating the whole content of the Christian truth as an unfolding of the fact of fellowship with God. The expression is liable to misconstruction. It may be intended to declare simply that fellowship with God in its entire extent is meant, as it actually shapes itself through the power of the divine revelation which is its basis. Then the expression, in fact, only condenses into a short phrase what has been described above as Christian truth. But it can also be understood as if the entirety of Christian truth should and could be derived from the fundamental statement, that Christianity is fellowship with God:—then the definition is to be decidedly rejected. For this would necessarily result in the idea, that we could from the standpoint of our conceptions construe the riches of divine fellowship, whereas as a matter of fact we can only stand in adoration before the wonders of the divine revelation which is the basis of our fellowship with God. For this reason the fact that we center our entire investigation upon the inquiry for the final ground of our fellowship with God dare not be understood to mean that this is to be established as certain in order that then the individual parts of the Christian truth should be derived from it. Perhaps the connection asserted between the certainty of the individual realities which are maintained by faith is meant only in the sense of an indissoluble interrelation. We can be certain of our fellowship with God only in that measure in which we are certain of the realities on which it is based and which it includes. But on the other hand we can have real religious certainty in these realities only to the extent to which we grow into that fellowship. Only in this sense does the question concerning Christian certainty of the truth depend on our being clear as to the manner in which our certainty of divine fellowship is established."

On page 189 ff: "The final objective ground of our certainty concerning divine fellowship can accordingly be only this manifestation of God through which He, Himself, establishes our divine fellowship. But whatever portion of God's action in founding that fellowship takes place in the present Christian life, whether it be performed through the proclamation of the word, or baptism, or the Lord's Supper, is simply an individualization of the historical revelation in which God has turned His favor upon mankind. For this reason the Christian recognizes ultimately but one act of God which could imply the certainty of His divine sonship; namely, the gracious revelation of God as it reached its culmination in the person of Christ,—and by this is meant the revelation in its whole extent, as it has already been shown, in the discussion of Herrmann's position,

to constitute the content of the apostolic preaching and of the confession of the church of the reformation. Thus only have we all the material together which is needed for the purpose of reaching a preliminary decision as to the manner in which alone the Christian's appeal to his experience can be meant. When man reflects upon the foundation of his certainty, he can only fall back ultimately upon the experience through which, under the impressions made upon him by the historical revelation of God, the certainty of faith in that revelation came into existence,—and constantly comes into existence anew.

Page 205 ff: From this point the question finds its answer in the manner in which historical facts are experienced by individuals as a present turning of God to them. The solution lies in the proper understanding of the word of God and the Holy Spirit's economy of grace. What is transmitted to us through the historical revelation of God is different from all that is transmitted to us in another way. As that revelation had its origin from the Holy Spirit, so the same Holy Spirit presents it to the individual in such a manner as to make it, in the strict sense of the word, a present revelation. . . The actual fact is, that the Holy Spirit through the word of revelation brings the person of Christ so near to the individual that Christ's person becomes a present revelation of God. In other words: as God in the historical revelation revealed his favor to mankind, so in the word of revelation He reveals His favor to the individual."

P. 224. "The Christian experiences how literally the testimony of Scripture concerning the opening of the eyes is to be taken. The Christian must learn to see what he hitherto did not see; in other words, by the gospel, which he did not yet understand, such impressions were gradually made upon the Christian, that out of the preached word the form of the Saviour, crucified and risen for him, came forth before him, and he thus ventured, in spite of the painful consciousness of his own unworthiness, to affirm in faith the favor of God thus actually manifested toward him."

P. 225 ff: "If our certainty of the truth exists only in the form of an affirmation of the proclamation made to us, then it necessarily includes from the start the affirmation of the word of Holy Scripture, provided all the present proclamation in the church goes back to the original proclamation and therefore to the Scripture as the fixed form of that proclamation. Thus when the Christian has become certain of the central Christian truth, he has also through that certainty become certain of the central content of the Holy Scriptures. At the same time he is thus shown the way by which he may become certain likewise of the Christian truth and of the Holy Scriptures in a wider circle. We have already warned against regarding the central-certainty of the truth as the foundation of all other certainty in such a sense as to imply that all the latter may be derived from the former. Rather, the certainty concerning these latter comes in the same way as the central-certainty; that is, the Christian becomes certain through his personal experience of the Word of Scripture."

P. 246 ff: "Certainty concerning the canon must in the case of individual Christians necessarily be a matter of degree. The center of certainty is formed by that faith-certainty which has come into being through personal experience of salvation. But just as even this certainty will vary in degrees, according to the measure in which it corresponds with the central point in the life of the individual Christian, so assuredly that certainty which clusters around that central point is necessarily of different degrees. That central cer-

tainty of experimental faith, the results of their own investigations, a consciousness of the unity of the separate parts of Scripture in themselves and with one another, the inner consciousness of experience similar to that of other persons, confidence in the guidance of the church by the Lord in the past and in the future, a conscious affirmation and an unconscious process of agreement with the judgment of the church—these factors will be found also in such Christians as have in the largest measure an independent certainty concerning the Scriptures, and will be found so blended that it is impossible for the most strict process of reflection to separate the various elements fully. This structure of Scripture-certainty will indeed take on a widely different form in the case of individual Christians, but it will always be composite in its nature, as surely as the individual is not the whole congregation of believers."

P. 295 ff: "Then, however, it must be said, that *the whole Christian life*, to the extent to which it becomes what it ought to be, *will be a continuous guarantee of his faith-certainty* for the Christian. If the Christian's state is, in its essence, fellowship with God, then the consciousness of this fellowship will at times, indeed, be comparatively weak and again at other times become extraordinarily strong; for, as a matter of fact, no Christian state is without its periods of elevation and of depression. But on the other hand it would be quite incorrect to let the life of the Christian on this account consist of a succession of spasmodic efforts, and to regard fellowship with God as being realized in separate, even though perhaps in gradually approximating, stages. Real Christian life is necessarily continuous fellowship with God: all the leadings of the outward and inward life become manifestations of God to the Christian, in which the favor of God in the revelation of salvation is individualized and made operative for the individual; and all the human acquiescence in this self-witness of God becomes an actual living by faith in the divine fellowship. The more the essence of this divine fellowship is realized in the Christian's life, the less room there remains for questions of doubt or even for reflection upon the matter. In this sense, what we had to deny in another sense, is true: How should the Christian doubt the reality of that which he daily experiences?"

P. 311. "Then it is certainly plain, how little we go beyond that account which the Christian gives to himself, and which, therefore, in the nature of the case is bound up with his faith, and is valid only for him. It rather becomes now fully clear, how futile it is to attempt to formulate a theory of certainty concerning the truth of Christianity such as will furnish compelling proof to one who stands aloof from Christianity. The Christian's certainty is and remains, in a word, *faith-certainty*" (p. 312).

F. W. Stellhorn, D. D., transl. by J. S.

Berning's Institution of the Holy Eucharist Critically Examined.

Die Einsetzung der heiligen Eucharistie in ihrer ursprünglichen Form, nach den Berichten des Neuen Testaments kritisch untersucht Von Dr. Theol. Wilhelm Berning, Münster i. W., 1901. pp. 260.

This book on the trustworthiness of the New Testament accounts of the Lord's Supper, is a valuable critical work by a well equipped Roman Catholic scholar. It opens with a view of recent critical theories on the subject, and then proceeds to attempt to establish genuineness of Luke 22: 19, 20, as over against the accounts of the three gospels, and to maintain the dependence of Luke

on Paul's account in First Corinthians. The second part of the work is given to a detail view of the differences between the Matthew-Mark (Petrine) and the Luke-Paul account. First of all the author discusses certain circumstances connected with the Institution. He shows that one must make some allowance for the factor of translation, and that the point of view of the writers of each of the gospels has a perfect right to exist. What one narrator would regard as of great importance for his demonstration, another may treat as quite incidental, or even fail to mention entirely, and substitute some other point in its place. Again, forty years after the founding of the church, full and exact descriptions of such an institution as the Lord's Supper, which had been in actual practice established for a generation, would not be natural or necessary.

In the third part of his work the author attempts to prove that all four accounts of the Lord's Supper go back to a single original Aramaic source, and that the differences are to be explained by the particular purpose each evangelist had in handling the tradition of the Lord's Supper. The author believes that there is no contradiction between First Corinthians and the Teachings, because chapters nine and ten in the Teachings do not refer to the Lord's Supper, but to the agape which introduced it.

The last part asks the question "Whether our Lord celebrated the Jewish Passover?" The writer believes that the Supper immediately followed the Jewish paschal meal. He identifies the first cup in Luke with the cup of Blessing, the third of the Passover cups. At the 25th verse of the great Hallel the institution took place, and the fourth cup was consecrated and given to the disciples. In harmonizing this account with that of John, the author tries to show that John 13: 2 and the synoptic accounts are identical and that our Lord ate the Passover one night and the priests on the following. The book, as a rule, is strong in its grasp of facts and in its argument; and its conclusions are on the conservative side.

Kattenbusch Creed.

DAS APOSTOLISCHE SYMBOL, seine Entstehung, sein geschichtlicher Sinn, seine ursprüngliche Stellung in Kultus und in der Theologie der Kirche. Ein Beitrag zur Symbolik und Dogmengeschichte. Von Dr. Ferdinand Kattenbusch, ordentlichem Professor der Theologie in Giessen. Zweiter Band. Verbreitung und Bedeutung des Taufsymbols. Zweite Hälfte. Leipzig: Hinrichs 8vo, pp. 353-1061. Price M. 23.

This book is the most exhaustive treatise on the Apostle's Creed in existence. There is a minuteness, comprehensiveness and reliability to which no other writer on the subject has attained. The present volume of about seven hundred pages is the second on the subject. The first volume dealt with the origin of the Apostle's Creed, and the testimonies to it of Irenæus, Tertullian, Clement and Origen, as well as with the history of the Creed in the Church of the East. This volume takes up the history of the Creed in the Church of the West, and discusses the old Roman form with great detail, examining each article by itself. In this part the studies of Harnack, Kunze, Funk and others on this subject are passed in review. The *Textus Receptus* of the Apostle's Creed is examined both for its age, its derivation, and the meaning of each of its parts. A summary of results concludes the volume.

On the greatly disputed question as to what the original form of the Creed is, the author argues for the Roman form, that it is as

early as A. D. 100; and that the evidence shows it to have been circulated in Galila, Africa and parts of Ancient Minor in the second century.

HISTORICAL.

Matheson's Representative Men of the Bible.

THE REPRESENTATIVE MEN OF THE BIBLE. By George Matheson, D. D., LL. D., F. R. S. E. Formerly Minister of the Parish of St. Barnard's, Edinburgh. New York: A. C. Armstrong and Son, 3 and 5 West 18th street. 1902. Price, \$1 75. pp 369.

These studies of character by the celebrated George Matheson are very interesting, and in many cases highly imaginative. He seeks for the artistic and human point of view throughout. He makes Adam to be a child, whose original sin was not in disobedience, but covetousness and selfishness. Abraham is not introduced as the friend of God, but as the cosmopolitan. Isaac is placed before us as one thoroughly domesticated. Jacob is represented not as aspiring for gain, in attempting to get the birthright of his brother Esau, but as longing for the priestly and sacred part of that birthright. We must confess that the manner in which Dr. Matheson attempts to rescue the character of Jacob from inconsistency and degradation appears highly artificial to us. Joseph is painted as the optimist and Moses as the practical man. We feel that the portraiture of Moses, under the particularly poor angle which the artist has chosen to view him, is very inadequate. David comes before us as the many-sided one and Elijah as the impulsive one. The series stops with Elisha and Job. We believe that the book will be very helpful to many minds, and all the more so because of the unsatisfactoriness of some of the portraits. It is of such a character as will stimulate the reader anew to the study of Old Testament lives, and to an attempt at grasping the inner meaning and real interpretation of the significance of those lives.

Scherer's Four Princes.

FOUR PRINCES; OR, THE GROWTH OF A KINGDOM. A story of the Christian Church centred around four types. By James A. B. Scherer, Ph. D., founder of the Evangelical Lutheran Mission in Japan, teacher in the Theological Seminary of the United Synod, pastor of St. Andrew's Church, Charleston, South Carolina. Philadelphia and London: J. B. Lippincott Company. 1903. pp. 262. Price, \$1.25.

This elegant and masterly study in Church History is intended to exhibit the development of Christianity from its tiny germ, through centuries of growth, to the great harvest now about to be garnered throughout the round of the earth. Instead, however, of dealing with principles and facts, the author has selected four great personalities, St. Paul, the Emperor Constantine, St. Bernard and Martin Luther, as representative in their traits, works, and times, of the great development which the seed of the Word of God has had in the field of the world. The simile of planting, growth and development is applied beautifully and consistently throughout to the page of

Church History. In each of the four periods the leading character is discussed, and round about him are grouped short descriptions of the men and movements that lead up to the great typical personality. The work is not intended to be strictly scientific, but an eye is constantly had to that which is picturesque and effective. This will be noticed immediately in reading the life of Luther where some details given would hardly receive strict historical justification. The book will serve to bring the Lutheran Church and its work very prominently before a general public,—though it does not mirror the soundest attitude of Lutheranism toward the various prevailing forms of modern Protestantism. In this work Dr. Scherer shows himself to be a writer of great logical force and of extraordinary brilliance.

UNDER TWO CAPTAINS. A romance of history. By Rev. W. A. Sadtler, Ph. D. Published for the author. Philadelphia, 1522 Arch street. Price, \$1.00 postpaid. pp. 218.

From beginning to end, one of the most charming books we have ever read. The hero of the story, a Polish Jew by birth, was converted to Christianity and became a baptized member of the Lutheran Church. With other youths from the University of Warsaw, whose hearts were bleeding at the oppression of Poland, he was drawn to Paris in the hope of finding liberty there under Republican rule. Awakening the hatred of the Parisian mob by his intense earnestness, there was no way of escape from imprisonment or death except by an enlistment in the French Army. It was in this army that one day the brave Polish soldier was ordered by a young lieutenant named Napoleon Bonaparte to advance against a fortress, and being the first one to scale the parapet, gained the personal favor of Napoleon, whom, as the commander of the famous Polish Lancers, he followed through two hundred and four battles, receiving scores of wounds, and bearing the brunt of attack in many of Napoleon's renowned wars. It was he who destroyed the inquisition in Madrid. He was in the retreat from Moscow. He was in the Battle of Leipsic, and was fighting, at the side of Marshal Ney, through the whole of Waterloo. Escaping from prison in Paris after Napoleon's abdication, by means of a steel file sent him by a friend in a cake, he found his way to America, sailing up the Delaware and landing in Philadelphia. Here, after a time, he happened to meet a young woman whose parents, when she was a small girl, had given him shelter in the mountains of Switzerland while he was leading the advance guard of Napoleon across the Alps. This girl he wedded. They bought a farm in Berks county, then removed to Washington. When Lafayette visited this land he recognized the soldier of Napoleon and gave him a present of a thousand dollars. In Lancaster the latter had a wagon built and in it he and his family journeyed by easy stages to the virgin lands in Indiana. It was he who gave the name "Hoosier" to this state. Everywhere he went, throughout his long career, he bore testimony for Jesus Christ, the greater captain than Napoleon. The book is marvelous in its simple power of narrative. We have here a Lutheran book that is truly stirring to the innermost soul in its tale of wonderful adventures, and that is tuned in the right spirit. We hope that every pastor will see that it gets into his Sunday school library, and will recommend it to the reading part of his congregation.

Zimmerman's Spain and Her People.

SPAIN AND HER PEOPLE. By Jeremiah Zimmerman, LL. D. Fully illustrated from photographs. Philadelphia. 1902. George W. Jacobs & Co., publishers. Price, \$2.00 net. By mail, \$2.17. pp. 350.

This substantial and beautifully bound volume, fully illustrated with half-tone engravings which convey to our eye the glories of Spain, and sumptuously bound in red and gold, is from the pen of Rev. Dr. Jeremiah Zimmerman, pastor of the General Synod Lutheran church, in Syracuse, New York. It is an intelligent description of the scenes, architecture, habits, customs, character, religion and irreligion of modern Spain, written in natural and attractive style. The work is not sketchy, but of substantial descriptive merit, and is a credit to the author and to the church.

PRACTICAL.**Short Expositions by Jowett.**

THIRSTING FOR THE SPRINGS. By J. H. Jowett, M. A., Carr's Lane, Birmingham. Author of "Apostolic Optimism," "Brooks by the Traveller's Way," etc. New York. A. C. Armstrong and Son, 3 and 5 West 18th street, near Fifth avenue. pp. 208. Price, \$1.25.

A series of brief suggestive treatments on short striking texts. The insight of the author into the thought, and his ability in apt expression, steering clear as he does of the commonplace is what makes these little expositions helpful to the preacher. Such themes are treated as the following: "Staying the Plague," "The Passing of the Burden," "Altars and Altar Fires," "Apt to Teach," "To Know Jesus," "The Palsied Soul," "A Song in the Night," "The Roots of the Blessed Life." There are twenty-six themes in all. The book is good reading.

A Book for Lent.

MEDITATIONS FOR THE PASSION SEASON. Translated from the German. By Charles E. Hay, D. D. Lutheran Publication Society, 1424 Arch Street, Philadelphia, Pa. 238 pages. Cloth, 75 cents net; cloth, gilt edges, \$1.00 net; imitation morocco, \$1.75; Turkey morocco, \$2.75.

The Lutheran Publication Society and Dr. Hay have done the church a service in translating Dieffenbach's "Evangelische Haus-Agende." This devotional work is spiritual, clear and edifying, and in its excellent English form will be a help to pastor and people during the season of meditation upon the sufferings and death of our crucified Redeemer.

Brief Discourses.

BROOKS BY THE TRAVELLER'S WAY. By J. H. Jowett, M. A., Carr's Lane, Birmingham. Author of "Apostolic Optimism," etc. Fifth thousand. New York. A. C. Armstrong and Son, near Fifth avenue. Price, \$1.25. pp. 216.

Twenty-six passages of Scripture briefly set forth in brief outline, with suggestive titles and a treatment that will appeal to the temper of the present day. These brief discourses are refreshing and strengthening.

SERMON OUTLINES.

THE DUTY OF THE HOUR—TO WATCH.

Matt. 24: 42-51.

I. REASONS FOR WATCHING.

1. The Great Value of the Things We Should Watch For. "The Son of Man Cometh."
2. The Greatness of the Dangers We are to Watch Against. "His House to Be Broken up."
3. The Certainty of Christ's Coming, and the Uncertainty of the Hour. "Ye Know Not What Hour."

II. The Reward of Watching.

(*vs.* 45-47.)

III. Failure to Watch.

(*vs.* 48-51.)

1. Its Cause. "Delayeth His Coming."
2. Its Manifestation. "Begin to Smite."
3. Its Result. "His Portion With the Hypocrites."

—Selected.

PASSAGE OF THE RED SEA.

Ex. 14: 19-29.

- I. God Leads His People. "The Angel of God Went Before and Behind."
- II. God Enlightens His People. "It Gave Light by Night."
- III. God Shields His People. "The Waters were a Wall."
- IV. God Fights for His People. "The Lord Took off Their Wheels, and the Waters Covered the Chariots."
- V. God Delivers His People. "The Children of Israel Walketh Upon Dry Ground."
- VI. God Gives Faith to His People.

J. L. H.

THE JOURNEY WITH THE RISEN ONE.

Luke 24: 13-25.

- I. A Journey in Faithful Remembrance.
- II. A Journey with Invisible Fellowship.
- III. A Journey of Saving Knowledge and Experience.
- IV. A Journey in the Power of the Risen One.

—Selected.

WHY MEN NEED TO RECEIVE THE SPIRIT.

John 15: 26—16: 4.

- I. That we may have His witness in our hearts.
- II. That we may with joy bear witness in the world.
- III. That we may have courage against opposition.
- IV. That we may endure to the end.

—Selected.

A PROFOUND LESSON IN THEOLOGY.

John 3: 1-16.

I. THE NEED OF THE NEW BIRTH. (*vs.* 1-3.)

II. THE MYSTERY OF THE NEW BIRTH. (*vs.* 4-12.)

1. It is not a part of nature. "How can a man be born when he is old."
2. It is not a part of the perishable order. It is spiritual. "That which is born of the flesh is flesh."
3. Yet it is a reality, to which the mysterious things in nature themselves illustrate and enforce. "The wind bloweth where."

IV. THE REALITY OF THE NEW BIRTH. (vs. 11, 12.)

"We testify that we have seen."

V. THE AUTHOR OF THE NEW BIRTH. (vs. 13, 14.)

"Even so must the Son of man be lifted up."

VI. THE CONDITIONS OF THE NEW BIRTH.

"Whosoever Believeth."

—Adapted.

Outlines of Sermons on Old Testament Texts.

[CONTINUED.]

BY REV. F. P. MAYSER.

FIFTH SUNDAY AFTER EPIPHANY.

A. Text: Gen. 18: 23-33.

The gospel of to-day presents to us a field with wheat and tares, which tares should not be there and deserve to be rooted up. They are, however, spared through the wisdom and the long-suffering of the householder and on account of the presence of the wheat.

A similar field is presented in the text, only the ratio is inverted; the wheat is among the tares. The time of harvest for these cities is drawing near, as revealed to Abraham, the friend of God. He intercedes for them, and they would have been spared, had not the tares been prevalent to such a degree as to threaten the life of the wheat.

INTERCESSORY PRAYER FOR THE WICKED AND ITS POWER.

I. *Intercessory prayer.*

Three such prayers come into consideration in connection with the text and are suggested by it.

1. The persons interceding.

a. Abraham—a justified believer. His friendly and intimate relation to God as it appears in the text. His relation also to the inhabitants of Sodom. He does not mention Lot, his nephew, in his prayer, but has a feeling of love and compassion toward all. From the whole narrative it appears, that he regards it more as a privilege than as a duty to intercede and mediate for Sodom. He performs a priestly function.

b. We turn now from Abraham interceding to him, in whom we have the perfect Intercessor and of whom Abraham is a type in this respect, even to Jesus Christ. Rom. 8: 34; Heb. 7: 25; 9: 24. He intercedes chiefly for his believers, John 17, and yet also for the unconverted, Luke 23: 34; I John 2: 1; Heb. 12: 24. His relation to the Father is more intimate than that of Abraham.

c. But Abraham represents also all true believers whose priestly duty and privilege it is to intercede for the world, I Tim. 2: 1. Do not neglect this. The Lord's Prayer is intercessory prayer as well as petition for ourselves.

2. The prayer appeals to the righteous Judge as well as to the God of mercy.

a. If the righteous would be destroyed with the wicked, it would not be in keeping with God's justice. Christ appeals to the "righteous Father," John 17: 25, because he had rendered satisfaction to the Law; and the believer can appeal to the Father's righteousness, because of Christ's merits and of his own promises, John 16: 23; I Pet. 3: 12.

- b. And yet, it is only mercy from which we can expect an answer to our prayers for the wicked. Our prayers in their behalf may be fervent, urgent and even bold as was Abraham's; but they must nevertheless proceed from an humble heart.
- 3. The prayer itself. It is the first solemn prayer on record in the Bible.
 - a. Abraham does not pray that the godless should be freed from punishment, but for the sparing of the righteous. He makes prominent the righteousness of the righteous and not the wickedness of the wicked. If the righteous are spared in the city, the wicked are spared also. It is in this sense that Christ says: John 17: 9.
 - b. Six times he takes upon himself to speak unto the Lord with ever increasing faith, importunity and humility. "He asks six times, and with so great ardor and affection, so urgently, that in the very great and breathless interest with which he pleads for the miserable cities, he seems as speaking foolishly." Luther.

If this is typical, we may feel assured, that Christ never ceases to intercede for men, as long as he has his Church in this world, even if the number of his true believers be small. Nor should we neglect to perform this function of our priestly office. If all other means fail to better the corrupt world, we can pray for it.

 - c. And yet, it is not to be overlooked, that Abraham ceases with the ten. Too few righteous ones cannot avert the judgment. Luke 18: 8. There is a limit to God's forbearance and long-suffering and even to human intercession. I John 5: 16. Divine justice will and must assert itself in the end.

(The contrast might be drawn here between Abraham's intercession for the Sodomites and the persecuting spirit of the Roman church against heretics, as suggested by to-day's gospel. These zealots propose the summary rooting up of the tares.)

II. *Its power.*

- 1. It was not Abraham's prayer in itself, on account of which the judgment would have been averted from Sodom, if ten righteous men had been found in it; but back of it was the future atonement and intercession of Christ then already anticipated.
 - a. Christ's merit and intercession alone are the meritorious and efficacious cause of God's withholding his wrath from the ungodly and bestowing his blessings on believers. Hence our prayer in Jesus' name.
 - b. This does not make the intercessions of believers superfluous and ineffective, because the grace of God and his promises, merited by Christ, become operative only, when man on his part obeys in faith God's command with respect to prayer. Christ has secured all blessings for mankind; but they will not receive them unless they believe and do what he has commanded them.
- 2. Abraham fulfilled these conditions and he received the repeated promises of the Lord that he would spare the city, provided there were at least ten righteous found in it. Jas. 5: 16.
 - a. The ungodly are little aware, how deeply they are indebted to the prayers of the very persons whom they despise. The wicked world is spared for their sakes. Matt. 5: 13; II Pet. 3: 9.
 - b. Believers, on the other hand, should be careful, not to impeach God's justice, if condemnation is finally measured out to the impenitent.

B. Text: Gen. 19: 12-26.

The announcement had been made that at the proper time the tares would be separated from the wheat and would be gathered and burned, whilst the wheat would be placed into the barn. This time had now come

for Sodom. The measure of its iniquities was full and the judgment came with fire. Only one man and his two daughters were saved from the calamity. The text presents some very serious thoughts for our consideration. As our Lord repeatedly declared: "Many are called, but few are chosen," so we have to sum up the text in the words:

MANY LOST—FEW SAVED.

The theme does not sound very inviting, but it contains a scriptural truth which deserves our most serious attention.

I. *Lost through unbelief.*

1. From several passages of Scripture we may justly infer, that the root of the wickedness of the Sodomites was unbelief, Gen. 13:13; II Pet. 2: 8; Luke 17: 28.
 - a. Lot and Abraham were salt among them; but they would not hear, Gen. 13: 12; 14: 21-24.
 - b. Sin and vice are always the result of unbelief, Gen. 3; Matt. 7: 18; John 8: 37; Heb. 3: 12, 19; I Tim. 1: 19, 20. It is the root of the tares.
2. But we have a very clear case of unbelief and its result in Lot's sons-in-law, v. 14. Sodom's doom was announced to them and they were admonished to escape. But in their unbelief they ridiculed the idea of such destruction. They perished with the rest.
3. According to our Lord's own words the application should be made especially to the times immediately preceding his second advent, yet the truth taught here finds also its application in general at all times.
 - a. If the Bible teaches that unbelief and wickedness will abound to a fearful degree in the last days, Luke 18: 8; II Thes. 2: 3, 4; Matt. 24: 9-12, it teaches also—and facts prove it—that the majorities at any time do not believe and are on the broad way to destruction, Matt. 7: 13, 22, 23; 22: 14; Luke 12: 32.
 - b. This is a sad truth to contemplate. It should put us so much more on our guard and induce us, earnestly to strive to enter in at the straight gate and to continue on the narrow way until the goal is reached, Luke 13: 23, 24.

II. *Saved, but scarcely saved.*

1. Lot believed the announcement made by the angels.
 - a. He recognized them as messengers sent by God and their message as divine, even though it portended only evil for the city and for his own temporal property.
 - b. Yet, he lingered, probably because flesh and blood was still clinging to his earthly goods. Hence it required great urgency on the part of the messengers to induce him to leave the city without delay.
 - c. He was saved, yet with great difficulty, "as a brand plucked out of the burning."
2. Lot is an image of those who obtain their salvation with the utmost difficulty. I Cor. 3: 12-15.
 - a. They believe; but there is still a great deal of the old Adam clinging to them. It requires the constant divine discipline, severe chastisements and painful bereavements, and great urgency through the Word, to keep them within the bounds of saving grace.
 - b. By reason of abounding worldliness, false doctrines and other trials characterizing the later days, it will be especially difficult for any believer to be saved, Matt. 24: 4-13, 21, 22; 25: 5ff; I Pet. 4: 18.
 - c. Hence the numerous encouragements and admonitions of God's Word, Luke 21: 34-36; Matt. 24: 13; II Pet. 3: 14; Rev. 2: 10; 3: 11, 12.

III. *Almost saved, and yet lost.*

1. This is the word which we have to write above the head of Lot's wife.
 - a. The word used here for look (v. 26) implies a deliberate con-

temptation, steady regard, consideration and desire. She must have stopped on the way in direct disobedience to the angel's urgent command in vs. 16, 17. Her heart evidently went back to Sodom.

- b. Her sudden and awful punishment.
- 2. She is a most solemn and an everlasting warning to all who put their hand to the plow and then look back.
 - a. They have left the world and have entered on the path to eternal life, but are again entangled—sometimes suddenly, Acts 5: 1ff; sometimes gradually, Matt. 13: 20-22; II Tim. 4: 10—in the things of this world, and are perhaps suddenly overtaken with death and are lost, II Pet. 2: 20, 21.
 - b. Our Lord Jesus Christ speaks of Lot's wife in connection with the watchfulness and haste, necessary in the last days to escape the wrath to come and to be put in a place of safety. Let us give heed to his warning words, Luke 17: 31-33.

SIXTH SUNDAY AFTER EPIPHANY.

A. Text: Gen: 22: 1-14.

Every Bible reader is familiar with this unique and touching story. Objections have been made to it by enemies and friends of the Bible; but they fall away as soon as we fully realize, that the whole was to be a test on the one hand and a type on the other. If human sacrifices are otherwise prohibited as an abomination, an exception had to be made in this one case, if the world should be redeemed; and it could be made in view of the peculiar character of Him who voluntarily offered Himself. As this was to have its type in the text, the command had to be given: Offer thy son, thine only son, etc.

THE SACRIFICE OF ISAAC AND ITS TYPICAL SIGNIFICANCE.

I. *The obedience of faith which Abraham renders to the divine command.*

- 1. Picture the facts as recorded in the text so far as they pertain to Abraham.
 - a. Let each one do this as best he can.
 - b. We simply desire to call attention to the fact, that the emphasis is not to be laid so much on Abraham's faith as justifying faith as on *active* faith, that is, on his *obedience* prompted by faith, v. 18 "obeyed my voice;" Heb. 11: 8, 17. Luther, Starke and others make his obedience prominent in this case. "The ruling thought in this whole narrative, is the perfection of the obedience of the faith of Abraham." (Lange) Faith apprehends God's promises; but God's commands require obedience. Both are here united.
 - c. Nor do we notice the slightest imperfection in Abraham's obedience. No unwillingness, hesitancy, or effort to shorten or spiritualize the command (as some have done); but he acts promptly and perfectly in every particular.
- 2. Its typical significance.
 - a. (We refer the reader here to our article in the Church Review, Vol. 20, 1901, pp. 518, where we think we show conclusively, that Abraham cannot represent God, the Father, as little as in Gen. 18: 23-33. The Father demands and commands; but he does not obey. He is not a priest to offer the sacrifice, but he demands and accepts it. The person sacrificing is the sinner, which cannot be predicated of the Father.)
 - b. We see therefore in Abraham a type of the Son in his *active* and perfect obedience to the Father's command. He came not to do his own will, but the will of him that sent him. Ps. 40: 7, 8; John 4: 34; 5: 30; Luke 22: 42. He fulfilled the Law in every tittle, Matt. 23: 15; 5: 17, 18; John 8: 46; Heb. 4: 15. His

willing, prompt and perfect obedience in the most trying hours, Matt. 4: 3, 4; Luke 18: 31; John 18: 11; Phil. 2: 8. He is the priest representing the sinner, II Cor. 5: 21; Heb. 7: 26.

- c. It is only as absolutely sinless, that Christ could be our Redeemer and that his righteousness, as imputed to his believers avails.

But more is required for our redemption. Sin must be atoned for. Hence the text contains more than Abraham's active obedience.

II. *The willing and submissive obedience of Isaac.*

1. Abraham, too, submitted and in part suffered; but he was not required to offer himself as a burnt-offering. Another subject was demanded, his son.
 - a. Describe Isaac's willing, submissive, passive obedience. Nor is there the slightest imperfection in this his passive obedience. He yields and suffers, willingly and silently to the last, even if his young and tender life is demanded.
 - b. But the submission of both to the divine command and their heroism become still more manifest, when we remember, that in so far as they are types, they are perfect and innocent, and yet, the sacrifice is demanded! How shall we reconcile this? Only in one way: to look upon the command as a demand made on them on account of the sins of others. Whatever Isaac and even Abraham had to suffer, they suffered on account of others.
2. It is not difficult to learn what is here foreshadowed.
 - a. Isaac's obedience typifies the voluntary, passive and perfect obedience of our Lord Jesus Christ as the Lamb of God, Is. 53: 7; Phil. 2: 8; Mark 10: 45. Moses and Elias speak of it in to-day's Gospel, Luke 9: 31. In his case he is the sacrificing Priest and the Lamb sacrificed in one person. Isaac was offered typically in Abraham's heart (the ram being substituted for him); Christ was truly offered and he offered himself, I Cor. 5: 7; Gal. 1: 4; 2: 20; Eph. 5: 2; Heb. 7: 26.
 - b. As a sacrifice he suffered the penalty of death for others, Ps. 69: 7-9; Is. 53: 4, 5; John 6: 51; 15: 13; Rom. 5: 6, 8, 10. The fact and the acceptance of God of substitution is clearly shown twice in the text. If God himself arranged and accepted it, and if Christ voluntarily became our substitute, we ought not to ask any questions, but rejoice and thank God for this merciful and beneficent arrangement.
3. Mark the unspeakable love of Christ in thus bearing our sins, Rom. 5: 8.

III. *The benefits typified in the results of the acts of both.*

1. The promise in vs. 17, 18, implies a blessing to Abraham and Isaac themselves; but the emphasis lays on the blessing promised to his "seed," hence to others beside themselves.
 - a. Thus Christ, himself, was exalted after his death, Phil. 2: 9, 10; but the benefits of his sufferings and death have been secured for the world and are offered to it in the Gospel, Rom. 5: 17ff.
 - b. His active and passive obedience is our righteousness and the propitiation for our sins.
2. The promise of these blessings is, however, restricted to Abraham's "seed."
 - a. Redemption has been secured for all, but Abraham's spiritual "seed" only, that is, true believers shall possess and enjoy it.
 - b. Let us see that we are Abraham's spiritual children, following his faith and his obedience. Complete self-surrender.

B. Text: Gen. 22: 15-19.

This is the last of the ten epiphanies of the Lord to Abraham, recorded in the Scriptures, and it was the most glorious one, promising great blessings. By one man sin entered into the world and death passed upon all

men; thus it was ordained by God, that by one man "all the nations of the earth should be blessed" and "the free gift should come upon all men unto justification of life." The promise had been given several times before and it was afterwards repeated to Isaac (chapt. 26: 4); but it is made specially impressive and solemn by the oath of the Lord in the text. It announces:

ONE A BLESSING TO ALL.

I. *Who is this one?*

1. In some sense and degree the promise applies to Abraham, ch. 12: 3.
 - a. He was separated from all the rest; special promises were given to him; he became the father of the Jewish nation as the chosen people of God, and the father of believers; and the stem from which descended the Saviour; the example of his faith and obedience encourages and incites still to faith and obedience wherever his name is known.
 - b. It has been and still is God's way, at certain times to choose one man to be of special service and benefit, if not to the whole world, then to many. Moses, Joshua, Samuel, David, Elijah, the prophets, John the Baptist, Paul, some of the church-fathers, Luther, etc. In a narrower sense this may be said even of the missionary going into a foreign land to plant the Church there.
2. But the promise applies and finds its complete fulfillment in Abraham's seed only, in Christ Jesus.
 - a. He is the chosen and appointed Dispenser of the greatest blessings to mankind. I Cor. 15: 22; Rom. 5: 15.
 - b. All are directed to him, Gen. 3: 15; by all the types; the Law leads to him, Gal. 3: 24; the sacrifices, the prophets, history (not only sacred but even profane history), angels, Matt. 1: 21; Luke 2: 10, 11. John the Baptist, Paul, and the Father himself, Luke 9: 35, point to him.
 - c. All are invited by him, prophetically, Is. 55: 1-3; personally, Matt. 11: 28-30; John 4: 14; 6: 35; 7: 37. These comprehensive invitations prove him to be the true Messiah; for if he failed to fulfill these promises, he would be exposed. But he never failed to satisfy the greatest hunger of the soul.
 - d. Let me therefore invite you all to come to him. There is none other to satisfy your deepest wants, Acts 4: 12. You can safely trust him. The divine promise in the text which points to him is sealed with a most solemn oath, v. 16.

II. *How has he become, and how is He a blessing to all?*

"Because thou hast done this thing," v. 16; "because thou hast obeyed my voice," v. 18. Typically these words refer to Christ, who has done everything to make him the greatest blessing to all.

1. By his example and teaching as the great Prophet;
 - a. showing sinners the errors of their ways, exposing the self-righteousness of the pharisees and calling both to repentance; encouraging believers and instructing them unto sanctification;
 - b. going about and doing good to the souls and bodies of men, Acts 10: 38. He is still thus active through his Word.
2. By his sacrifice and intercession as the great High-Priest;
 - a. bearing men's sins on the cross and securing forgiveness and justification, Rom. 5: 17-19;
 - b. interceding for his believers and for the sparing of the world;
 - c. pouring out his Spirit for the conversion of sinners and the sanctification of believers. We are constantly experiencing the effect of his sacrifice and intercession.
3. By his protection, rule and beneficence as the Great King.
 - a. He protects his people against their enemies.
 - b. Overrules all things for their good and his glory.
 - c. Portions out his bounties for soul and body, John 1: 16; Rom. 5: 21; I Cor. 1: 5, 30.
4. Through his Gospel which he sends forth into all the world
 - a. as the power of God unto salvation to them that believe;
 - b. as the power to overcome his enemies; "possess the gate of his enemies," v. 17.

QUINQUAGESIMA SUNDAY.

A. Text: Gen. 28: 10-15.

Every Bible reader is familiar with the story of this significant night scene. It was but a dream, but God was in it. Dreams were sometimes God's method of revealing himself and his will to men. This ladder and the history connected with it suggest

HUMAN SUFFERINGS AND DIVINE MERCIES.

I. *Human sufferings.*

1. Jacob had to leave his home and flee into a distant country, leaving everything, and in the night lay his head on a pillow of stones in a lonely spot.
 - a. All this was painful. Thus Adam and Eve were driven from Paradise, carrying with them the cross.
 - b. Ever since the world is full of sufferings. No one is exempt. The blind man by the wayside and even Christ in the gospel of to-day, Luke 18: 31ff. Men try indeed to escape, but in vain.
2. Its cause is sin.
 - a. Jacob had sinned in many ways, chapt. 27. So far as they were his actions, they were sins, even though God had his hand in them and overruled them for good. The result is his flight.
 - b. Sin always brings its punishment and chastisements. Reverses and sufferings are not simply misfortunes, nor do they happen by chance; they are the fruit of some evil seed sown out—not always of some particular evil seed, yet sin and suffering cannot be separated. Numb. 14: 34; Is. 65: 7. The sufferings which Christ announced in the gospel are the results of sins which he voluntarily took upon himself, Is. 53: 4, 5.
3. Their ultimate object is not to inflict pain, but to lead man to a sense of his guilt, to repentance and to prepare him for the reception of God's mercy. They are his searchlights seeking the straying sheep, the drawings of the Father to the Son, John 6: 44; Numb. 21: 6-9; II Sam. 7: 14, 15.
 - a. In that lonely night the fugitive probably thought seriously of his falsehoods and dishonesty. His conscience awoke and he was afraid (V. 17), and he longed for pardon and peace.
 - b. Do not fail to listen to God's voice in your afflictions. It is the hand of love that holds the chastising rod and also the cup of mercy and pardon.

II. *God's mercies.*

1. Man's extremity is God's opportunity. When Jacob was now in condition to receive it, God in his mercy condescends to him and speaks to him
 - a. by a symbolic representation, indicating a friendly intercourse and communication between heaven and earth, between the God of his fathers and himself as a guilty fugitive, seeking rest;
 - b. by a direct word, full of great promises, assuring him of his gracious presence and encouraging him to hope and proceed.
2. To us this inspired vision means more. The vision has vanished and the reality has taken its place.
 - a. The ladder is the incarnate Son of God in his twofold nature and in his two states, having reconciled the world unto God and mediating between God and sinful man. No access to the Father without him. John 14: 2; Eph. 2: 18. The Bible knows nothing of any mediation or intercession of saints. I Tim. 2: 5.
 - b. Angels are still God's invisible ministering servants to the heirs of salvation, Heb. 1: 14.
 - c. The Lord speaks to us (especially to the awakened sinner) in his written Word. The Word spoken in the text is all gospel. We ministers declare this gospel to men and beseech them: "Be ye reconciled to God."
3. It is the business and privilege of all of us to understand and to accept by faith the symbolic meaning of this vision:

- a. To seek Christ's help and comfort in all bodily and temporal sufferings, as the blind man did in to-day's gospel.
- b. To look to him when under conviction of sin as our only Mediator, by whose merits we are saved.
- c. To realize, that we are here on a pilgrimage, and that we are to ascend on the only and true Ladder to sanctification and glory in the heavenly home.

B. Text: Gen. 28: 16-22.

Give connection from context. Jacob improves God's revelation to him.

IMPROVEMENTS OF GOD'S MERCIES.

I. *Jacob reflects seriously on the vision.*

1. It was but a dream, but dreams were then divine revelations.
 - a. It would be dangerous and misleading, if we were to rely on dreams, or on any supposed extraordinary revelation of God's will.
 - b. He has given us his inspired and written Word, in which Jacob's Ladder (Jesus Christ) and God's mercies are far more clearly seen than Jacob saw them in his vision.
2. When we read or hear the Word, it becomes us to reflect on it;
 - a. not to be thoughtless readers, nor forgetful hearers, not even attentive readers for our intellectual improvement only;
 - b. but reflect seriously on it as a Word spoken to us directly by God for our spiritual and eternal welfare, Luke 2: 17-19; 11: 28; Matt. 7: 24-27.
 - c. The Spirit will aid the honest inquirer to understand the Word and to make further improvement, John 16: 13.

II. *Jacob is filled with surprise and awe, and he believes the signification of the vision.*

1. It seems that he thought—having grievously sinned—that God had forsaken him; he expresses therefore great surprise, when he found, that God was so graciously present with him in his solitude, v. 16.
 - a. Jonah flees from God; yet, he is present with him even in the belly of the fish. Compare also Luke 24: 5, 6; John 20: 19. It is a great surprise to the straying sinner, when he finds that the good Shepherd is near to him where he least expected him, ready to take him up in his arms to bring him back to the fold.
 - b. Has this not been the experience of many among us?
2. Jacob is struck with awe, v. 14.
 - a. The expression: "How dreadful," etc., may be somewhat surprising after so glorious a revelation; yet, the more we realize the nearness of the great and holy God, the more we are filled with awe.
 - b. Such presence makes any place holy, and we ought always to approach it with the deepest reverence. Ex. 5: 3; 19: 16ff; 26: 24. Any place, where two or three meet together in Christ's name, is made holy through his presence and is a house of God and a gate of heaven.
3. He believes in the Lord's acceptance of him and in the renewal of his covenant with him.
 - a. As an evidence thereof he sets up a memorial and gives a new name to the place; vs. 18, 19.
 - b. The memorials we are to set up for tokens of divine mercies are our constant confession of Christ, and our works of faith, love and gratitude.

III. *Jacob makes a vow consecrating himself to God.*

1. The words: "If God," etc., v. 20, do not express the condition on which Jacob will accept God, but are the echo and thankful acknowledgment of the divine assurance, I am with thee; and he surrenders himself and his all to his God.

2. This is the proper improvement of God's condescension and his mercies in Christ Jesus toward us. Thus Paul, after he had set forth so fully the abundant grace of God in Christ Jesus in Romans, chapters I-XI, beseeches us in chapter XII v. 1: "I beseech you, brethren, by the mercies of God," etc. So also in Heb. 10: 19ff.

FIRST SUNDAY IN LENT. (INVOCAVIT.)

A. Text: Gen. 29: 16-28.

Great trials and temptations often follow special tokens of divine favor and blessings. See the gospel for to-day, Jesus' baptism and his temptation, Matt. 4: 1-11. After the encouraging revelation in Chapt. 28: 12-16, Jacob proceeded on his journey to Laban, his uncle, in Haran. Trials and temptations awaited him there.

TRIALS AND TEMPTATIONS.

I. *God permits them to come on his believers.*

1. Jacob's trials in Haran:
 - a. In his father's house he was the free son; in Haran he was the servant who had to serve many years under an exacting master.
 - b. The gross deception practised on him by Laban and even by Leah.
 - c. He had to deal for many years with a man governed by pure selfishness and from whom he had a right to expect better things.
2. All these things were at the same time temptations. Satan was back of them as well as the Lord. Satan's object was:
 - a. To defeat God's purpose, which was that Leah should become Jacob's wife;
 - b. by these trials and the deception practised on him to awaken doubt in the promises of chapt. 28: 14, 15;
 - c. to introduce sin and discord into the marriage relation and into the family as he did in Paradise and tries to do to-day.
3. God permits these trials and temptations;
 - a. not to be stumbling blocks, but as tests and for the exercise of the grace given.
 - b. To Jacob they were also temporal chastisements. As he had deceived others, so he is deceived. We may obtain pardon, yet, some temporal punishment may follow. II Sam. 12: 14.

II. *Even believers do not always resist these temptations.*

1. There is no evidence that Jacob yielded to the temptation to doubt the truth of the divine promises in chapt. 28; but he allowed himself to be lured into a double marriage.
 - a. Whatever may be said in extenuation of this act, it was contrary to God's established order and is to be lamented. God in various ways showed his displeasure at it, chapt. 30: 1ff.* In God's providence Leah was first given to him and he should have quietly submitted to it, because Leah was to become the ancestress of the Messiah and in her the promise was to be fulfilled. (The account contains many things which are mysterious to us; but it is designedly so worded, as to show that according to God's will, Jacob should have Leah and not Rachel.) But Jacob's love for the person of Rachel was greater than his eye for God's providence and his faith in it, and he yielded rather

*We cannot in these outlines enter on a discussion of the subject here involved. Whoever wants to know more about it, let him consult good commentaries and especially Luther in his Werke, Vol. II, on Genesis.

- to his personal preferences than to the indications of God's will.
- b. The evil result showed itself subsequently, even though the Lord brought good out of it in the end.
 2. A few practical lessons.
 - a. Jacob's double marriage is neither to be taken as an example nor as an excuse for similar marriages. According to God's Word such marriages are unlawful and they bring trouble and punishment.
 - b. If the believers in the text and others yielded to various temptations, it is not said, that we, too, could yield without much danger and harm. The weaknesses and sins of men are never set for our example, but for our warning. Every temptation from the devil aims at our destruction. We ought therefore resist it in the embryo with all the grace and energy we can summon. Learn from to-day's gospel.
 - c. If notwithstanding this we fall, we should at once repent and comfort ourselves with the victory of our Lord Jesus Christ who alone has absolutely resisted every temptation of the devil, and who has secured for us a complete victory over him, which we shall appropriate to ourselves by faith.

B. Text: Gen. 31: 1-7.

In chapter 30 we read of the sons who were born to Jacob in Haran, where he had now spent 20 years. By God's direction he was now to return to the land of his fathers, as we learn from the text. With this text we propose to consider the chief parts of this chapter, the contents of which we summarize in the words of the apostle:

"IF GOD BE FOR US, WHO CAN BE AGAINST US?"

I. We illustrate this truth from the text.

God's children are never without their enemies in this life. Jacob had them:

1. Laban's jealousy, envy and unjust treatment of him.
 - a. The Lord had greatly prospered Jacob, chapt. 30: 43.
 - b. This excited Laban's jealousy and envy, who was a selfish, avaricious, greedy man, and who had changed Jacob's wages ten times. Comp. Ex. 1: 8ff; 1 Sam. 18: 8ff; Dan. 6: 1-9. Unsanctified human nature is the same to-day. Give further illustrations from your observation and experience.
 - c. But the Lord was with Jacob and was about to deliver him from the hardships Laban had put on him, vs. 3, 7c., 12c.
2. Laban's open enmity.
 - a. By the Lord's direction Jacob fled with his family and his substance, v. 17. It was the only way he could get away in peace. No wrong in it. When Laban heard of it, he pursued him with evil intent.
 - b. Selfishness, envy and covetousness lead to open opposition. (This may afford an opportunity to the pastor to refer to the unfortunate disputes and schisms, often introduced into families, where some members prosper more than others; also to the hot contention between capital and labor.)
 - c. God, however, interfered and did not allow Laban to hurt Jacob, v. 24. Laban had even to yield so much as to make a covenant with Jacob and allow him to proceed in peace, vs. 44ff. God protects his elect in his own time, Ex. chaps. V-XII; Dan. 6: 20; Matt. 2: 12ff; Luke 12: 4-7.
3. Behind all this was Satan as the chief enemy of God's children.
 - a. He is the author of all envy, hatred, enmity and persecution, Job. 1: 6ff. He is either the sneaking serpent or the roaring lion.

- b. But fear not, if you have God on your side, Ps. 46: 56: 3, 4; II Cor. 6: 8-10 Ep. "A mighty fortress," etc. (Apply this to our temporal and to our spiritual experience, Rom. 8: 31-34.)
- c. Satan and his servants have only power so far as God in his wisdom allows.

II. *The exhortation and encouragements implied.*

- 1. The exhortation: See that you have God on your side.
 - a. Without him we are at the mercy of our enemies, as Jacob would have been, Ps. 124: 1-8.
 - b. That God be for us, we must have become and be his children by faith in Jesus Christ. We shall then enjoy the guidance, protection and help of the God of love, wisdom and omnipotence, Ps. 125: 1-3.
- 2. The encouragement is, not to fear, but faithfully and fearlessly to do our duty toward God and man.
 - a. Jacob was a faithful servant even over against a hard master; and he obeyed his God at all hazards, when he commanded him to leave Laban.
 - b. What encouraging lesson should ministers and hearers draw from this as citizens and as Christians!
 - c. We may have our enemies, meet opposition, sustain temporal losses, yet in the end we shall be conquerors, if we are faithful. Is. 43: 2, 3; Rom. 8: 36, 37.

AN extraordinary pressure for space in this issue has compelled the omission of all editorials, including several on current ecclesiastical questions of more than ordinary interest.

The October REVIEW will be one of great value. Dr. Jacobs will contribute an article dealing thoroughly with the Foreign Mission Question; a very remarkable essay, published recently in Germany, on "Christianity and the Modern Antipathy to Miracles," will be reproduced; and Prof. Francis Green is expected to write on "The Theology of Emerson."



THE LUTHERAN CHURCH REVIEW

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ARTICLE I.

IS THE TRINITY A SCHOLASTIC FIGMENT?

To a man of nature, the doctrine of the Trinity ever appears as a speculative tenet, far-fetched, and slenderly supported. To a man of the world, steeped in the arts and sciences, and the broader humanities, it seems empty, useless, idle. The liberal thinker of every age has felt sure that this "scholastic figment" will be the first to fall to pieces under the grasp of enlightened reasoning. Thomas Jefferson wrote to John Adams, "You and I will see the time when every child born in America will be a Unitarian."

But what sort of a God would these cultured and non-Christian believers set up for the world? Under close analysis a monad is no less unthinkable than a dualism or a trinity. And a monad cannot in the end steer clear of the abyss of pantheism, while a dualism cannot escape the corollary of division, and of either conflict, or utter annihilation. If the monad is not a part of his own creation; not an evolution and an incarnation of the persistency of force, but a supreme intelligence; dependent on neither matter nor force, but the master of both, the old gnostic riddle still arises, is he the *author* of both? And are the loneliness and selfishness of this supreme intelligence more thinkable than the complete and perfect life

of the Father and the Son, and the Spirit proceeding from both? The Unitarian God is a God of intellect and power; and benevolence and compassion may be present; but *love* is absent. The idea that God is *pure* intelligence, the neo-platonic notion that He is pure and simple being, τὸ ὅν, or that He is "a single principle without community of self-conscious existence," cannot authenticate itself as any more rational to a clear mind, than the "scholastic figment of a Trinity," which the naturalist scorns.

The Trinity is really the deepest insight into the nature of God that the human reason has gained. And it has been gained by revelation.* Strong minds, like that of Coleridge, have come to rest in it quite apart from the revelation of Christianity—as a philosophic necessity. The reader will recall that Coleridge maintained specifically that the Trinity is the only form in which an idea of God is possible, unless we revert to pantheism. He goes further and says: "I affirm that there neither is nor can be any religion, any reason, but what is, or is an expansion of, the truth of the Trinity." His great pupil, Frederick Denison Maurice, actually found the reconciliation of the contradictions of speculative thought about the divine existence, in the doctrine of the Trinity. Further, he pointed out that the fellowships and relationships of earth are disclosed as having their ground and justification in the eternal fellowship which existed in the bosom of the Father.† Bancroft, the historian, has carried this insight into the historical field, in his statement that some idea of the Triune God "is inherent in every system of thought which can pretend to vitality."

*Thomas Aquinas maintained that the Christian doctrine of the Trinity could be proved to be not impossible from the natural reason, "sufficit defendere non esse impossibile quod praedicat fides." Gerhard held that this can be proved among Christians, but scarcely among heretics or the heathen. Quenstedt says: "Mysterium trinitatis ex naturali ratione nec a priori nec a posteriori demonstrari potest; ne quidem possibilitas huius mysterii e naturae lumine haberi potest, cum rationi, propria principia consulenti, absurdum videatur."

†This is the inverse of the ordinary argument by analogies from the sphere of human knowledge, and of the *imagines* in intellectual et rationali creatura, *vestigia* in irrationalibus creaturis, of the Church Fathers, and is a broader, stronger and more far-reaching statement. Luther is fond of the idea that the true Christian seeks and finds the traces of the Trinity everywhere in Creation, from the most modest flower to the most brilliant production of art.

It was this deep-rooted correspondence of the doctrine of the Trinity with the needs of man's speculative and with his spiritual life, which, according to Maurice, enabled the Church to resist the pressure of the imperial will in the ancient days of its alliance with the Roman Empire. It was this truth which in the intense struggle of Christianity with Islam enabled the seemingly difficult and complex idea of God to triumph over a seeming simplicity, which was, after all, but an empty abstraction. It was this power inherent in the Christian doctrine of the Trinity, according to Maurice, which raised Christianity above Confucianism and Mohammedanism. They did not and could not rise to the Fatherhood of God because they lacked the knowledge of the Son, through whom the Fatherhood alone could fully be revealed. It was this fundamental doctrine which rendered Christianity superior to the mere and numerous incarnations of the Divine which Brahmanism confessed, and to the dream of Buddha's infinite spirit which was totally without a knowledge of the Father and Son.

It is the same insight into the necessity of the doctrine of the Trinity to the deepest spiritual life which has led modern apologists to ground their defence of the doctrine in the spiritual experience of the Christian, and to declare that it was not the Nicene Council that gave us the doctrine of the Trinity, but it was the existence of the doctrine of the Trinity in the Bible and the experience of the Christian, that gave us the Nicene Council.*

The doctrine of the Trinity, tried as by fire, in one or other of its parts has been vigorously combated from the beginning.

*Thus Stearns in "*The Evidence of Christian Experience*," p. 357, says: "It has been declared that the doctrine of the Trinity is a mere dogma, to be received because it is taught by revelation. But this kind of reasoning brought about the Unitarian defection. As a matter of fact, the doctrine of the Trinity is to the Christian who knows how to use his experience aright, the most reasonable of all the scriptural doctrines, since it is the deepest and most essential. In the believer's religious life the sacred three—Father, Son, and Holy Ghost—are known directly and personally. They are the fundamental facts of all the experience of the regenerate soul. They are the fixed lights in the spiritual firmament. The doctrine which confirms and formulates this fact of experience is in the highest sense reasonable. It is as reasonable as those teachings of astronomy which confirm our daily knowledge of sun and moon and stars. True, the doctrine is a mystery. But what fact is not a mystery?"

All three œcumenical creeds are the great witnesses of this mighty combat. Ebionism, which Justin Martyr, Irenæus, and Tertullian had to face, denied the pre-existence of Christ as the Son. Gnosticism, which was the rationalism of the first three centuries, first lost the divinity of the Son in its doctrine of the Logos as related to emanations and æons; and then, on the other hand, lost the humanity of the Son in its teaching of docetism. Origen brought forward the doctrine of the subordination of the Son. The Monarchians laid a false emphasis on the essential *unity* of the Godhead, and therefore abandoned the personal distinctions of the three persons. They thus either lost the divinity of Christ, or confused the personalities in the doctrine of patripassianism. Paul of Samosata, "the Socinus of the Third Century," was the father of the "Samosatanes," who are opposed by the Augsburg Confession as "contending that there is but one person and sophistically and impiously arguing that the Word and the Holy Ghost are not distinct Persons, but that 'Word' signifies a spoken word, and 'Spirit' signifies motion created in things."*

Following the Monarchians, came the Arians, who instead of emphasizing the divine unity at the expense of the distinct personality and equality, emphasized the distinct personality at the expense of the unity and equality. What great

*Very finely does Chemnitz say, in reply to the criticism that the church was building up a doctrine of the Trinity in terms of technical or scholastic theology—and his words apply so well to critics of all ages who sneer at the technical formulation and elaboration of dogma, including especially the expounders of the "New Theology" and the "New Criticism" to-day, who use the very terms of Scripture in a modern sense, which destroys the original intent of the language—"Because the heretics spoke with the Church, and yet believed differently, and, by means of forms of expression, resembling the truth, as Nazianzen says, spread poison secretly among the inexperienced who suspect no evil when they hear these speak in the very same words which the Church uses; the men of the Church endeavored to find Scripture terms by which they might draw forth from ambush the lurking heretics so as to prevent them from deceiving the unwary by ambiguous phrases. . . . What was the Church to do under these circumstances? It is very certain that it ought to have done this, namely, to defend against heretics that faith concerning the article of the Trinity which the Holy Ghost revealed in the Scriptures. But this could not be done in the words of Scripture, because of the petulance of heretics, who cunningly evaded all the words of Scripture, so that they could not be convicted and held fast, and who led captive by this artifice the minds of the simple. Therefore, it was necessary to seek for such terms as might express, in some other manner, the facts delivered, concerning this article, in Scripture; so that heretics might not be able by a deceitful interpretation to elude them."

onsets was not the balanced and perfect truth of the Trinity obliged to sustain in the Council of Nicæa, where the Arians were led by Arius, the semi-Arians by Eusebius of Cæsarea, and the orthodox by Athanasius, who was followed by Basil the Great, and by the two Gregories. More than a half-century after the adoption of the Nicene Creed, the mighty Athanasius warred against the world for the truth of the Trinity, "neither confounding the persons, nor dividing the substance," until finally the Church reached the Athanasian Creed, teaching the procession of the Spirit from the Father and the Son. The end was not yet. Throughout the middle ages the doctrine of the Trinity was obliged to contend with the teachings of the Mohammedans,* and with oriental dualism, which comes to the surface in the Augsburg Confession as the doctrine of the Manicheans.

Faith in the Trinity is not a minor teaching in the Lutheran Church.† It should not in truth be overlooked that the doctrine of the Trinity is the formal foundation of the whole of the Augsburg Confession and constitutes its first article. It is through this fundamental doctrine of the Trinity that the Augsburg Confession openly and ostensibly attaches itself to the three previous ecumenical Creeds, thus maintaining to our Church a historical continuity with the past, and justifying the contention of the reformers that they were not founding a new Church, nor introducing a new and strange faith, but were simply leading the churches back to the faith of the church universal. In its very first sentence the Augsburg Confession confesses the old ecumenical teaching of the faith which had

*"The Mohammedan conception of the Divine, based on the monotheism of the Old Testament, was in one respect a reaction against tritheistic tendencies in the Christian Church of the fourth and fifth centuries; but the Mohammedan reaction failed to reinstate the truth of Jehovah, the one true God, as taught by the Old Testament. Instead, Allah enthroned the hereditary notion of fate, which sprang up and grew, not in the garden of Hebrew religion, but on the sandy wastes of pagan misbelief."—Gerhard.

†Of the dogmatists Gerhard (*Loci Th.* ed. Cotta. 1762-1781. III, 209, 210) says: "It is necessary for all who are to be saved, to know and believe the mystery of the Trinity. . . . The mystery of the Trinity being ignored or denied, the entire economy of salvation is ignored or denied." Koenig (*Theol. Pos. Acroam.*, 1665, 30) says, still more positively: "The necessity of believing this doctrine is such that it not only cannot be denied, but even cannot be ignored by anyone without a loss of salvation."—John 17: 3; I John 5: 11, 12; I John 2: 23; John 5: 23; II Thess. 1: 8.

been settled twelve centuries before, and visibly builds upon the foundation of the Nicene Creed.

The fact is that the doctrine of the Trinity, instead of being an empty, useless, idle, or purely speculative dogma, is the fundamental frame or keel upon which the whole plan of Redemption is fitted, and upon which the whole revelation of the saving Word of God rests. For, the doctrine of the Person of Christ, with its two natures, and with its communication of attributes, needs to rest on the background of the Trinity. And, the doctrine of the Incarnation and of the Atonement would be impossible without the Trinity. So the doctrine of the Word, and of the Sacraments, with their mysterious relations to both the Son and the Spirit, would be impossible without the Trinity. In fact, God's eternal plan and council to redeem the world would be a *merely imaginative thing* without the Trinity. Even the love of God itself, and the Fatherhood of God, of which the Unitarian and the rationalist can speak so beautifully, would be a mere rational abstraction, a sentimental and "scholastic figment," without the doctrine of the Trinity.

And when we are asked to meet the sneer that the Trinity is an old-fashioned theological abstraction, coming down as a relic of the Dark Ages, and unfitted to answer the religious needs of the well-educated man, we reply that the case is just the contrary. A religion *without the Trinity* has no power to attract the sin-sick and the sad, whether the man be modern or ancient, Jewish or Unitarian. Such a religion is devoid of vitality. It tends to fix the attention on abstract truth, and rests in the dicta of philosophy and ethics rather than on any redemptive revelation of the living God.* The revelation of the Father through the Son and the Spirit has brought both the divine righteousness and the divine love out of the region of

*The world has had full experience of such a religion. Take the history of English thought alone. What a course was run by Collins, Toland, Tindal, Chubb, Bolingbroke, Hume, and Gibbon. It is no wonder that the truly rational mind of England of that day rushed forward to show conclusively the insufficiency of natural theology, and the insufficiency of the natural theologians; and that the immortal Butler was driven to demonstrate, from the analogy existing between the realms of nature and that of grace, that there was no stopping place for the deist between Christian belief and utter disbelief.

cold abstractions, has clothed it in flesh and blood, and has turned a mere intellectual faith into a saving faith, and a personal hold upon a personal atonement. Religion without the Trinity, that is Unitarianism, half-century ago, was criticised by one of its own advocates as "essentially an ethical system; and although, unlike the austere monotheism of the Hebrews, it twines the lovely wreath of sentiment around its iron rods of law; still when humanity presses against its warm breast, a chill strikes through the leaves."

The Trinity is very far from being a mere idle dogma in the Christian Church. The last and final revelation which our Lord gave to His disciples before His ascension into heaven, was that of the Trinity. And in this great and final commission, He couples the doctrine of the Trinity with the most practical work of the Church. The christianization of the world, through the teaching of the Word and the Sacrament of Baptism, is directly built and founded upon the Trinity itself. The ministry, the sacraments, the whole work and building up of the Church rest directly upon the Trinity. Hence, the Trinity is the central reality on which, historically speaking, the Church was organized. Baptism is the Sacrament of admission to the Christian Church. In all ages and nations, whoever enters the Church will see "the Triune name emblazoned over its gateway." "Evermore," says Dr. Samuel Harris, "as the condensed but comprehensive formula of the doctrine of redemption which is to be preached, the Trinity is central in all Christian work, carrying the glad tidings of redemption through all the world and gathering all men into the kingdom of Christ."

Far indeed is the Trinity from being an idle and empty speculative dogma, hanging like an incubus over the thought and life of the Church! How thoroughly all the practical activities of Christianity are rooted in the Trinity, and to what extent the doctrine of the Trinity is in active and fundamental use in the Christian Church, will at once appear by a single glance at the worship and services of the Church.

The main Church service of all Western Christendom *begins* and *ends* with the Trinity. Its opening keynote is "In

the Name of the Father and of the Son and of the Holy Ghost"; and its final chord is the Triune Benediction of the Old Testament.

The vital parts of all the special orders of the Church are rooted in the Trinity. In the Sacrament of Baptism, the person to be baptized is asked, "Dost thou believe in God the Father? Dost thou believe in Jesus His only Son? Dost thou believe in the Holy Ghost?" and is then baptized "In the Name of the Father and of the Son and of the Holy Ghost." In the instruction which prepares the catechumen for Confirmation, the doctrine of the Trinity, as expressed in the Apostles Creed, forms a prominent part of the teaching, and in the rite of Confirmation, the catechumen reiterates his belief in God the Father, God the Son, and God the Holy Ghost. In the order for Confession, the absolution is pronounced in the Name of the Father, and of the Son and of the Holy Ghost. In the order for Marriage the minister pronounces the two man and wife "In the Name of the Father and of the Son and of the Holy Ghost." In the order for burial of the dead is the prayer:

O God the Father in heaven, have mercy upon us!
 O God the Son, Redeemer of the world, have mercy upon us!
 O God, the Holy Ghost, the Comforter, grant us Thy peace!

When a minister is ordained, the one who officiates commits unto him "The Holy office of the Word and Sacraments of the Triune God, and ordains and consecrates him a minister of the Church of Christ, in the Name of the Father and of the Son and of the Holy Ghost." When the corner-stone of a new church is to be laid, it is laid "in the Name of the Father and of the Son and of the Holy Ghost." When the new church is completed and it is to be consecrated, it is consecrated in the same name, and the Nicene Creed is to be said or sung. When a Synodical gathering is to convene, it is opened "in the Name of the Father and of the Son and of the Holy Ghost."

But this is not all. The greatest hymn of the Christian Church, the *Te Deum Laudamus*, now used in the Matin Service of the Church, was composed expressly to exhibit the relation of the Son to the Father.

Holy, Holy, Holy, Lord God of Sabbaoth,
 The Father of infinite Majesty;
 Thine adorable, true and only Son;
 Also the Holy Ghost, the Comforter.
 Thou King of Glory, O Christ,
 Thou of the Father art the Son Eternal.
 Thou, to deliver us, tookest manhood," etc.

With the *Te Deum* are also the three other earliest hymns of praise, the *Sanctus*, and, above all, the Greater and Lesser Doxologies (*Gloria in Excelsis* and *Gloria Patri*). The *Gloria Patri* has been a constant testimonial to the Church's faith in the Holy Trinity. It is sung after every Psalm in the Church, in order to make the same a truly Christian and Triune utterance of faith and devotion. It was used very early in its original and simple form, but at the rise of the Arian Heresy it was crystallized into a standard form which should ascribe glory and honor to both Father, Son, and Holy Ghost, and to which the Western Church soon added, "as it was in the beginning, is now, and ever shall be, world without end. Amen." Further, the *Gloria Patri* is used at the close of the Introit to perpetuate the confession of the co-eternal Godhead of Father, Son and Holy Ghost, against all who deny the same. The *Gloria in Excelsis*, the ancient *Hymnus Anglicus*, which is sung at every service, also alludes especially to God the Father Almighty, and to the "Lord, the only begotten Son, Jesus Christ," and to the fact that the Son and the Holy Ghost alone are most high in the glory of God the Father. The Nicene Creed (which, rather than the Apostles Creed, is a part of the Common Service), testifies, as we have seen, in most specific manner, both historically and in its contents, to the presence of the Trinity in the Service. And finally both the Collects for the day and the Benediction, render still further constant and living testimony to the faith of the Church as founded on the Triune God. In the Church Year, the whole festal half is summed up with the celebration of the complete revelation of the Father and of the Son and of the Holy Ghost.

Unitarianism is rife in the Literature of our land. Its influence has crept into the dogmatic and the critical chairs of our Theological Seminaries. It sits in the editorial chairs of

our reviews and newspapers, particularly when the incumbents of the latter are men of New England culture or of Hebrew extraction. Its fundamental avowal is the sufficiency of human reason to attain all the knowledge of God which is essential to religion. It denies positively both the formal and the material principles of the Reformation; and one mark of its influence even upon the Lutheran Church is that we hear so little of the absolute supremacy of both of these principles from the lips of our men of culture. It rejects the doctrine of original sin, and maintains that the natural man is in a normal condition for union with God. To-day more fully than ever does the doctrine of the Trinity need its proper emphasis and proportion as a fundamental part of the Christian faith.

Luther gave the Doctrine of the Trinity its full weight and importance, as well as its proper relative position. The revelation of salvation in Christ is to him the center from which we gain an outlook upon the mystery of the Trinity. Through the Saviour we are to look into the heart of God. He lays special weight on the revelation of the Trinity at the baptism of Jesus. In his sermons, he recognizes this doctrine as the objective basis of the doctrine of salvation. He combats the dangers to this doctrine which came from "German-Italian serpents." He enters largely into the significance of the "Word" in relation to the "Father." He explains the *opera ad extra* of the Trinity and the ascription of separate attributes to separate persons.

But he always maintains that mere dialectics must keep silence in this realm. "Like little children, we should stammer out what the Scriptures teach: that Christ is truly God, that the Holy Ghost is truly God, and yet there are not three Gods, or three beings, as there are three men, three angels, three suns or three windows. No, God is not thus divided in His Essence; but there is only one Divine Being, or Essence. Therefore, although there are three Persons, God the Father, God the Son and God the Holy Ghost, yet the Essence is not divided or distinguished; since there is but one God in one single, undivided, divine Essence."

Though we cannot understand, we can testify and adore. And when our souls are most deeply stirred by the wonders of God, we know that there is no utterance so complete, so lofty, and all-embracing; nor any so frequently arising to the lips of the truly devout worshipper, as that hymn of all ages, that sublimest of all doxologies, "Glory be to the Father, and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen."

THEODORE E. SCHMAUK.

Lebanon, Pennsylvania.

ARTICLE II.

THE CHAFF AND THE WHEAT.

Have you ever watched the struggle of a wheatfield with the snow? It is a brave and beautiful battle. Slowly but surely the tiny spearmen thrust their green lances from underground, up through the death shroud of the snow, until at last the white field of winter becomes a green field of living spring. Brave, ancient friend of man is the wheat; battling faithfully with wintry death that we may have the means to live. It is the oldest of plants. When man first appeared upon the earth, the wheat appeared also, to nourish him. Throughout the centuries it has remained his closest, truest friend. He could abstain from meats, if need be, and be strong, as whole nations of vegetarians have done; but he would be sadly discomfited without the sturdy alliance of his ancient friend, the wheat.

As has been the wheat to the physical life of man, so has been the Word of God to the spiritual life of man. As the bread feeds the body, the Word feeds the soul. So our Lord said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Word is the means of spiritual life; it is wheat. The sower goes forth to sow, and the seed that he sows is "the word of the kingdom," said our Lord. This is to be the source of the harvest. "The words that I speak unto you, they are spirit, and they are life." So St. Peter called the Word of God "the incorruptible seed," whereby we are born into the kingdom. And not only born, but also nourished; for the same Apostle elsewhere calls the Word "milk," exhorting us, as newborn babes, to grow thereby. Thus the Word is the means not only of regeneration, but also of sanctification. When our Lord prayed, "Sanctify them through Thy truth," He added, "Thy Word is truth"; even

as David had said, "Thy Word have I hid in mine heart, that I might not sin against Thee." St. Paul also is fond of this thought, for he calls the Gospel "the power of God unto salvation," which is able to make us "wise unto salvation." In his charge to the elders of Ephesus, he commends them to God, "and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Thus the Word sets forth for itself frequent positive claims that it is the means of spiritual life, and actual generative power, and far more than a mere collection of books. It is this wonderful life-giving power that distinguishes it from every work and word of man, causing the Lord to say, through the prophet, "He that hath my Word, let him speak my Word faithfully. What is the chaff to the wheat? saith the Lord." The Word is the wheat of the spirit.

The Word of God makes this claim for itself, and history corroborates this claim. In proportion as it has been used by a people, we find moral and spiritual health. In proportion as the Word has been absent from a national life, we find moral and spiritual leanness. What was the brightest age of the Church? It was the age when the Word was most prominent, the Apostolic age, when "they went everywhere preaching the Word." And what was the darkest age of the Church? It was during the "Dark Ages" that the Word was most neglected. Set in its rightful place again by Luther, it became the great principle and power of that era of modern enlightenment which began with the German Reformation. Look at the world to-day. Is it only a coincidence that the nations which are morally sanest and strongest are the nations where the Bible is most widely honored, while the reverse is equally true? Is it merely a coincidence that there is practically an exact universal ratio between practical morality and Scriptural dissemination? Was it a coincidence that the deliberate rejection of the Word of God, with all it stands for, accompanied the Reign of Terror in France? Is it nothing more than an accident of history that the strongest country of the twentieth century owes both its discovery and its settlement to a devotion to the faith set forth in Holy Scripture? Ferdi-

nand and Isabella, it is said, were chiefly influenced by a desire to extend the Catholic religion, as they gave aid to Columbus; and it was religious faith that impelled both Huguenot and Pilgrim, in little shells of vessels, across the terrible, trackless sea.

The voice of history, which is the utterance of God, shouts with unbroken note, Blessed is that nation whose God is the Lord, and whose meditation is in His law! Hear the testimony of one who, being dead, yet speaketh. It is said that an African prince, sent on an embassy to the noblest of queens, Victoria, asked her, after his business of state was ended, to tell him the secret of England's greatness and glory. Did Victoria, like Hezekiah of old, display to this visitor's wondering gaze her rich royal treasures—sparkling crown jewels, heaps of yellow gold, "lordly male sapphires, and rubies courageous at heart?" No. She simply handed him a little book, with the words: "This is the secret of England's greatness." That is the same woman who, on the morning before her wedding day, had visited a dying girl in Kensington, and presented her with a Bible as her truest comfort. Afterwards it was found that the young Queen had written on the fly-leaf, "The gift of Victoria"; and this but consists with our knowledge that the Bible was Victoria's favorite gift, and that every member of her household, from the highest to the humblest, was caused to possess a copy of this Book of Books. It was wheat to her spirit, bread to her soul. What wonder, then, that this queenly spirit, thus divinely fed, grew into a beauty which the whole world loved? History might well call her Victoria the Great. But history will honor her yet more truthfully, and with a unique distinction well deserved, if she be called Victoria the Good. For it was her chiefest and undying glory that her life shone always pure and clear as crystal, even in "that fierce light which beats upon a throne."

"She wrought her people lasting good;
"Her court was pure; her life serene;
"A thousand claims to reverence closed
"In her as Mother, Wife and Queen."

How was it so? What was the secret of her goodness?

That which she called the secret of her country's greatness was the secret of her own sweet virtue. God's Word was her bread in her sorrows, and the staff of her life in her joys. So, at last, when she faced the valley of the shadow, she feared no evil; for "Thou art with me; Thy rod and Thy staff, they comfort me"—thus might the great Queen speak, as the great Shepherd King had sung, before her. God's Word was her staff, her bread. God's Word was the wheat of her spirit, and beside it, all other books were to her but as chaff. "What is the chaff to the wheat? saith the Lord." (Jer. 23: 28.)

Chaff, or straw, as the word may mean—it has its uses, many and great. It serves as food for certain of the nobler animals. It may be made into serviceable beds. We weave straw into useful ornaments, or even into a covering for the head. The people of the Far East effectively cover their houses with straw. Better yet, perhaps, it may be made into instruments of music; for Shakespeare tells of shepherds who "pipe on oaten straws." So literature, the word of man, has its uses, many and great. It ministers to all of our higher appetites, except the very highest. It is a good resting place for the weary, it offers an inviting shelter from the noonday heat of labor. It is the manifold instrument whereon the soul plays sweet music. Let us not discredit literature. We only claim that here is something infinitely more important than literature. That is the word of man; this is the Word of God. And so—"What is the chaff to the wheat?" It is the wheat that gives life. When Walter Scott lay a-dying, he asked his son-in-law to read to him out of the book. "What book?" asked Lockhart. "The book—the Bible," answered Sir Walter; "there is but one." He was right. By comparison, there are no others. This book deserves the name which John Chrysostom gave it: The Book, The Bible.

But this is not the age of Chrysostom or of Walter Scott. This is the twentieth century. And one of the stubborn facts which faces the friend of the Bible as the twentieth century opens, is the fact that the Bible is not, to-day, the book of the people, as it was, for example, in Puritan England. Green tells us that "England became the people of a book, and that

book was the Bible." One reason for this fact was, as the same historian points out, that the Bible then formed the only literature accessible to the ordinary Englishman. But during the year 1899, fifty-five thousand volumes were published, one-eighth of them in the United States. Where people had one book two centuries ago, to-day they have a hundred books, and five hundred journals. We are deluged with literature; and with literature, too, whereof a large portion treats the Bible with silent apathy, or else with a loud-voiced positive antipathy. People read more, far more, than they did a century ago; but they read the Bible less, far less. They forsake the wheat for the chaff. They spend money for that which is not bread, and their labor for that which satisfieth not. The Bible is neglected.

We have definite experimental proof of this disagreeable fact. A scientific age has not failed to apply scientific method to the determination of this question, so often mooted.

For example, a body of young men and one of young women were selected several years ago from amongst people whose knowledge is supposed to be most ample—that is, from college folk, in one of the most enlightened sections of the country. To these were given twenty-two quotations from the poetry of Tennyson, containing obvious references to the commonest passages of Scripture; and they were asked to explain these allusions. Out of the thirty-four men, nine failed to understand the quotation, "My sin was as a thorn among the thorns that girt Thy brow." Eleven had never heard, apparently, of the manna in the wilderness; nor sixteen of the rock whence issued water. Only two had ever heard of the shadow turning back on the dial for Hezekiah's lengthening life. Only eight had heard of "Joshua's moon." Twenty-two did not know who Baal was. Nineteen had never read the exquisite idyl of Ruth, with which Franklin once charmed and surprised a company of learned Frenchmen. Eighteen did not know what Pharaoh's darkness meant; and twenty-eight knew nothing of Jonah's gourd. Only nine could explain an allusion to Lot's wife. Twenty-three could not understand who "Arimathea Joseph" was. And so on throughout the entire twenty-two questions. With the men, only forty-three per cent. of the questions were answered correctly; and with the women, forty-nine per cent. Some of the answers were positively startling. One young man said that "keeping the best wine until the last" means "waiting until the last moment to be baptized;" whilst a young woman said that "Joseph was called Arimathea because he had a coat of many colors before being sold by his brothers." A line from "Queen Mary," containing the words, "the Church on Peter's rock," was variously explained. One said, "Peter built the Church on a rock." Another answered, with singular irrelevancy, that "Peter fished when his net was full." A young woman, asked to tell who Iscariot was, said that "Iscariot means the cross on which Christ was

crucified." Yet this test was made with those lay people whose knowledge of the Bible would presumably be most ample. The investigator, in calling attention to the disheartening result of his experiment, says: "To the Christian, this fact is significant, for the Bible is the corner-stone of the Christian system. To the moralist, this presentation is significant, as evidence that the most important treatise on ethics is not adequately known. To the scholar, it is significant as standing for the failure of the better class of people of scholarly environment to know the most important piece of literature."

I call attention to those last words of President Thwing's. A man cannot know literature unless he knows the Bible. There is a close and vital relation between this book and all the better books of Bible-reading peoples. Indeed, it is not claiming too much to say that the relation of the English Bible to English literature is as the wheat to the straw; that is, as cause to effect. An editorial in the New York *Evening Post* has truly said that "it is impossible to overestimate the importance of the Bible as a promotive influence in English literature." Even Huxley acknowledged that "it is an unquestionable fact that for the last three centuries this book has been woven into all that is best and noblest in English literature and history." Says Coleridge: "To give the history of the Bible as a book, would be little else than to relate the origin or first excitement of all the literature we possess. From this storehouse of literary materials our leading writers have most freely drawn." Although Shakespeare died only four years after the King James version was published in full, allusions to the sacred pages are to be found in thirty-seven of his plays. Ruskin and Browning are saturated with them; Ruskin confessed, like Daniel Webster, that whatever worth might be in his style, was due to his knowledge of the Scripture. Dante and Milton drew their entire inspiration from it. In the poetry of Tennyson there are three hundred direct references to the Bible; in Longfellow, more than three hundred and thirty. And this is to take no account of its vast pervasive influence upon all the great organic forms of thought. The pages of Francis Bacon would be unintelligible were the Bible erased. Sir Isaac Newton said: "I account the Scriptures of God to be the most sublime philosophy." Professor Tyndall has even declared that "The Bible is the unquestionable antecedent of

our whole civilization." It has been to the literatures of its peoples what the sun is to vegetation, what the wheat is to the chaff or straw, namely, the very origin of their life and strength. How, then, is it possible to educate our youth without giving them knowledge of the Bible? Education without the Bible is like the husk without the seed, the chaff without the wheat.

But the Bible is not only the inspiration of our best literature, it is itself our best literature—"the noblest example of the English tongue," as Green called it. Saintsbury describes it as "the greatest prose work in any language." Milton said, "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets." Carlyle said that nothing has ever been written of equal literary merit with the Book of Job. The orations of Moses, as recorded in the Book of Deuteronomy, are examples of the most surpassing eloquence. And who need mention the Psalms? A French skeptic was constrained to acknowledge the Gospel according to St. Luke as "the most beautiful book in the world." Another, Rousseau, said: "I confess that the majesty of the Bible strikes me with admiration. Read the works of our philosophers, with all their pomp of diction. How mean, how contemptible they are, compared with Scripture!" To come down into very modern times, Robert Louis Stevenson calls the characters of Scripture "a marvel of the mind"; and Hall Caine says, "There is no book in the world like it." So it is that merely as literature the Bible challenges comparison with all the books of the world. Whether it be the sonorous majesty of Isaiah, or the sweet haunting notes of St. John's closing vision—there are no sounds amongst all the words of men comparable with the melodies of the Word of God! "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." It is more than melody. It is the ineffable harmony of the Divine Spirit breathing upon the responsive chords of the human soul.

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;

And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read.

But, after all, our youths and all the people must be taught that the literary aspect of the Bible is its most trivial aspect, only the chaff of the Bible. The literary form of the Bible may be beautiful beyond compare; yet literary form is only a form, the husk which encloses the life-giving wheat. We must teach our young men that the great purpose of the Bible is revealed in that brief soliloquy of David's when the king asks himself the question, "Wherewithal shall a young man cleanse his way?" and answers it, "By taking heed thereto according to Thy Word." "Thy Word have I hid in mine heart, that I might not sin against Thee." Behind and beyond the beautiful literary form of the Bible, there is a substantial reality which is the chief thing—the nutrifying wheat, the "power of God unto salvation."

This fact it is which essentially differentiates the Bible from every other book. Some chaff may be better than other kinds of chaff; but the difference between chaff and wheat is, that chaff will not sustain human life, and wheat will. This is the crowning glory of the Bible, that it is the Book of Life, the wheat of the spirit of man. Its form undergoes changes, as when different translations are made; the substance remains unchanged, "the power of God unto salvation." Luther has beautifully said that language is the sheath of the Spirit's sword; let us never make the foolish blunder of mistaking the sheath for the sword. Imagine a soldier waving a sheath against the enemy! Never treat the Bible as mere literature. If our preachers feed the people with the chaff and straw of literary or sociological lectures, even though it be Bible chaff and straw, then they need not be surprised when the people stay at home. The people are hungry for the wheat of the Gospel—and by this I mean the simple, natural explanation of the works and words of Jesus. Talk about the decadence of the pulpit and the decrease of attendance on Church services—the decadence of the pulpit has come where the lecture platform has supplanted the pulpit and the decrease in attend-

ance is oftenest due to the fact that the "up-to-date preacher" is not so shrewd as he thinks he is when he gives the people lectures instead of sermons. And I for one believe that the deplorable ignorance referred to a little while ago will disappear, and the people will begin to read the Bible again, when the ministers of the Word everywhere return to the simple, unsensational preaching of the Gospel, which is "the power of God unto salvation," though it be to the rich a stumbling-block, and to the wise, foolishness. "Like priest, like people." That man has within him a spring of eloquence that nothing can impede who believes with his whole soul as he arises to preach that his message is not the message of a man, but the very Word of God, and that God speaks truth when He says: "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "He that hath my Word, let him speak my Word faithfully. What is the chaff to the wheat? saith the Lord. Is not my Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Yea, and is not His Word also like a sword? "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

I have not written this article so much for ministers as for laymen. Yet it may be that just at this point a simple bit of theology will not be out of place. Lutheran laymen are accustomed to the quotation of that Scriptural phrase, several times quoted also in this paper, which calls the Word of God the "power of God unto salvation." Familiarity causes us to pass it over lightly. But in reality it is a startling phrase. For salvation means nothing less than this: The linking of the spirit of man with the spirit of the ever-living God. By virtue of this union, the spirit of man partakes of the graces of the spirit of God, and because He is eternal, we also share the blessing of eternal life. Salvation is to become one with God; wherefrom it follows as a consequence that because He lives, we shall live also.

Now, is it not a startling statement, that the means of salvation, the means whereby the spirit of man is linked with the spirit of God, is nothing else than the simple Word of God? Does not a statement of this sort challenge our attention, and invite us to probe it to the core, to find out what it means? "The Word is the means of grace"—what is the wherefore of this well-worn Lutheran phrase?

Consider what a "word," in its last reduction, really is. A word is the utterance of self. Speech is self-revelation. It is not merely the means of self-revelation, but in a sense it is self-revelation. To borrow a phrase from a great philologist, Max Müller, "A word is a thought incarnate." "Language and thought are inseparable. Words without thought are dead sounds; thoughts without words, are nothing. To think is to speak low; to speak is to think aloud. The word is the thought incarnate." And Milton, speaking of books, which are but collections of the written signs for words—John Milton says: "As good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye. . . . A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."

Speech, then, is the unveiling of self. The central self of a man is hid deep in a veiled seclusion that only himself may lay bare. There is no mystery more veiled than the personality of your friend. But this inner self, may, if it choose, at least measurably reveal itself, and the highest, completest form of such self-revelation is the speech, the word, of the man. A word is the utterance of self.

Precisely this thought underlies the philosophy of St. John the Evangelist when he writes of the Word of God. By the Word of God he means the self-utterance of God, the unveiling of the Father. "In the beginning was the Word, and the Word was with God, and the Word was God." Thus John supplements Genesis. Genesis declares, "God *said*, Let there be light, and there was light"; "God *said*, Let there be a firmament"; "God *said*, Let the dry land appear, and it was so";

"God *said*, Let the earth bring forth, and it was so"; "God *said*, Let us make man." He spake, and it was done. As the writer to the Hebrews declares, "The worlds were framed by the Word of God." And John: The Word "was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." Thus the entire creation was achieved by the Word, that is, by the self-utterance of God. Creation was the fruit of the Divine revelation, the effect of the Divine Word. And whenever subsequently God communicated with men, it was always through the Word, His self-revelation.

Then, when at last "the fulness of the time was come," this self-utterance of God took flesh, and became incarnate. Jesus Christ is the Word of God because He is the revelation of God in the flesh. "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father." "He that hath seen Me, hath seen the Father." Jesus Christ is called the Word of God because He is the revelation of God in the flesh, the Divine Utterance to man.

And as was His nature, so also was His mission. He, the Word of God, revealed Himself chiefly to men by His words. If in His works we see the Divine power, in His words we hear the Divine thought. And so while He said, "The works that I do bear witness of Me," He also said, "The words that I speak unto you, they are spirit, and they are life."

If Christ is the revelation of the Father, then the Gospel is the revelation of Christ. As none can know the Father save through the Son, so no man can know Christ but through the Gospel. Thus it is that this Word of God is the means of knowing God, since it is the self-utterance of Him who is Himself the Word. But to know God is to be at one with Him, to be linked into union with Him (John 17: 3); and union with God is salvation. Thus it is that the Gospel is the power of God unto salvation to every one that believeth. The Word is the wheat of the spirit, whereby the soul is planted with a heavenly life; "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth

forever. . . . And this is the Word which by the Gospel is preached unto you" (1 Peter 1: 23, 25). "What is the chaff to the wheat? saith the Lord."

* * * * *

The untried century lies before us. What it shall bring us none can tell. Only, we may know this; what it brings to us will depend upon what we shall give to it. It lies before us as a field before the sower; a meek field, which may become blessing or curse, as the sower chooses. A field is what the sower makes it. "Whatsoever a man soweth, that shall he also reap." According as he sows well or ill, it smiles with promise or it frowns with threat. What shall we sow in this field of a hundred years? Shall we, puffed up with the pride of our own achievement, forget God, and sow but the chaff of our own work and word? Then, saith the Lord, "ye shall conceive chaff, ye shall bring forth stubble." "It hath no stalk, the bud shall yield no meal; if so be it yield, the strangers shall swallow it up." "By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches. Therefore, thus saith the Lord God, because thou hast set thine heart as the heart of God; behold, therefore, I will bring strangers upon thee, the terrible of the nations. And they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness." "Therefore ye shall be as the morning cloud, as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the door, and as the smoke out of the chimney." "Therefore as the fire devoureth the stubble, and as the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as the dust: because they have cast away the law of the Lord of Hosts, and despised the Word of the Holy One of Israel." France despised the Word of God, and sowed the chaff of "the rights of man"—France reaped the Revolution. Rome ignored the Word of God, and sowed the chaff of the traditions of men—Rome reaped the Reformation. Let America despise the Divine Word of our fathers and sow the chaff of humanism—America may expect to reap atheism and anarchy. With lands or with institutions as with

individuals, it is the same. This warning is writ large by the hand of history: "Whoso despiseth the Word shall be destroyed."

In the field of a hundred years which lies before us, shall we sow chaff or wheat, threat or promise? For though there be threat for the chaff, there is rich promise for the sowing of the wheat, which is the Word. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." "The mouth of the Lord hath spoken it."

JAMES A. B. SCHERER.

Charleston, S. C.

ARTICLE III.
ST. PAUL'S CONCEPTION OF THE LORD'S
SUPPER.

(According to I Cor. 10: 14ff. and 11: 23ff.)

BY R. KERN, PH. D.

[Translated for the Lutheran Church Review by W. A. Snyder, A. M.]

II.

Dr. Kern seeks to justify the position taken in his discussion of I Cor. 10ff. by St. Paul's words concerning the Lord's Supper in chapter eleven. We again present the substance of his development with the hope that it may be of interest to those who are following the modern German discussions concerning the Lord's Supper.

A practical interest had induced St. Paul to write of the Lord's Supper in the tenth chapter. He had need to warn against indulgence in idolatrous pleasures, so destructive to the uniform existence of the congregation: through earnest exhortation to a conscientious estimate of the Holy Supper he had sought to lead the congregation back from faithless vagaries to uniform inclusion both in itself and in the communion of the Lord. Not external, but internal, dangers now engage his thought. There is a lack of harmony and a consequent *cooling of the central ethos* of the congregation, unfitting its members for a proper understanding of the heavenly blessing entrusted to them, a grateful estimation of its value and a proper sense of improving it for the furtherance of their communion with God and Christ. Influenced by a central religious interest he now writes of the real mystery of the Lord's Supper, i. e. of the mystical-spiritual, yes, the spiritual-bodily entrance of the recipient into relationship with Christ. His object is not so much to present a definite doctrinal statement as to im-

press upon their souls the deep significance of this Holy Supper.

We feel that at the very outstart we are assuming more than the new theology is wont to find in this passage: we shall seek to justify our statement.

Eating of the same bread and drinking out of the same cup had lost its real value to many of the Corinthians, since the satisfying of purely physical hunger and thirst immediately preceded their celebration of the Lord's Supper. The wealthy often partook to excess of the food and drink they had provided, while the poor beside them oft had scarce sufficient to satisfy their actual need. Hence the souls of the participants were filled either by a coarse and satiated egoism or by sad jealousy. Reproving them (vss. 20-22), the Apostle emphasizes more clearly than in the former chapter the one thing which, from the very beginning, has stamped upon this holy celebration its individual character and importance, excluded from it everything base, and demanded for it the inmost possession of the soul.

He has received the witness and seal of his knowledge of the original institution not through hearsay, but from an infallible source. "For I," he says, "*received of the Lord* that which also I delivered unto you."

How shall we interpret this? How can or dare we conceive of his source? In Gal. 1: 12 he says that he did not receive his gospel from men, but "through revelation of Jesus Christ." We can understand this in no other way than this, that in some hour of rich spiritual blessing there was begotten in his soul the whole fundamental and essential content of the New Testament revelation, with its concentration in the work of Christ, with its range embracing all places and ages, full of power, life and light: and this through an immediate illumination of the Spirit of the Lord. In this revelation all doubt of its certainty was excluded. Still here, where we are considering the historical setting of an utterance which fell from the lips of Jesus in a fixed place and among a well known circle of men, such an immediate and divine begetting into the

soul cannot very well be accepted. Would not the testimony of those disciples, who were present when the Supper was instituted, and who were the persons directly addressed, be to a certain extent invalidated thereby? This they did not deserve; nor would it be in harmony with the Lord's love to and regard for His disciples thus to invalidate their testimony.

The thought naturally arises that the "Eleven" were not perfectly sure of the exact words of the institution, since on that evening their minds were filled with strange fears and forebodings; and their memories did not perfectly retain the exact words. But would the glorified Christ now, in order to firmly establish for the future through miraculous interposition what had become uncertain through excusable forgetfulness, disregard the forgiven Peter or him who leaned on His breast and reveal an exclusively correct version of what had been originally spoken to the Eleven, to one who had been a bitter persecutor? Would He thus humiliate them and still perfect no *uniformly recognized setting* of the authentic words?

Let us not forget also that *ἀπὸ τοῦ κυρίου* does not literally mean, "immediately from the Lord Himself," but only, "through a source derived in indubitable manner from the Lord."

To put himself in touch with such a source the first duty of St. Paul would be to inquire in the circle of the first Apostles concerning the institution. Even though he had occasion to partake of the Lord's Supper immediately after his conversion with Ananias and the members of the church at Damascus, and to learn from them the essential words, as they knew them, still such a third-hand reception of these important words would not have cancelled the duty of inquiry from eye and ear witnesses. A valuable occasion for such inquiry was St. Paul's fifteen days' visit in Jerusalem (Gal. 1: 18), where he not only became more intimately acquainted with Peter, but, no doubt, found occasion to participate in the celebration of the Lord's Supper with the original Christian congregation.

Was it from Jerusalem, particularly from Peter's lips, that St. Paul received his knowledge, in such a manner that, with a felt conviction of the co-operation of the Spirit, it was

attested to his consciousness as an infallible communication from the original source?

Before answering let us present the exact wording of the Apostle's testimony concerning the Lord's Supper. Literally translated it is this: "For I took over from the Lord, that which also I gave over to you, that the Lord Jesus in the night in which He was betrayed took bread, and after words of thanksgiving He brake and said: *This is my body for you, this do in my remembrance.*" (vss. 23, 24.) Are these words taken from Peter's lips as quoted in the traditional celebration of the congregation at Jerusalem?

Two points are at variance with such a view: first, the emphatic position of *ἐγὼ γάρ*, which declares a consciousness on St. Paul's part of a source specially imparted: secondly, a comparison of these words with those derived from the Apostolic, particularly the Petrine circle (Matt. 26: 26ff., and Mk. 14: 22ff). The Pauline setting seems more characteristic and more difficult than the former, and hence, with reference to authenticity, more worthy of notice. As a matter of fact the differences are merely superficial and readily harmonized. St. Paul's account is supplemental and more precise. It almost seems as if he had received the traditional popular setting and then had inquired and investigated in a wider field, and, with help from on high, had established the exact wording of the words of institution.

But where was this field? Whence could authentic information be derived except in the Apostolic circle? Can an answer be found in the *κατάλυμα* of Mk. 14: 14? A modern author makes much of the "goodman of the house" where Christ spoke the words of institution. Was he present that evening? Did he possibly understand the Lord better than the Eleven? The thought at once occurs: Could he not have supplied information much better than the others, and would not St. Paul have come to a better understanding with him than with Peter?

Still such are mere conjectures, and we may have already transgressed too far into what may seem a field of fruitless inquiry. We must rest content with the knowledge that St. Paul

was filled with absolute certainty concerning both the origin and authenticity of his source. The real question here is: *What does St. Paul's testified setting of the words of institution declare?*

Let us determine whether our statement in 10: 16, concerning an objective reality out of the essence of the glorified Christ communicated to the participants, is confirmed by these words of institution.

According to the order of the text the words concerning consecrated *bread* receive first notice. They are brief, still suggestive enough to indicate their meaning: τοῦτο μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν, literally, "This is my body for you," or, "This is my body present for you." The τὸ ὑπὲρ ὑμῶν ("The for your being") is the only designation to aid us in understanding the comparison between the bread and the body of Christ. But it shows at any rate that the body of Christ is not here conceived as the homogeneous corpus of the believing congregation, but as a body distinct from it, to a certain extent above it yet not remaining distant from it, but present *for it* and *offering itself to it*. This is the real meaning of the ὑπὲρ.

Ancient translations sought to aid the sense with a gloss in order to bring out the idea of a *sacrificial offering* of the body of Christ. The Vulgate reads: "Hoc est corpus meum, quod pro vobis tradetur": Luther, on the basis of the Recepta which inserts the participle κλῶμενον, has: "Das ist mein Leib, der fuer euch gebrochen wird." The original text contains no reference to such a sacrificial offering. The breaking of the bread cannot even be regarded as a type of what Christ's body suffered in death, since His body was not really broken (cf. John 19: 36), but pierced. The breaking of the bread seems rather to point to the fact that the body of Christ, although a uniform, living and organic whole, can at the same time become *something distributed*, if it be the Lord's will. Had the ὑπὲρ ὑμῶν needed a gloss, the διδόμενον of Lk. 22: 19, would have been preferable to κλῶμενον. It seems almost self-apparent that if any word relating to the sacrificial offering of Christ had been originally present, its omission—in view of the impression which the brief ὑπὲρ ὑμῶν always at first excites—would be al-

most inexplicable: the insertion of such a gloss on the other hand is readily explicable.

St. Paul himself must have felt the lack of closer designation as he wrote this τὸ ὑπὲρ ὑμῶν, a lack which he, the Apostle of the Atonement, would have been glad to supply and which he treats epexegetically immediately afterwards in vs. 26. The very fact that he adds nothing demonstrates that here is something which he has "received from the Lord." We seem to feel here how the spontaneous and the receptive factors in the life of the Apostle live side by side and keep one another in equilibrium. The latter receives much from above which the former dare not elucidate (cf. with this view the difficult problems of chapter 15). The former, however, claims its right and becomes prominent at once in the double reference to remembrance and the exhortation to self-examination.

We think there is something more real in St. Paul's view of the Holy Supper than the new theology is wont to find. The closer we cling to the view expressed in 10: 16, of the body of Christ as a supernatural reality and an essential self-communication of His life-fulness, the more valuable does the simple ὑπὲρ ὑμῶν become. If the gloss concerning Christ's death is added, the symbolic and strictly spiritualistic view is readily deduced, and with Pfeiderer it may be said the communion of the body and blood is "in brief a connection with Christ as the crucified Saviour, hence essentially the same as that effected by faith and baptism." (Paulinismus, p. 253).*

*It need scarcely be said that this symbolic and spiritualistic view is very far from our view, which is that taught by the Lutheran Church. The purely formal and therefore quite feeble conception of Pfeiderer needs the enrichment in substance of the essential quality of the sacrament found in the words "Given and shed for you." "For herein," says Luther in the *Catechismus Major*, "I have both truths, that it is the body and blood of Christ, and that it is mine as a treasure and gift. But the body of Christ can never be an unfruitful, vain thing, without efficacy and without benefits. Yet however great be the treasure itself, it must be comprehended in the Word and administered to us, else we should never be able to know or seek it.

Therefore, also it is vain talk when they say that the body and blood of Christ are not given and shed for us in the Lord's Supper and therefore we cannot have forgiveness of sins in the sacrament. For although the work was accomplished and the forgiveness of sins acquired on the cross, yet it cannot otherwise come to us, but through the Word. For what would we otherwise know about it, that such a thing was accomplished and is to be given us if it were not delivered to us in the preaching or administration of the oral Word? Whence will they know, or how can they lay hold of and

Summed up the words say this, however: *The body of the Lord is present for you*, and is offered through the distribution of the bread particularly for mutual appropriation. From these words we can conceive only of a real presence of the body of Christ, i. e. of the presence of what we termed the essential life-fulness of the glorified Christ. We now begin to see more clearly what the Lord desired to offer and communicate to His own. We are even able to declare that there was a real reception of what the Lord terms His body on the part of those assembled in the upper chamber at Jerusalem, bounded though that body still was by earthly and corporeal limitations. His holy life-content was already there, as St. John testifies (13: 31) in a glorified state.

At the outstart the words, "This is my body," must be regarded symbolically: for bread made of flour cannot be identical with the substance of His holy body.* The distribution of the broken bread signifies, first of all, that He desires to make them one and all participants of His essential life-substance. The visible gift was not identical with the invisible: nor could the invisible have been *inclosed* in the visible in such a manner that the amount of bread received determined the amount of participation in the invisible communication. The participation was rather determined by the immediate receptivity: Judas likely received his piece of bread along with the rest, but nothing of the mystical gift with it, for "his eye was cold and his heart was dead," and thus the vain reception of bread but hardened his heart the more.†

appropriate to themselves, this forgiveness, except they hold and believe the Scriptures and the Gospel? But now the entire Gospel and the article of the Creed: "*I believe a holy Christian Church, the forgiveness of sin,*" etc., are by the Word embodied in this sacrament and presented to us. Why should we allow this treasure to be torn from the sacrament?

* Such a conclusion does not at all follow. It necessarily assumes that the word "This" must and does refer to the "bread." For the full argument that such is not the case, see Krauth, *The Conservative Reformation*, on this point.—W. A. S.

† So over against this weak statement, read the powerful words of Luther in the *Catechismus Major*: "Even though a knave take or distribute the sacrament, he receives the true sacrament, that is, the true body and blood of Christ, just as truly as he who receives or administers it in the most worthy manner. For it is not founded upon the holiness of men, but upon the Word of God. And as no saint upon earth, yea, no angel in heaven, can change bread and wine into the body and blood of Christ, so also can no one change or alter it, even though it be abused. For the Word by which it be-

Since, however, the immediate receptivity was the determinative condition for the reception of the invisible gift, we may say, The receptive believing disciples received along with the bread, as each assimilated it to his body, a communication of that gift, which the Lord wished to impart to them out of His mysterious life-fulness, to be inwardly assimilated. Hence, the distributed bread did not remain simply a symbol to believing recipient, but a rich vehicle of the mysterious gift of love and life. This change of the outward symbol as a vehicle for inward reception repeats itself wherever the recipient has the proper receptivity; and this is found even there where faith is but weak.

From the words of St. Paul we cannot, however, *confine* this mysterious gift of love and life to this fixed means of impartation. He says, "The bread which we break, is it not a communion of the body of Christ," but he does not say that it is the only communion of the same.

The mystery of the body of Christ, or of the living presence of Jesus Christ, as the eternally glorified God-man, is opened through the power of His love to all who desire communion with Him or turn in true receptivity to Him. Even the children who love Him and pray to Him unconsciously receive power of blessing and nourishment for body and soul out of His life-fulness. The sick who cry to Him day and night and cling longingly to His love, are often refreshed through the power of His flesh and blood without wafer and cup. So too the Christians in general, despite their differences, are bound together in proportion to their receptivity for the essentials of Christianity, by a bond which we believe must be found in the impartation of the life-fulness of Christ.

In many ways it is the thought of the spiritual and yet to

came a sacrament and was instituted does not become false because of the person or of his unbelief. For he does not say: If you believe or are worthy you will receive my body and blood, but: *Take, eat and drink, this is my body and blood.* Likewise: *Do this* (namely, what I now do, institute, give and bid you take). That is, as much as to say, no matter whether you be worthy or unworthy, you have here his body and blood by virtue of these words which are added to the bread and the wine. This mark, and observe well; for upon these words rest all our foundation, protection and defence against all error and temptation that have ever come or may yet come."

a certain extent natural body of Christ, constantly present in its essential life-fulness to the church of Christ, which presents itself as the key that unlocks the mystery of the manifold experiences of immediate spiritual refreshment.

This view harmonizes the expressions concerning the flesh and blood of the son of man in John 6 (53-58) on the one hand with Christian thought and on the other with the doctrine of the Lord's Supper. St. John speaks of the Lord's Supper in no instance as of an external order or solemn ceremony, but points in deeply felt, though enigmatic, words to a most valuable, yes, necessary nourishment, which he presents as the appropriation of the flesh and blood of Christ. It almost seems as though he wished to say, that believing and longing souls can find this mysterious life substance and this comforting union with the living and life giving Christ *everywhere*, even as the organized congregations seek it in the liturgical supper.

St. John does not, however, wish to deny the importance of the Lord's Supper. The Lord's Supper instituted by Christ Himself and bound to fixed earthly elements has its characteristic importance and distinct benefit. Is not this especially seen and felt in its impressive simplicity and adaptability to the conception of the spiritually poor, and still more in the strengthening of the bond of brotherly love and the feeling of unity it produces.

Whether the realistic view of St. Paul concerning the Lord's Supper can also be felt in the words concerning the cup and the blood we shall determine in a concluding article.

ARTICLE IV.

SARPI.

We Lutherans are intelligent and enthusiastic concerning the personages and the progress of the 16th century Reformation in Germany. We are sometimes accused of the ultra-glorification of Luther and his colleagues, in their Teutonic efforts to free their Church and state from the usurpations of Romish avarice and error, as embodied in the papal hierarchy. And, perhaps, we do not keep in mind, sufficiently, the similarly brave and truthful attempts made elsewhere than in Germany. Perhaps we do not realize that as the Roman corporation was world-wide in its pre-Reformation power, so the reaction against it was inevitable wherever there were honest souls to resent its unhistoric and unscriptural claims; whether these protesting hearts were in England, Scandinavia, The Netherlands, Bohemia, Switzerland, France or Venice!

Not that we should venerate or glorify Luther's character and work the less—but that we, perhaps, should appreciate and magnify the work of these non-German Reformers the more!

It was undoubtedly the Providential plan that it should have been a stout-hearted, hard-headed, loud-spoken son of the German forest who should, both as to time and as to general influence, attain the unrivaled priority in shattering Romish pretensions! I verily think that our Luther was divinely called, exalted and crowned; that, under God, he was the chief—as among the apostles was Paul; and we would have nothing that shall follow detract from his God-given qualities of mind, heart and life; qualities which made him, easily, the peerless figure of his wonderful century.

But I would lead your thoughts away from the region of the Rhine; away from the more familiar haunts of the fathers

of *our* church, to the island city of the Adriatic—to the sacred precincts where rest the bones of the evangelist, St. Mark; to the times and actors of a generation just a little later than the scenes at Wittenberg, Worms and the Wartburg!

Luther died in 1546. The subject of our sketch was not yet born. Not until six years later; of honest and godly middle-class parentage, came into the world Pietro Sarpi, at Venice, August 14th, 1552.

Recall the chronology of the period. The Jesuit order, with which we shall have much to do, had been organized in 1534—eighteen years before. The Council of Trent had been in session since 1545—seven years before the birth of this prodigy, who became its most famous historian, and who, in Italy, was also to be the chief enemy of those two desperate post-Reformation efforts of weakened Rome to regain her glimmering prestige.

Pietro's father died when the boy was very young, and his devout mother—a superior woman in every way—became his first teacher. His second was his mother's brother—as was Melanchthon's—who was both priest and school teacher; a not uncommon combination in those days. His school was a high-class one, patronized by the patricians of that aristocratic capital. Free tuition was given the boy (owing to his mother's poverty), and in a few years he was thoroughly inducted into the study of Greek, Latin, Hebrew, mathematics and philosophy. He was a precocious scholar. He was a perfect prodigy intellectually. He was at once the leader of his class, of the school, of the whole circle. His memory was phenomenal! Pages of Virgil—according to stories of the time—he could repeat after hearing them but once. Although he himself denied this saying, that he could never repeat more than *thirty lines* after a single hearing!

At the age of twelve his learned uncle had done all for him that he could. He must now go forth to a new circle. But he had already won great respect from teacher and associates; both for his scholarly attainments and his lovable temperaments. Among his class mates in this school was Leonardo

Donato—who was Doge during the most troublous period of their later careers.

Pietro was now placed under a third teacher—Capelle; a friar in the Servite monastery. The Servites were a fraternity founded in 1233, and located in Venice in 1310. They adopted the name as indicating the life of poverty and service of suffering to which they devoted their lives. They were not monks; but the friars; not fathers, *Padri*, but brothers, *Fratrì*. The monks lived a more cloistered life; the friars took an interest, also, in the outside world. They could even follow secular callings, although in holy orders. Into this Servite monastery he came for a year as a scholar; but he soon desired to be a Novice of the Order. Both his mother and his uncle wanted him to be a priest, but he did not wish to be limited to the services of the priesthood; preferring the life of a friar, which embraced the advantages of both cloister and of active life. Thus, when eighteen years of age, he became a novice and took the name of *Paolo* for *Pietro*—a significant change!

His novitiate lasted five years, during which he pursued theological and scientific studies with the greatest distinction; besides the branches already begun. He was always recognized as a thinker; one of independence and the greatest ability. When but thirteen this delicate, shrinking boy, clad in the black gown, white hood and leather girdle of his order, was put forth as one of the public disputants before a brilliant assembly and “held firmly the crown against them all.”

Two years later, at Mantua, in another public disputation, he showed his immense knowledge of sacred canons and the decrees of councils. In this year, 1567, he took the vows of poverty, chastity and obedience—besides the special tenets of their order concerning peace, brotherly love and the care of the sick! His third appearance was also at Mantua, in 1570. He had finished his course and was now a fully equipped Servite friar. This disputation was very elaborate and profound; covering 318 theological and philosophical propositions for defense. But he so distinguished himself that he was at once although but eighteen (much like Melancthon’s case!) appointed, by Bishop Boldrino, Professor of Positive Theology in his

cathedral at Mantua, and, besides, Duke Gonzaga made him his private Theologian—a great distinction, indeed.

Friar Paolo Sarpi is now a public character. He is now launched upon his phenomenal career. In eighteen short years his unprecedented recognition had been compelled by his sheer ability, and he now took his first public post. This was at Mantua; not at Venice. Here he discharged all the duties of the chair with exceptional ability and success. No one ever lectured on positive theology with the accurate and comprehensive grasp of these subjects that he showed. He was thoroughly conversant with the Scriptures in their original tongues, and he knew perfectly the apostolic traditions, the writings of the Fathers, and the decrees and decisions of the Councils.

His fame as a Hebrew and Greek scholar was spread far beyond the walls of Mantua. He was accused for certain views on the first chapter of Genesis, but refused to appear before the Inquisitor because that individual's ignorance of Hebrew made him incompetent as a judge. How bold a stand! Later he was acquitted of the charge.

This professorial experience was a splendid preparatory stage to his life work. Here at Mantua he gained much culture and inspiration from the associations of the ducal palace and the cathedral. Both the Duke and the Bishop had attended the Council of Trent—which had adjourned in 1563—and had taken the side of the Old Catholic party; over against the Papal party. The Duke had already been threatened with excommunication for having harbored some poor heretics. But this papal intolerance only made Protestantism all the more attractive to both Duke and Bishop, and their youthful protegee heartily identified himself with their sympathies. It is also important to remember that it was at this time, 1570, that he determined to undertake to write the history of the Council of Trent; thus becoming "its earliest, most famous and authentic historian." Indeed, it was this work which has won him his greatest fame to this day. Here, at Mantua, he began to collect facts from the very lips of those who had taken conspicuous part in its transactions. Besides the Bishop and the

Duke there was also one Olivo; a man who had acted as secretary to one of the papal delegates—Cardinal Gonzaga, a brother of the Duke—and who presided over the Council from 1561 to March, 1563; nine months before adjournment. Thus Sarpi could obtain the very inside information concerning Rome's methods of packing the Council by mercenaries. Of all this—"the hypocrisies, dishonesties, craft and cunning; a machine for the registration of decrees prepared beforehand at Rome by the Pope"—of all this, Olivo had taken careful notes at the time. He it was, Olivo, who first impressed Sarpi with the idea of writing its History. It was *not*, as the Jesuits claimed, the purpose of his later years, so as to take vengeance on the papal hierarchy for their treatment of him and of Venice. The purpose was formed in 1570, and material was then first collected from actual and prominent participants. While at Mantua he took Holy Orders, in 1572; thus becoming a full priest of the Servite order.

After a stay of four years at Mantua he was called back to Venice—to his old monastery—to the chair of Philosophy. His friend, Bishop Boldrino, having died, the ducal court no longer attracted him. So he gladly went back to his dear old cell in the Servite monastery; there to remain during the remaining *fifty* years of his laborious and immortal service.

He is now completely equipped and launched in his Venetian career, and it would not be premature, now, to analyze his subsequent years into the following divisions, as a more interesting treatment than a merely chronological recital would be. We shall, therefore, consider:

Friar Sarpi—I. The Scientist and Scholar; II. The Author and Historian; III. The Counsellor and Statesman, and IV. The Protestant and Liberator.

FIRST—THE SCIENTIST AND SCHOLAR.

As a scholar he was famously versatile; far more varied in his intellectual accomplishments than even Erasmus or Melancthon or great Luther! He was rather the composite of all three. For instance, besides Hebrew, Greek, and mathematics, he mastered history, astronomy, nutrition in animal life, geom-

etry, magnetism, botany, mineralogy, hydraulics, acoustics, atmospheric pressure, reflection of light from curved surfaces, mechanics, civil and military architecture, medicine, and that subject which, next to mathematics, had the greatest fascination for him, anatomy!

Nor was he superficial in these studies! He sounded all their known waters, and, in many instances, he reached depths never before fathomed; brought to light unheard-of treasures, which he immediately made the property of those capable of turning them to account. In this way Galileo, Kepler, Acquapendente of Padua and Dr. Harvey were all indebted to him, directly or indirectly.

He was always frail in body (again like Melancthon!). This sense of the uncertainty of his life impelled him to the greatest industry and the largest benevolence in dispersing what he gathered. He would say, "Let us imitate in this God and nature—who give but never lend." This was before the days of the Patent Office. This rule he applied to all his resources; intellectual, moral and temporal; and unselfishly gave his talents to the service of his fellows.

It would be a pleasure to go into detail to establish his claim as a great and original scientist; but a few instances must suffice. His scientific and historical papers were all destroyed by fire in 1769, so that we must prove our claim from outside sources. But, fortunately, his contemporaries have left us voluminous references to him; so that we can hear impartial and sufficient testimony. Anatomy was his favorite science. Friar Paul Sarpi was the discoverer of the valves in blood-veins; and he did it, too, by the processes of pure reasoning. For he was examining the specific gravity of the blood and concluded that there must be some machinery in the veins by which the blood can be suspended and its flow regulated; so as to avoid congestion, as in varicose veins. Having reached this theoretic conclusion he confirmed it by the use of the microscope and dissecting knife. This discovery is connected with the even greater one of the circulation of the blood—usually attributed to Dr. Harvey. But Harvey's book did not appear until five years after Paolo's death. Further, Harvey

had attended lectures under Acquapendente of Padua, in which he had spoken of the valves of the veins of which Paolo had told him. In a letter of Sarpi to a scientific author in Pisa, of this period, he wrote: "Certain things in his work, with great pleasure, I have found, because they seem to be analogous to those things by me already discovered and registered as to the *circulation of the blood* in the body of animals; and upon the structure and uses of the valves." This, however, does not mean that Dr. Harvey did not conduct independent experiments and prove the theory in an entirely original manner.

In astronomy he was also deeply versed. Sarpi was older than Galileo, and thus had the start of him in the study of astronomy and its cognate sciences. They were devoted friends; especially during the sixteen years when Galileo was Professor at Padua. Galileo called him "My father and my master." Paolo was the first to prepare maps of the moon. He and Galileo communicated any discoveries they made, for their mutual information. They together constructed a telescope, and afterward presented it to the Doge, Donato. Let me here give a quotation from Sarpi, to show his sympathy for all of Galileo's views; his affection for him, as well as his hearty distrust of the Jesuits at Rome. It is as follows: "I hear that Master Galileo is transferring himself to Rome; invited there by certain Cardinals to show his discoveries in the heavens. I fear that if in such circumstances he brings before them the reasons which have led him to support the theory of Copernicus concerning the solar system, he will not fall in with the genius of the Jesuits and of other friars. The physical and astronomical question will be changed into a theological one, and I foresee, to my great displeasure, that to live in peace and without the mark of heresy and excommunication he will have to retract his statements on the subject. The day will come, however, of this I am nearly certain, that men, illuminated by greater studies, will deplore the misfortune of Galileo and the injustice used against so great a man!" What an accurate prophecy!

Lack of space prevents the recital of all his other scien-

tific attainments. With Galileo he invented the thermometer. He anticipated Newton and Kepler in many of their observations concerning sound, color and light. In magnetism, as in mathematics, he was consulted by the most famous scientists of both England and the continent. In metaphysics, says Lord Macaulay, Sarpi anticipated Locke in his famous Essay on the Human Understanding; written a century later. He designed palaces, bridges and forts. He examined and criticised inventions in an expert way. He laid out the first botanical garden ever seen in Padua. He was a metallurgist, a geologist, and a mineralogist. He was an attendant at several select circles of the most cultured Venetians—called Ridotti—corresponding with our modern literary or scientific clubs. In these various circles he was always the centre; “able to illuminate any subject.” So much for Sarpi the Scientist! Next notice his work as:

SECOND—THE AUTHOR AND HISTORIAN.

FREDERICK GEBHART GOTWALD.

Springfield, Ohio, May 18, 1903.

ARTICLE V.

SEELSORGE IN THE LUTHERAN CHURCH.

In an article in *The Sunday School Times*, of April 11, 1903, the question is asked: "Do theological seminaries train students to win souls?" The writer claims that whilst these schools no doubt succeed in teaching *theology* or *divinity*, and through their many professorships "provide instruction about important subjects and topics concerning which the young minister may have to know," they fail to teach men how "to win individual souls." "Is there," he asks, "in every theological seminary and divinity school, or, is there in any, a professorship of soul-ology or its equivalent?"

The question in this writer's mind is evidently that of the care of individual souls in the sense of their specific needs. However defective in this respect he may consider the training of candidates for the ministry in other Protestant bodies, the charge made by him cannot truthfully lie against the Lutheran Church. But it is not surprising that writers who know little of the history of the Lutheran Church, and less of her inner life, should also be unfamiliar with her large literature on the subject under discussion. This embraces numerous works, large and small, covering every possible phase of soul-care as it applies to all manner of conditions. The very word in use in the Lutheran Church to designate this important branch of ministerial activity already sets forth her conception of the work. It is *Seelsorge*, i. e. the care of souls. Hence, also, she prefers to call her ministers *Seelsorger* or *pastors*, rather than clergymen or rectors. In her view of the sacred office they are pre-eminently *shepherds* (*ποιμένες*, Eph. 4: 11) "to feed the Church of God, which he hath purchased with His own blood" (Acts 20: 28), whose constant concern it must be not only to take heed unto themselves, but also to all the flock, i. e. to seek that which is lost, to bring again that which was driven away, to bind up that which is broken, to strengthen that which is sick (Ezek. 34: 16), and to watch over those whom wolves would destroy (Acts 20: 29-31).

It is safe to say that there is not a Lutheran theological seminary in the land in which this view of the ministry and its responsibilities is not impressed upon candidates. It is, moreover, a special characteristic of their teaching that there can be no genuine Seelsorge apart from the Means of Grace. They regard these as the divinely appointed media through which alone souls can be won, purified, comforted and strengthened. Hence, they feel no need of a special "professorship of soul-ology or its equivalent." They would first have the Word do its work in the hearts of those whom they instruct, and then have these in turn depend on the Word, faithfully applied, to do its saving work in others.

Real Seelsorge can, therefore, not be acquired from textbooks. These may, indeed, give many excellent directions, all of which have their place and use; but a dozen professors of "soul-ology" and a thousand treatises on Seelsorge cannot make the genuine Seelsorger so long as the living Christ is not formed in him, and he does not count all things but loss for the excellency of the knowledge of Christ Jesus. He must not only "hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince gainsayers" (Titus 1: 9), but he must also be "blameless, as the steward of God" (Titus 1: 7), and in everything give evidence that he has been with Jesus and learned of Him. How can he direct others, if he does not know the way himself? How can he speak to them of the love of Jesus, if he has not experienced it in his own heart? How can he succor the tempted, comfort the sorrowing, and counsel the erring, if the Word has not become a saving, uplifting power in his own life? When the Lord was about to install Peter in the pastoral office, He first asked him: "*Lovest thou me?*" And *because* Peter loved the Lord he found it easy to obey the Lord's command: "Feed my lambs, Feed my sheep," and finally, as a faithful shepherd, to lay down his life in the service of Him whom he loved.

It is this love for the Lord, born of living faith, that also warms the heart towards those in need, that sees in everyone a brother for whom Christ died and rose again, that shuns no

labor, no self-denial, no sacrifice, that is ready with its ministrations in season and out of season, that esteems it a holy privilege and all joy thus to serve the Master, and that, therefore, lies at the foundation of all genuine Seelsorge. This, however, cannot be taught or acquired in a mechanical way, but it must come from above, and is the gift of the Holy Ghost.

Hence, he who would be a real shepherd of souls needs first of all to take heed unto himself. He must grow in grace and in the knowledge of his Lord and Saviour Jesus Christ. He must never cease to ask and to receive in order that he may always have to give. As the "man of God, thoroughly furnished unto all good works," he must not only understand men and their needs, and have the wisdom to adapt himself to all situations, but he must likewise so know "the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus," as to be able to apply them "for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3: 15-17). And, thus furnished, with love to the Lord as the mainspring of all his activities, the real pastor will then also, like his Master, have the gentleness that deals kindly with all, the patience that makes repeated efforts even with the most unpromising, the humility that shirks no service however lowly, the devotion to the object of his care that ceases not to make intercession, and the faithfulness that so clearly differentiates him from the hireling (2 Tim. 2: 24, 25; John 13: 4-17; 10: 11-14).

To such a pastor there is a wide field open for special Seelsorge outside of his ministrations at the altar and in the pulpit. He needs to follow up the latter by coming into close personal relationship with the members of his flock in their homes, not merely as a social visitor, but as a shepherd and bishop of souls. Even the most regular attendants on public worship, and the most devout believers have their difficulties and perplexities, and, perhaps, the more so in these days of controversy and doubt, when the Book itself is assailed, and many of its most precious teachings are given a new and strange interpretation, or denied altogether. And as the one whom the Holy Ghost has made the overseer of the flock, to

watch for souls as one that must give account, should the pastor not know the minds and hearts of his people, as well as their names and faces, and, in being their wise counsellor and guide, diligently seek to discharge the solemn obligation that is laid upon him? Who can tell how many souls are adrift these days for lack of just such direct, personal care? It was the private, heart to heart talk of Jesus with Nicodemus, with the woman of Samaria, with His oft-erring disciples on many occasions, that set these right in their faith; and in a busy, distracting, money and pleasure loving, doubt and indifference breeding age like the present, such private soul-contact and communion between the pastor and his people, either by the people seeking the pastor, as Nicodemus sought Jesus, or the pastor seeking them, as Jesus came to Zaccheus and his house, is not only very necessary, but in most cases highly beneficial.

Especially should the pastor have such contact with those who are troubled over their spiritual state. There are sin-sick, aching souls just as there are distressed and pain-racked bodies. They are unable to come to that assurance of faith and that peace of heart which they know the true believer ought to possess. They may have to battle with extraordinary temptations. They may frequently stumble. They may be weighed down by the recollection of some special sin or sins or may even come to think that they have committed the sin for which there is no pardon. In their distress such souls again and again cry out: "O wretched man that I am! who shall deliver me from the body of this death?" but they cannot say: "I thank God, through Jesus Christ our Lord." These, then, must likewise be the object of the pastor's special care. To learn the real cause or causes of their distress, he needs to diagnose their case as skillfully and accurately as the expert physician diagnoses a case of physical illness; and, in order to do this, he must give them every opportunity to unburden themselves, that he in turn may be able to prescribe intelligently. It is especially in cases of this kind that pastors and those to whom they minister should have a proper understanding and a perfect appreciation of the purpose and benefit of the Private, i. e. Individual Confession and Absolution. Though such Confession

is not expressly commanded in the Scriptures, and is not to be regarded as necessary to salvation, nevertheless, in view of the divinely ordained Absolution (Matth. 16: 19; 18: 18; John 20: 22, 23) in which Christ Himself speaks to the individual (Luke 10: 16) and not merely announces, but actually imparts forgiveness to the penitent believer, it is of inestimable value to those who are particularly distressed on account of sin. Confession and Absolution, either general or individual, should, therefore, not only precede the administration of the Holy Communion ("for it is not usual to give the Body of the Lord, except to them that have been previously examined and absolved," Augsburg Confession, Art. XXV.), but, for the sake of the Absolution, Private or Individual Confession apart from the Communion, should be encouraged. "Our people are taught," says the A. C. again, "that they should highly prize the Absolution, as being the voice of God, and pronounced by His command. The power of the Keys is commended, and we show what great consolation it brings to anxious consciences; that God requires faith to believe such Absolution as a voice sounding from Heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins" (Art. XXV.).

Another class whom the faithful pastor will not overlook are those whose troubles have an external or physical origin. This class embraces the poor and needy, the bereaved, and particularly the sick.

In spite of their sobriety, industry and thrift there are always those whose share of this world's goods is exceedingly small. Various circumstances often combine to make their life a perpetual struggle. No sooner have they gotten a little ahead than something happens that accentuates their poverty afresh, and makes the struggle fiercer than ever. Work may fail, fire or flood may destroy, friends may prove treacherous, the small savings, which by dint of hard labor and rigid economy have been laid aside, may be swept away, and thus the distress of such sufferers often becomes most acute. Nor are the prosperous exempt from affliction. Bereavements and sickness come to all alike, whether rich or poor, high or low, with only this difference that to the poor such afflictions are

added burdens. But what opportunities for genuine Seelsorge! How quickly the sympathetic pastor will embrace these to speak the word of comfort, to pour oil into the smarting wounds, to revive the drooping spirits, to put new hope into the despairing heart, and, if need be, even to bring about material relief! How he will seek to impress upon all alike, upon the careless and indifferent, as well as upon the believing and devout, that all chastening is designed ultimately to yield "the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12: 6-11), that "all things work together for good to them that love God" (Rom. 8: 28), that our God is a God of infinite love even when He afflicts us, and that "though He cause grief, yet will He have compassion according to the multitude of His mercies" (Ps. 103: 8, 9, 13, 14; Lam. 3: 31-33 *et al.*). It is, indeed, under circumstances like these that the careless and indifferent are most readily reached and reclaimed, and that the believing and devout often make the greatest measure of progress in their spiritual life. The conscientious pastor will, therefore, always esteem it an extraordinary privilege to minister to those in troubles of this kind.

Others who must likewise be objects of special pastoral concern are the imperilled and the fallen. To the former class belong those whose spiritual life has not yet been strongly developed, and who, by reason of unfavorable surroundings, are in constant danger of relapsing. The latter class embraces those who have already yielded and are again going the way of the world and the flesh. In dealing with both classes, peculiar difficulties are often encountered, particularly so in the large cities, where the spiritually weak are always most endangered, and where those who have already fallen and upon whom the old Adam has perhaps an unusually strong grip, are the hardest to reclaim. But in spite of difficulties and discouragements the earnest pastor will also seek to do his whole duty to these. Like his Master, he will strengthen the weak and go after the fallen; he will set before them sin and grace: he will reprove, rebuke, exhort them with all long suffering and doctrine: he will make them the subjects of special prayer; and only when they once unmistakably show that they will not

obey the voice of the Gospel does he reluctantly begin to relax his efforts in their behalf.

There are still other phases of soul-care of which it is not necessary here to speak, but of which every pastor of large experience has more or less knowledge. In all that could be mentioned the faithful pastor constantly keeps before his mind's eye the example of the great Shepherd and Bishop of souls, who, in the days of His flesh, went about doing good; whose heart ever overflowed with love and compassion toward the needy of every kind; who feared not to be the friend of publicans and sinners, as well as the rebuker of self-righteous scribes and Pharisees; who comforted, encouraged, warned and entreated wherever occasion demanded; who in all that He said and did showed such humility, gentleness, long-suffering, self-sacrifice and devotion to His Father's will as the world has seen but once in human form; who finally gave His life for the sheep; and who still feeds, guides, guards and defends His flock with a shepherd's tenderest care.

Under present-day conditions, when strength in the pulpit is as necessary as pastoral fidelity outside of it, it is perhaps a question whether any one man, no matter how able and earnest, is sufficient for all these things. When this difficulty presents itself, as it does again and again in large city parishes, there is but one solution. The work must be divided between several pastors in the same parish, and these again must be assisted in the more external duties by a staff of trained lay helpers. Such equipment for service can, however, only be looked for when large parishes come to see the need of having more than one pastor, and when the Church will again restore the primitive male and female diaconate as the helping hand of the pastoral office. Then, too, will congregations be prepared to work effectively among them that are still without, and will help to bring to pass what the Good Shepherd had in mind when He said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice."

J. F. OHL.

Philadelphia, April, 1903.

ARTICLE VI.

THE VICARIOUS ATONEMENT.

The term atonement is used to describe the setting at one or the reconciliation of two parties that have become estranged. Etymologically, at-one-ment. In theology, the term means the reconciliation of God and man by means of the life, sufferings and death of Christ.

The doctrine of the atonement implies that a spiritual separation between God and the human soul has taken place. The method of reconciliation varies in different systems of theology, and the term accordingly obtains a different meaning in each.

The views on the subject are substantially as follows :

The *Reparation Theory*.—A reparation or satisfaction for sin has been made by the sufferings of Christ as a substitute for the sinner, and in lieu of the punishment to which the sinner was justly amenable. Such satisfaction is regarded necessary, either (1) to satisfy the justice of God and so make forgiveness possible, or (2) to satisfy the law of God, thereby producing the public impression which punishment would have produced and so make forgiveness safe.

The *Moral Atonement Theory*.—The only sacrifice, atonement, or satisfaction with which the Christian has to do, says Jowett, is a moral or spiritual one ; not the pouring out of blood upon the earth, but the loving sacrifice—"To do thy will, O Lord." Heathen and Jewish sacrifices show what Christ's sacrifice was not, rather than what it was. Men are afraid and want to give something. The gift is offered, and the obligation fulfilled in Christ, and they lead a better life. In line with this view is that of the Broad Church party. They attach to the atonement no meaning except that of a moral illustration and example. The entrance of God into humanity resulted in driving out sin and in making the human race at one with him-

self. Christ's death furnished an illustration of self-sacrifice due from all creatures to their creator.

Maurice, in his *Theological Essays*, and, with him, Robertson, of Brighton, expresses this view after the following manner: Supposing the Father's will to be a will to all good, the Son of God, being one with him and the Lord of man, obeys and fulfills in our flesh that will by entering into the lowest condition into which man had fallen through sin; this man to be, for this reason, is an object of continual complacency to his Father, and that complacency is fully drawn out by the death of the cross. His death is a sacrifice, the only complete sacrifice ever offered, the entire surrender of the whole spirit and body to God. Is not this in the highest sense *atonement*? Is not the true root of humanity revealed? Is not God in him reconciled to man?

Similarly, the *New Theology* holds to the atonement as a divine act and a process of ethical and practical import, not as a mystery of the distant heavens and isolated from the struggle of the world, but a comprehensible force in the actual redemption of the world from its evil.

What this means may be seen from a statement by Prof. Bornemann (Göttingen), who is a representative of the Ritschlian school of theology. The punishment of an innocent person in place of the guilty, he claims, is an absolute impossibility, from a juristic point of view. But a voluntary self-devotion and a free vicarious suffering, even for the guilty, is a very high moral act, and not without analogy in the most delicate human departments of life. Christ's life, especially his death, from Prof. Bornemann's standpoint, has the *significance* of a substitution for those who believe. His death, however, reveals only the magnitude of sin, and his example in overcoming it, *followed* by us, is supposed to save us.

This view does not differ materially from the Unitarian conception of the subject, viz.: The moral result produced by the influence exerted on mankind by the life and death of Christ is to lead men to repentance and to God.

Somewhat in advance of the moral influence theory is that of the Andover school. Christ is mediator, regardless of sin,

and mediator of the universe in the sense that He came to *reveal* God. Redemption from sin is only one of the revelations of God in Christ. He is light and the light of men. This planet may be the Bethlehem of the universe. There would have been an incarnation of Christ if there had been no sin. Reconciliation is finding a way through obstacles to sinners. This way was opened in the incarnation. Repentance is turning from sin and folly to God. The goodness of God leads men to repentance. To call God a forgiving God for the sake of Christ, is irrational, making wrong right, and unethical. The Andover men regard God as an ethical God, and deny that the merit of one can be transferred to another. Christ's divinity consists in his perfect humanity, and this humanity in organic relation with man brings suffering on man when He suffers. When Christ approaches God, the race locked up in Him, also approaches God and in Him repents, or is capable of repentance. Christ's sacrifice or propitiation is such not because He died, but because He *humbled* himself and became one of us. His suffering and sympathy is able to *awaken* repentance, and to this power the Gospel addresses itself. Punishment of sin does not save men, it only vindicates God and his law. While declaring God's righteousness, Christ reveals God seeking man, and that at the cost of sacrifice. His sufferings were such as were brought to Him because he made the sacrifice of humiliation and identified Himself with the race.

The whole Andover scheme fights shy of the vicarious atonement, and, though the terms used by it are the same as those in orthodox theology, yet there is a conjuring with words, which, in the end, mean nothing but a moral or ethical view of the atonement.

The Governmental Theory.—God as moral governor of the world, says Grotius, must enforce precept and penalty, and since gratuitous forgiveness of sins would weaken authority, there was required such an example in Christ as to show that sin shall not escape with impunity.

The Mediating View.—McLeod Campbell sought a middle ground between the satisfaction and the moral influence theories, holding that Christ, by His sympathy with us and

with the law we have broken, so identified himself with us as sinners, that He offered to God a perfect *confession* and an *adequate repentance* for our sins, and this met all the demands of the law.

The Mystical View.—This view, advocated by the platonizing disciples of Scotus Erigena, Osiander and Schleiermacher, sets forth that the reconciliation of Christ is brought about not by Christ's sacrificial death, but by the mysterious union of God and man accomplished in the Incarnation.

The Reformatory View.—In "Old and New Theology" the author, Rev. Heard, propounds what is known as the Reformatory Theory. He notes three progressive theories of the atonement, corresponding to the three stages of progress in the sphere of jurisprudence. Just as jurisprudence has passed through the vindictive and the retributive, until it has reached its present reformatory stage, so the first theory of the atonement was that in which is shown God's infinite hatred of sin, and where God is represented the Avenger of blood. In the next stage crime is regarded as an offence against the majesty of law, a terror to society at large, and with it came the Anselmic and Grotian theories as a satisfaction, not so much to God as to the law. But both these views must be rejected, just as the jurist of to-day rejects the vindictive and the retributive in jurisprudence, and the reformatory aspect of the atonement is adopted because the jurist looks on crime as a misfortune as well as a fault, a disease no less than a debt. The judge inflicts punishment not merely in a retaliatory spirit, but as a warning to society that crime cannot be committed with impunity and as a lesson to the offender himself.

Applying this method to theology, the author conceives of sin not so much as debt, but as a disease. Hence, neither satisfaction nor ransom, neither substitution nor the forensic idea, but *union* with Christ is the remedy for sin. His death is our death to sin; His resurrection is our new life to righteousness. With this doctrine all difficulties vanish. The author is ready to meet the moralist in the gate and answer him, yea, to go with him into the court of conscience and appeal for a verdict.

The Swedenborgian View.—The atonement in Swedenborgian theology is described as the union and accord of flesh and spirit in man; also as the union and accord of man with God by a spiritual change wrought in the individual.

The Blood Atonement.—This Mormon doctrine means that the killing of an apostate, or of one in danger of apostasy, is a deed of love, since it makes atonement for the sin of apostasy and so makes possible God's forgiveness of it.

Christ's Death Explains the Cause of Suffering.—This view, with most of those referred to, repudiates the essential facts of the atonement, but is mentioned with the others to show how differently men may view the death of Christ. If Christ's death is only an answer to the question, "Why we are allowed to suffer?" then the sinner has nothing to expect, but to bear to the full the penalty of his sin—a penalty as much severer than the awful tragedy of Christ's cross as his own personal ill-desert, when contrasted with the immaculate sinlessness of Christ, would suggest to a quickened conscience.

The Jewish View.—Christ's death is to the Jew that of a martyr or a hero, and in it there is no more atonement than in the death of a martyr or a hero.

In general it can be said that the vicarious atonement is denied by all who regard Christ as a mere man; e. g. Photinians, Socinians, rationalists and neologues. According to these the Son of God did not become man in order to satisfy the justice of God, but in order by His *teaching* and *example* to give men the highest proof of divine love, and thus awaken their love of God. When love to God is aroused, men become reconciled to God and are righteous. This view not only robs the satisfaction by Christ of all value, but also makes a superficial estimation of sin and of God's wrath on account of sin.

Modifications of this doctrine of the vicarious atonement have had the effect of destroying the benefit of Christ's satisfaction. Under this head may be classed the Thomists, the Arminians, Calvinists and the papists. "God is all-supreme and can forgive sins even without satisfaction." "Christ's merit has only a finite value, but by his omnipotent will God accepted it as infinite." This is also known as the "accepted"

or "acceptilation" theory. It is the view advocated by Arminians, and Calvin, on account of his predestinarian views, was obliged to fall back on this view; for he concedes to Christ's merit, as that of a man, sufficient value only through predestination.

The papists, by maintaining that men themselves must do penance if they are to be benefited by the merit of Christ, and that the body and blood of Christ are continually offered to God as an unbloody sacrifice, thereby make the whole merit of Christ unavailable for the sinner. The vicarious satisfaction of Christ under outward forms and ceremonies, the merits of the Virgin, and confidence in the saints, is made of none effect. With this statement of views, more or less erroneous, the consideration of the subject is now in order.

Necessity of the Vicarious Atonement.

Before the Fall the atonement was not necessary. God had created man pure and holy. (Eph. 4: 24). Since the Fall the carnal mind is enmity against God, and out of the heart proceed evil thoughts. The face of the Lord is against them that do evil, and He will not give heed to the sinner. If man is to be saved sin must be removed, and God's justice must be satisfied. This man can not accomplish. Man is dead in trespasses and sins; he cannot fulfill the law of God. The wrath of God cannot be appeased, nor can the curse of the law be removed by man or angel. But what man could not do has been accomplished by Christ.

The person of Christ consists of the divine and human nature in one inseparable person. He is truly human, and therefore our brother. He is truly divine, and therefore able to pay the ransom. The God-man was qualified to be the Redeemer and Saviour of man, because by nature He was not under but above the law, because he did not need for His own sake the merit of obedience to the law's commandments, but voluntarily in his humiliation assumed the responsibility of keeping the whole law for our sake. The Formula Concord (p. 572, Jacobs Ed.) states it thus: For since Christ is not above man, but God and man in one undivided person, he was

as little subject to the law, because He is the Lord of the law, as in His own person to suffering and death. Therefore, His obedience not only in suffering and dying, but also that He in our stead was voluntary subject to the law and fulfilled it by His obedience, is imputed to us for righteousness, so that on account of this complete obedience, which by deed and suffering, in life and in death, He rendered His Heavenly Father for us, God forgives our sins, regards us Godly and righteous, and eternally saves us.

Christ as Substitute Wrought the Redemption of Man.

Accordingly Christ was qualified in every way to become the substitute of man. It is objected now, as formerly, to the orthodox claim of an infinite substitute. Channing voices his opposition very graphically when he says: Did I believe that not the least transgression, not even the first sign of the dawning mind of the child, could be remitted without an infinite expiation, I should feel myself living under a legislation unspeakably dreadful, under laws written, like Draco's, in blood; and instead of thanking the sovereign for providing an infinite substitute, I should shudder at the attributes which render such expedient necessary. Do you mean that the great God, who never changes, whose happiness is the same yesterday, to-day and forever, that this eternal Being really bore the penalty of my sins, really suffered and died? Did God take into union with himself our nature, i. e. a human body and soul, and did these bear the sufferings for our sins, and through His union with these God may be said to have borne them Himself? The infinite victim proves to be frail man, and that God shares in the sacrifice is mere fiction, and the doctrine goes out in words. Channing's hope for forgiveness is the pardon promised by Jesus to such as forsake sin and obey his will, and this obedience is the end for which divine forgiveness is preached. This statement is a candid expression of the author's belief. He does not juggle with words and terms, as do the neologues, who virtually believe what Channing teaches. Candid as the statement may be, we are not yet ready to exchange the Scriptural statement for Channing's.

Why Infinite Satisfaction? The mercy of God is not *absolute*, as Channing would have it; but *ordinate* in Christ, founded only in Christ and in His merit. In Christ, God is not only supremely merciful, but also supremely just. But this justice of God required of the whole human race such penalties as those with which God himself in Paradise threatened our first parents. Therefore, there could not be a place for God's mercy until satisfaction had been made to divine justice. This presupposes God's wrath. Love in God for man had no place until the satisfaction, planned from all eternity, had been made by His Son. Where God loved, it was in view of the proposed satisfaction. It is maintained, therefore, that though to Christ's human nature divine attributes were communicated, it was by his humiliation rendered possible that he should undergo the penalties imposed upon man for sin, and being free from original sin and having committed no kind of actual sin, he could make atonement by bearing the punishment of others.

Power of the Atonement. The life of the flesh is in the blood. Here the thought is directed to the deadness of the flesh when the blood is shed. Where blood denotes the stream poured out, the suggested idea is by no means life surrendered for service or transfused for another's invigoration. All the passages in which the word blood occurs in connection with sacrifice, including that of Christ, is not infusion, but effusion—pouring out, the lawful purchase of condemned men from death by death. This was symbolized in the sacrifices of the Old Testament, and actualized in the sacrifice of Christ. In the power of His blood Christ as High Priest offered Himself as the victim. He was offerer and victim.

Ritschl denies that there is a vicarious penal infliction of death in the Old Testament. With such views relating to sacrifices Ritschl concludes that even Paul uses the term in a secondary sense. The expressions, "through faith in his blood"; "being justified freely by divine grace through the redemption that is in Christ Jesus, whom God set forth," prove that redemption and sacrifice are closely related in Paul's

Epistles. Paul's use of the term is not figurative nor secondary, but *essential* in all his epistles.

Was the Suffering Equivalent? Some claim that Christ did not actually suffer what all men deserved to suffer, viz: the eternal torments of hell; and that, consequently, the idea of vicarious suffering cannot be entertained. The question is one of quality, not quantity. Christ endured a punishment equivalent to eternal punishment in as much as he suffered the punishments of hell intensively as respects their power, weight and substance, although not extensively so far as their duration and the accidents pertaining to subjects suffering are concerned; he bore the extremity, but not the eternity of tortures. The ancients used to say the temporary sufferings of Christ are worth as much as the eternal sufferings of all men, because Christ's sufferings were those of the Son of God. Christ hath redeemed us from the curse of the law, being made a curse for us.

This also answers another question. The sufferings of the Lord, were they the same in kind as those due to guilty man? Christ during his humiliation truly endured the feeling of those sorrows of hell, so that in their greatest intensity He was led to exclaim, "My God, my God, why hast thou forsaken me?"

The Price Paid. To whom? "Neither the devil, nor sin, nor death, nor hell, but God himself was the ruler holding the human race in captivity, as He delivered it to death, the devil bore the part of a lictor only, therefore, the price was paid to God, who had it in his power by virtue of the ransom to declare the human race reconciled and objects of his grace."* This view has been a favorite subject for ridicule by the advocates of the New Theology. The scholastics, following the lead of Origen, supposed that the devil received the price.

Some say that Christ's death revealed God's love to men, and that there can not be such a thing as an appeasing of God's wrath through His death. Love prompts God to reconcile man to Himself through the death of His Son, i. e., to satisfy

*Gerhard.

the demands of justice. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." Here is revealed both the love and wrath of God. The benevolent will of God includes also the settlement with God's justice.

The *satisfaction vicarious*. The Lord gives himself, suffers *for us, for sinners, for our sins*. The prepositions in their connection convey the same idea. The Lord died *on account* of our sin and need; *about* us and our sins as a sin offering; *instead* of us as our substituted representative; *on behalf* of us, implying the personal will and love with which He suffered.

He is the propitiation for our sins, and not ours only, but also for the sins of the whole world. There is a satisfaction in Christ's death, not only on God's side toward man, but also from man Godward. Propitiation and reconciliation. Both activities are expressed by Luther in the term "Versöhnung"; yet it is well to keep the two distinct, for the propitiation stands over against the wrath of God, and the reconciliation over against the enmity of man. The former is an act completed once for all, the latter is a continually repeated act in man.

There are also the terms, *redeem, buy back, to save, saviour, to heal disease*, all of which imply a sacrifice. Christ did not die like a martyr. There is no joy in His death, for He had to bear the sins of the world. His death was consequently the saddest and most grievous. The martyr and the hero die joyfully compared to that of Christ. His death, then, is not merely a proof of His sinlessness (Steudel); nor the rebirth of our flesh and blood (Stier); nor the possible sanctification of the congregation in its endeavor to fulfill its mission (Nitsch); nor a penitential death (Thomasius); nor a mystical substitution of subjective redemption for the objective atonement (Menke, Schleiermacher, Hofmann); nor the revelation of the paternal disposition of God toward men, thus to convince them that they need not fear God on account of their sins (Ritschl).

All these views are on a naturalistic basis. As if God only allowed, but did not desire Christ's death; as if God's

mercy did not admit a sense of justice. God allowed His wrath to visit Christ, not that the human race might be destroyed, as Satan hoped, but that it might live. Behind God's wrath was love. Satan's wrath seeks nothing but the destruction of man.

Herein lies the weakness, or incompleteness, of the Anselmic theory of the atonement. Anselm very properly emphasizes the satisfaction required by the punishment of the sinner, but he stops short at the most gracious part, the love of God. Abelard emphasized the love of God until the object of Christ's death was lost to view. Abelard, whose views were followed by Duns Scotus and Socinus, is rightly regarded as the father of Socinianism. This is also the view that largely obtains in the new Theology. Böhl calls Ritschl "Socinus redivivus." This view is only possible where original sin is denied, where actual sins are regarded as faults and weaknesses, and where God is regarded as the moral governor of the universe.

Though Anselm's theory of the atonement is far more acceptable in the light of God's word, it must be guarded against the view which he maintained—that Christ, as a stranger, came to save man. He was one of us, suffered and died as one of us. It must be remembered that Christ's atonement is effective only where the merits of redemption have been appropriated by faith.

The Active and Passive Obedience. The active obedience alone would not have been sufficient, because punishment for sins was necessary; the passive obedience alone would not have been sufficient, because if the sins were to be expiated, perfect obedience to each and every precept of the law was required; i. e., the passive obedience had to be that of one who had most fully met every demand of active obedience. In place of the terms active and passive, the term complete obedience will meet all the requirements of the case. By His complete obedience, Christ overcame death and hell, and destroyed the power of Satan. We that were afar off are made nigh in the blood of Christ. The death of Christ, violent as it was, was nevertheless voluntary. Man has part in this *expiation*

of Christ, just as he has part in Adam's *transgression*. The sacrifice is not of man, but for man, yet brought in our humanity.

Because the Lutheran Church lays the stress upon the vicarious atonement, she is charged with indifference to holiness, of letting her adherents go to heaven on flowery beds of ease. This is a false charge, and, as Vilmar says, amounts to blasphemy. The trouble lies in the fact that the opponents try to redeem themselves, and consequently ignore the means of grace, regarding them as relicts of superstition. Knowing the value of the means of grace because thereby we become partakers of the Redemption of Christ, we take our stand on the vicarious atonement of Christ; and if this is scriptural, which we confidently believe, we condemn the governmental theory, which sees in Christ's death only an upholding of the law; the moral influence theory, which sees in Christ's death an example of how men are to give up sin and return to God. The mystical theory, by which is meant that Christ, in the Incarnation, has entered into a mysterious union with men, assuming all that is ours, in order to give us a part in all that is His; and the sacrificial theory, which resolves all the divine attributes into benevolence. All minimize the baseness of sin, and lose sight of the paramount import of the death of Christ. Luther sternly rebukes the folly of those who philosophize about what God is able to do, when the Scriptures clearly tell us what God actually does and purposes to do. Can we do less?

By the satisfaction theory of the atonement, as received and propounded in the Lutheran Church, God is shown to be just, yet the justifier of him who believes in Jesus. It has been shown that it is inconsistent with His justice to forgive sins by His benevolent will. It is inconsistent with His love to let the sinner irremedially to perish. Because God did neither, the apparent contradiction between His justice and His love is removed. Christ's self-surrender to death was a confession of the world's guilt vicariously assumed, an acknowledgment and an experience of the just sentence pronounced upon mankind for its sins. He was made an offering for the sins of the world, and He bore the penalty.

In this view is included the whole theanthropic manifestation, the life, the activity and passive obedience of Christ. Therefore, Christ's complete obedience, which by deed and by suffering in life and in death, He rendered His heavenly Father for us, brings those who repent and believe God's forgiveness, righteousness and true holiness.

This mediatorial remedy of Christ is for the world. The grace of God goes as far as the curse. How man may have the benefit of the vicarious atonement of Christ is a subject that the dogmaticians treat under the head of Soteriology.

We conclude with Hase (*Hutter redivivus*), who, referring to the modern deviations from the church doctrine of the atonement, says: "The profoundest consciousness of our sinfulness, together with the highest confidence in the infinite mercy of God, is expressed in the doctrine of the church. The modern objections to it rest chiefly on a superficial view of sin. He who has no true conception of his own guilt finds it easy to argue against the atonement. But he who is conscious of his utter inability to free himself from evil by his own power, gratefully accepts the merit of the Divine Redeemer."

P. A. LAURY.

Perkasie, Pa., April 22, 1903.

ARTICLE VII.

THE NEWSPAPER AND THE RELIGIOUS PRESS IN THEIR RELATION TO DOCTRINAL ERROR.

It will be necessary to distinguish between three forms of the press as disseminators of doctrinal error,—the denominational, the secular-religious, and the secular press. The denominational press, while influenced deeply by current trends of thought, by the negative theology and by indifference to doctrine, is in the main true to the traditions it represents. It still holds fast to the distinctive tenets for which it stands and looks at various trends of belief through the glasses of those tenets. Its doctrinal errors are those which have been held with more or less consistency from the beginning, and hence need not here be taken into account. Of this denominational press, it may be said that it defends, with few exceptions (and we are speaking only of the press of the leading denominations), the formal principle of the Reformation, the doctrines of the Trinity, the incarnation, the atonement, and, with varying degrees of fidelity, the doctrine of total depravity, the necessity of regeneration, the supremacy of grace, as over against work-righteousness, and, with modified accent, the final punishment of the wicked. On the whole, it may be said that it is fighting the encroachments of the more destructive criticism and of agnostic and rationalistic altruism. Leaving out the Lutheran press, it may be said that the Presbyterian, Methodist and Baptist journals rank first in their loyalty to the leading doctrines of the Christian faith, and there are indications of a healthy reaction against the reigning indifference to doctrine and the wave of self-sufficing humanitarianism which is to-day bearing everything before it. As disseminators of false doctrine, the denominational press must not be classed with either the secular or the secular-religious press.

The secular-religious press has a different spirit, because its purpose is different. Its aim is to mediate between faith and reason, to reconcile religion and the latest claims of science. It looks at divine truth through the glasses of the negative criticism and the doctrine of evolution. It manifests little interest in throwing new light on old beliefs, but much in sacrificing old beliefs to the so-called new light. Facts, not beliefs; theories, not doctrines; ethics, not faith; practices, not principles, are uppermost in its thinking. The approach to the Scriptures is through the gateway of negative research, not through the door of tradition and history. Its method of dealing with it is inductive rather than deductive. The trend of thought in matters of faith is subjective, and proceeds on the rationalistic basis of *intelligo ut credam* and not on the scriptural basis of *credo ut intelligam*. Where there is not a formal or open denial of such doctrines as those of the Trinity, the incarnation, the atonement and the like, there is nevertheless apparent a subtle Unitarianism and a strong aversion to the older forms of doctrinal statement in the historic creeds. A constant tendency is to express the supernatural in terms of the natural, the spiritual in terms of the physical, and to bring the former into subjection to the latter. Historic Christianity is being resolved in large measure into legend, miracle into myth, and Christ is no longer the world's Priest and King, but is set forth chiefly as the greatest of the world's prophets. Here and there the New England Unitarianism asserts itself, and, while Christ is admitted to be divine and altogether unique in history, He is at times brought into dangerous juxtaposition to such names as Confucius, Buddha, Mohammed, and even Goethe and Shakespere, from whom He is made to differ almost more in degree than in kind.

The two most widely circulating mediums of this school of thought are the *Independent* and the *Outlook*. They are the most influential moulders of religious belief among that portion of the more highly educated classes which has grown out of sympathy with the church and its traditionalism. The editor of the *Independent*, not long ago, laid much stress on the "recession of miracle," and the editor of the *Outlook* found

Christianity to consist, "not in baptism, or the Apostle's Creed, or atonement, or belief in the divinity of Christ"—calling these "more or less philosophical expressions"—but made it synonymous with "the spirit of helpfulness." They believe in a theology stripped of the old theological definitions, and in their estimation past doctrinal controversies have settled nothing that is worth holding fast at this late day,—everything must be recast and restated. It would prove quite a task for them to confess, without a sense of repugnance and much mental reservation, in the language of the Nicene Creed, that Christ is "the only begotten Son of God, begotten of His Father before all worlds, Light of light, very God of very God, begotten, not made, being of one substance with the Father by whom all things are made." Such exact definition is to them moss-covered rubbish.

It may be well to remind the reader that these two influential magazines forsook the ranks of denominational journalism with a view to reaching a wider sphere of influence. While they are rendering valuable service in bringing religious and ethical principles to bear upon the social and political problems of the day, yet in so far as they feel called upon to interpret doctrinal theology, their influence is most pernicious. They represent the New England type of theology in its most popular rationalistic setting, and on certain vital points are not many leagues remote from the teaching of such men as William Ellery Channing and Ralph Waldo Emerson.* Between them and the strictly denominational press lie such papers as the "Christian Work and Evangelist" and the "Congregationalist," which are of a more practical character and are endeavoring to reach a wider than a purely denominational constituency, and which are more or less in sympathy with the negative criticism.

The newspaper press derives its theology, not from the Bible nor from the creeds of Christendom, nor from the denominational journals, but chiefly from the secular-religious press and from the latest works on criticism and research.

*This tendency is to divest Christianity of its traditionalism and to get at its spirit without the aid of set forms of faith and exact definition.

They are not so much *teachers* of religion as *reflectors* of religious thought in its newest, freshest garb. In so far as they discuss it, they discuss it from the viewpoint chiefly of the latest theology as derived from the secular-religious press, the most popular magazines, or the latest books. In so far as they reflect religious thought, they reflect it as they find it, in the most startling deliverances made by sensational and generally erratic preachers, or prominent lecturers and educators. In fact, they do not profess to teach doctrine, assuming, as they do, that doctrine and theology and creeds are among the lost arts and are being displaced by the sublimer concerns of vital, practical religion,—an ancient name for modern humanitarianism.

The chief characteristic of the newspaper is that it is devoted to news first and doctrine afterward,—and to such news and doctrine as the people are interested in. After all, the taste of the people determines the character of the newspaper. If there are cheap yellow journals, it is because there are cheap yellow people. They do not print orthodox sermons, as a rule, because they lack sensation and do not appeal to the average reader,—for, strange to say, even the average church member will not read in his paper what he goes to church to hear, and will not go to church to hear what he gladly devours in his paper. It is because he goes to his church to hear truth, and to his paper to find news,—and the paper simply gives him what he wants. Where one orthodox sermon finds its way into the average newspaper, a hundred heresy-infected sermons gain admittance. Reporters are hired, not for gathering news that will benefit the reader, but for finding such as will interest him. Evangelical themes as such have no attraction for the reporter, for he realizes that the value of his services is gauged by his ability to find such sermonic material as bears upon themes that are uppermost in the minds of the people. A single illustration will suffice: A newly installed Boston minister was waited on after service by a newspaper reporter who asked him: "What did you say in your sermon about the removal of the Institute of Technology?" "I did not allude to it," said the preacher. "What

local topics did you treat?" "None to-day." "What sects did you attack?" "None." "Well, what *did* you preach about?"

Reporters expect preachers to preach, not what the people should hear, but what the people will desire to read. They studiously avoid churches whose pulpits ring true to the mission which Christ designed they should fulfil, excepting such as show some special gift in suiting their message to the times.

These distinctions or characterizations of the press have seemed somewhat necessary in order to set forth the more clearly how it comes to pass that doctrinal error is so extensively disseminated. It is almost more important that the church's attention should be directed to the character of the agencies through which false doctrines are propagated than that they should be enumerated and classified. But it is still more important that these doctrinal errors should be traced to the common soil out of which they grow, and it may be profitable to examine somewhat into the spirit and temper of the current thinking of the day, as it finds expression in the press.

Christian truth is influenced and colored by the spirit of the times, and by dominant trends of thought. Just as worms take the color of the substance on which they feed, so truth takes the complexion of the thinking that is uppermost in the minds of men. Under the influence of evolution and modern research men look at divine truth through the spectacles of agnosticism and rationalism and thus the whole aspect of theology or theoretic Christianity is changed. Under the influence of commercialism, secularism and materialism, men look at divine truth through the glasses of this mundane life, and the whole aspect of practical or applied Christianity is changed.

These are the two waves of thought and sentiment that have the right of way just now and are bearing everything before them. The former affects doctrine in its essence. It undermines the foundation on which it rests and corrupts the fountains from which it springs. The Review has so ably set

forth its evil effects as to make it unnecessary to specify. The latter affects doctrine in its practical bearing upon life and human affairs in general. It places the emphasis upon this mundane life and man's relation to it, and in large measure rules out the life to come and man's relation to it. Earth and not Heaven, man and not God, are the centers around which its thought and interest revolve.

Thus Christian truth is being colored and distorted by the enormous emphasis that is placed upon humanitarian interests and activities. Doctrinal religion has been fairly swept off its feet by the tide of altruism that is bearing down upon it. Love is magnified at the expense of faith and the cord that binds the two is severed. The first great Commandment, as Captain Mahan recently stated with much force before a distinguished audience in New York city, is relegated to second place, and the second great Commandment placed first. The relation between the two is lost sight of and the whole sum and substance of Christianity is embodied in man's relation to his neighbor. His relation to his God, while admitted, receives secondary emphasis. The world wants no religion that is rooted in the fear of God, for perfect love has cast out not only fear, but God himself. It wants no Christianity that is rooted in creeds, for perfect love has made belief unnecessary. The word used to be: "Believe and thou shalt be saved"; but at this stage of Christianity's evolution, the word is: "Love thy neighbor and save thyself." Christianity is wrenched from its doctrinal and historic background and reduced to the "spirit of helpfulness." The philanthropist who erects a hospital or looks after the poor need not worry himself about his personal relation to God, about inborn depravity, regeneration, conversion, redemption in Christ, and the rest of the doctrines Christ and His apostles were foolish enough to consider fundamental,—he is saved by his benevolence. Christianity is something apart from the church, apart from creeds, and even apart from the Word of God. It is concerned primarily about man's physical and moral well-being here below. It is interested almost exclusively in his body when it is sick, or naked, or in prison, without a thought

as to the needs of his soul. It makes human comfort, human virtue the end and aim of its works of love, and has no tears to shed for man's sin or for his redemption from its penalty and power. It is humanitarian but not evangelical. It believes in the sufficiency of ethical culture, provided it be coupled with deeds of love. It is the hemisphere of practical Christianity cut loose from the greater hemisphere of doctrinal Christianity,—a half truth rendered false and dangerous by despising the other half on which it should rest for support and without which it can neither be complete nor true.

Thus is Christianity, in both its theoretical and practical aspects, being robbed of its pillars by an extreme emphasis on one set of truths to the exclusion of all the rest. What makes the wave of destructive criticism, as seen in such journals as the *Independent* and the *Outlook*, all the more dangerous, is the altruism which it bears on its crest. Both together breed indifference to doctrine and make such indifference popular and fashionable. Hence the doctrinal errors of to-day grow from an entirely different root from that which produced the errors of yesterday. The differences between men in the days of the Reformation were differences born of zeal for correct forms of faith. They grew out of clear-cut convictions. The atmosphere was full of contention because it was an atmosphere of faith. The differences of to-day are born of zeal for wide liberty in matters of faith. They grow out of the absence of definite belief. The atmosphere is full of tolerance in favor of liberty of thought, and against creeds, because it is an atmosphere of indifference and doubt. The bigotry that is most in evidence to-day is the bigotry of latitudinarianism.

Thus it happens that the great body of Christian doctrine taught in the Scriptures and considered vital and essential is not so much attacked by specific doctrinal teaching that is antagonistic to it, but it is simply ruled out of court. Thus the negative criticism does not directly attack the formal principle of the Reformation and the doctrine of inspiration, which is its soul and center; it simply undermines it. The doctrine of evolution has stolen its way, in a similar manner, into the citadel of the doctrines of divine providence and

human depravity and made the incarnation, the atonement, regeneration and justification by faith unnecessary. Christ saves men by His life, His example, not by His death. Man is justified once more by the deeds of the law and not by faith. Love is not only the fulfilling of the law, but the undoing of faith. Rome, with her entire brood of false doctrines, has not as thoroughly obscured the doctrine of salvation by faith as have such teachers of the new theology as Dr. Lyman Abbott, Dr. William Hayes Ward, Dr. Rainsford and indirectly Bishop Potter—and few men gain as wide a hearing in America as they. The new doctrine, that man is born a child of God and needs only be trained to consider himself as such, just as a dog is trained to own his master, without much emphasis on his lost estate by nature and his inability without divine help to come to a saving knowledge of the truth, without much stress on sin and guilt and grace and redemption through Christ's blood,—this new doctrine is the entering wedge that bids fair to split in two the great scheme of redemption as set forth in the Scriptures, leaving us the human part of it and shutting out of view the divine. It is the worst form of Pelagianism and synergism that has yet appeared. It comes so close to natural religion in its essence and spirit as to make the gospel as Christ and His apostles proclaimed it strangely unnecessary.

Thus, also, old forms of error, buried centuries ago, are being resurrected and made to strut about in their modern livery as if they were of quite recent origin. Gnosticism, which threatened the existence of the early Christian church, is with us still,—only under the new name of “comparative religions” or “natural religion.” It flourishes in many of our universities and ethical culture societies, and finds the press a willing promulgator of its doctrines. Arianism, Sabellianism, and Socinianism are with us still,—only under the new form of rationalistic and agnostic theology. Unitarianism has inherited the spirit and teaching of this trinity of heresies and is lifting up its voice in many sections of Protestantism. Large portions of the Congregational and Episcopal churches are honey-combed with it. Pelagianism, as has been shown,

is with us still,—only in forms and ways so numerous as to make it impossible to find a common modern name to designate it. The Romish doctrine of salvation by works is with us still, and more dangerously with us outside of the church of Rome than within it,—only under the new form of salvation by morality, by character, or by deeds of philanthropy.

The church is being looked upon in many influential circles as little more than a human organization, on a par with ethical culture societies, not as that divine institution established by our Lord, against which the gates of hell shall not prevail. It is supposed to have no special mission beyond that of instituting certain superficial reforms in the community, or training men to be good, upright, self-respecting, useful citizens, or conducting various benevolent activities for the physical amelioration of mankind. It is man in his relation to this world which is assumed to be the Church's chief concern. The secular has become the religious, and the great business of the Church is to see to it that man finds his heaven in this life. Man is no longer to be preached to as being a pilgrim in this world, seeking a better country, but as having so much to do with this present life as to make contemplation of the life to come at least secondary, if not superfluous. It is not a rare thing to hear from prominent pulpits loud protests against what is being regarded as a remnant of medievalism and styled "other-worldliness." No hymn is more out of tune with the spirit of the times than Muhlenberg's "I would not live away." Now that sin has lost its sting, retribution its reality, divine grace its sweetness, and Heaven its charm, the Church is left without a specific mission, in the sense in which the Apostles conceived it. And because the Church has not measured up to its calling as the modern apostle of secularism conceives of it, it receives more abuse at the hands of men who should be its friends than any purely human organization whose aim it is to help man on in this life. Professors in universities feel no need of her antiquated ministrations and publicly proclaim the independence of their Christianity of Church affiliation. This explains the rise of ethical culture societies.

No one can read the secular, or the secular-religious, press for any great length of time without being impressed with the thought that the Church has something more to contend against than the old heresies which are constantly appearing in some form or other,—she must contend against a temper and spirit that is thoroughly anti-evangelical while it professes to be sincerely and earnestly Christian. Nothing is more bewildering and perplexing than the sincerity, the frankness, the fearlessness, the heartiness, and the skillfulness and attractiveness with which these foes of doctrinal and historic Christianity propagate their views. Having seen much that is conventional, perfunctory and hollow in the professions of orthodoxy, and having noted the indifference as to works that often accompanies these professions, they have revolted against all orthodoxy and concluded it to be the refuge of non-progressive, narrow minds. They have therefore brushed aside all traditionalism and embraced with honest zeal and intelligence, rather than with humble obedience and faith, what they regard as vital in Christianity. In their revulsion against forms of faith, they have laid hold on certain elements of truth and pressed them into the foreground to the overshadowing and undoing of other truths which Christ regarded as vital and fundamental.

In thus describing the soil, out of which doctrinal error, as voiced in the press, grows, the impression may have been created that evangelical Christianity gets no hearing. This is not the case, however, for side by side with the most pernicious errors there often shines forth with added luster and beauty some vital truth of Christianity which orthodoxy may have grasped with its head rather than with its heart. So frequently does one come across an article, full of the virus of heresy, which nevertheless gives evidence of an inner, spiritual, sympathetic hold on divine truth that makes one almost oblivious to the heresy. And herein lies the power of these disseminators of false doctrine. If they were less sincere, less candid, less devoted to the truth as they see it, their influence would be shorn of its power; but they commend their

heresy all the more effectually because of their sincerity and candour.

Ours is not an age of doubt in the sense in which that term might have been applied a century ago. It is rather an age of questioning and sifting. It is an age that rejoices in large liberty of thought and expression, and it frequently expresses more heresy with the lips than it believes with the heart. Neither its thinking nor its believing is profound,—there is too much brought to the surface to engage thought and belief to make profound or well-balanced thought or faith possible. Its weakness is its tendency to over-emphasis and exaggeration. It skims over a vast stretch of truth and nibbles at it here and there until it finds a thing or two that it likes, and then it becomes oblivious and indifferent to all the rest. It studies divine truth in bits, but has neither the patience nor the desire to study it in its entirety as an organism. But it is earnest and honest, and what truth it does grasp, it clasps to its bosom and endeavors to make its influence and power felt in the world. It is far more zealous in propagating its faith and its doubts than is orthodoxy in disseminating its faith—and more skillful, too, in popularizing it. It believes in the liberty of the press, and nothing is too sacred to be dragged from its holy of holies and paraded in the open court of public opinion. The sacred and the secular have not only met, but mingled,—and mingled in such a way as to rob the sacred of its distinctive character.

G. W. SANDT.

Philadelphia, May, 1903.

ARTICLE VIII.

THE NEW RATIONALISM.

It cannot escape anyone, who is even partially acquainted with present exegetical literature, that in it there is a strong rationalistic bias. There seems almost to be a dread of the supernatural. Usually it is reduced to a natural level. Where it cannot be altogether obliterated, its natural conditions, its human psychological side, its historical connections, are pressed so largely into the foreground, that the supernatural becomes the secondary element instead of the primary. But this new rationalism claims or assumes to be superior to the older rationalism, notably that of the eighteenth century. It bases its superiority upon the acceptance and employment of prevalent literary and historical methods. Surrounded by all the glamor of the learning and knowledge of the day, it often deceives those who cannot penetrate through the mass of its technicalities, or who have not the time to test its claims and workings. But every now and then, when the new rationalism forgets its scholastic phraseology, and lays aside its favorite terms "mythological development" and "legendary growth," and speaks in the plain and common tongue of men, it can be seen in its real inwardness. When it is seen thus, its boasted superiority over the older rationalism fails, and it stands revealed just as bare and commonplace as the older rationalism of the "gesunden Menschenverstand."

A striking instance of this is shown in a book published this year by Johannes Weiss, the son of Bernard Weiss. It is called, "Das ælteste Evangelium," and attempts to explain the gospel of Mark and the oldest evangelical tradition. Joh. Weiss dedicates this book to his father on the occasion of the latter's fiftieth anniversary as an academic teacher (May 26, 1902). But J. Weiss realizes that he has departed far from his father's position. He says in the preface (p. VII.): "Freilich

kann es zweifelhaft erscheinen, ob ich meinem Vater und Lehrer mit meinem Buch eine Freude bereiten werde. Vielleicht wird er, und mancher Andere mit ihm, mehr die Verschiedenheit der Betrachtungsweise, die im Unterschiede der Generationen begründet ist, empfinden, als das Gemeinsame." But let us note what this position of the new generation is in the fundamental questions.

Of the healing of Peter's wife's mother, Weiss says (p. 146): "The healing of Peter's wife's mother is an occurrence which can be differently judged. No one can be forbidden simply to refuse reports of this sort. But, without being in any way credulous about miracles (wundergläubig), one may consider such a suggestive influence upon the sick as altogether possible and probable. With the sick woman it was presumably a case of intermittent malarial fever. Owing to the intermittent character of the ailment, the attacks of which only last a few hours, and cease toward evening (cf. Eulenburg's Real Encyclopædie d. ges. Heilkunde XII., 489ff.), it is very easily conceivable that Jesus, through his mighty, enthusiastic appearance (kraftvoll-begeistertes Auftreten), through the energetic taking hold of the hand, and probably also through the encouraging word, communicated to the exhausted woman the strengthening of her will, that enabled her to overcome the after-effects of her attack. That Jesus could exercise such suggestive influences upon the sick is too frequently attested to be doubted. To Peter and his surroundings this healing had naturally to appear as a supernatural act."

When Christ restores the leper (Mark 1: 40ff.), he thinks of it "as an absolute miracle of almighty power; the healing takes place through mere contact, and is carried out as suddenly as completely. Probably this form of the story is the development of an older form, that knew nothing of a miraculous healing. At any rate it is not told by Mark for the first time. For the correct command of Jesus, that the sick man should observe the legal enactments, is not to be explained from the purposes of Mark evident here. But even in the tradition used by Mark this feature is very striking. If the old story had arisen out of the interest in the healing, it would

be strange that so much weight should be attached to a totally different motive, the legal correctness of Jesus. The old rationalistic hypothesis is to be commended, according to which there was originally only a petition for purification spoken of.”*

The stilling of the storm on Lake Genesareth is readily explained (p. 185): “The sudden breaking forth of the storm and its just as sudden ceasing—these are natural and frequent occurrences. That the storm stopped just at its highest point, when fear moved them (i. e. the disciples) to awaken Jesus, and immediately after Jesus had spoken his faith-filled and comforting words—what is improbable in this? Certainly it is no miracle, but an extraordinary coincidence, perhaps even something altogether common (Alltägliches). For it is always the order, that a storm ceases when it has reached its height. But for the disciples it was no accident. They could not forget that help came when they began to raise themselves upon Jesus’ word of faith. And, therefore, it was for them a highly significant religious experience. Therefore, this occurrence, insignificant in itself, was not forgotten, but told further.”

A masterpiece (?) of interpretation is the account of the demoniac (c. 5) (p. 188ff.): “The possessed man suffers under the forced conception that the demons in him would like to go into swine. Evidently he has often observed the herd of swine, and this thought has gradually gained power over him. Only the mighty exorcist is wanting, who permits this to the spirits. Now the strange man appears with his companions. The sick man runs towards him, inquisitive, anxious, obtrusive. Jesus asks his name. This encourages him to speak of his condition and to express his grotesque desire for freedom—everything natural, since he has completely identified himself with the demons. Thus far there is nothing inconceivable in the reconstructed report. But what happens now? The event in v. 13 may be divided into the following parts:

- a. Jesus permits it to the spirits.
- b. They come out.
- c. They enter the swine.
- d. The swine run into the sea.

*p. 152ff.

At once it is clear that b and c were not observed, but only concluded. What may have happened? To the senses there only appeared the rushing down of the herd of swine, and, perhaps, a sign, a look of Jesus (d and a). But the excitement of the swine must have had a cause. When the reporter explains this thus, that the spirits went from the man into the animals, then it is truly no arbitrary assumption to hold that the paroxysm, through which the coming forth of the demons announced itself, caused the commotion in the herd of swine. The sick man threw himself upon them, cast them into a frantic panic, and drove them down the precipice. What is inconceivable in this, or where through impermissible art of interpretation have we done violence to the reconstructed report? The account of the evangelist is defective in this feature, that he, captivated by his interest in the swine, forgets to tell us anything about the sick man. We only find him later in quiet, sensible (as the evangelist says rationalizing) and clothed condition. It is characteristic that the author, as credulous of spirits and miracles, as the sick man, as the fleeing Gerasenes, as the disciples, as the whole age, as Jesus himself, relates matters from the supernaturalistic standpoint. But that is no reason against the value of the tradition. The story is, indeed, remarkable, but he that is offended by it, may remember that just for this reason it was kept and told. Indifferent and tedious stories no tradition keeps."

The raising up of the daughter of Jairus is thus interpreted (p. 192): "If in the deeds of Jesus there is anything historical—and to doubt it seems to me very unscientific—then this must be certain, that he had at times the confidence, firm as a rock, and arising as through inspiration in him, that he could help the sick. This faith which Paul counts among the gifts of the Spirit, and which Jesus commended to his own with the boldest promises, must have come upon him in single cases like an irresistible enthusiasm, and have found brilliant confirmation through success. Without this, his action at the bed of her that was sick of the fever, and with the paralytic, is incomprehensible. In such a temper he promised to the centurion and the Syrophenician woman the fulfilment of their petitions, through firm and not

deceived confidence in the help of his Father. In such confidence he follows Jairus. He could not have acceded to Jairus' request if he had not been certain at the very beginning that he could help. This faith is strong enough not to be shaken by the message of death. It may be called inconceivable, but the reality is not thereby taken away, that a living and confident faith is not lamed in such a case, but raises itself up to new power. *Here* lies the miracle, here only—if it is to be called a miracle and not rather a religious experience, which every pious soul can have, that the certainty, which we have not ourselves builded, but which flashes forth out of the depth of our inwardness, out of humble trust in God and a pure conscience, maketh not ashamed. Jesus holds to his faith. How he shall reach the goal, he leaves to his Father. The mourning of the guests and the mockery bound back from the firmness of his confidence. His enthusiasm gives him power to drive from the house the disagreeable multitude. It enables him to exercise the grand influence upon the organism of the sick maiden, which had to appear to those present, and probably also to himself (wohl auch ihm selbst), as a raising from the dead."

The healing of the woman who touched the hem of Christ's garment "belongs to those miraculous stories that are psychologically and physiologically most easily comprehended; naturally we renounce the explanation of Mark. There is no transference of power, but merely 'Autosuggestion.' "*"

Thus we might continue to cite, and have J. Weiss tell us, that the transfiguration was simply an ecstatic vision of Peter, that the miraculous feeding an accident and legend, that the empty tomb was invention to emphasize in a gross way the faith of the disciples in a risen Jesus. We might enter upon other features of Weiss' book, e. g. his maltreatment of tradition, his explanation of the most vivid features in Mark as additions of the editor. In an apologetic interest we might employ his attempt to show that Mark, in his conception of "Son of God," and in his plan, is close to John. This excellent attempt, when combined with the common acceptance of our

*p. 196.

Mark as original, would furnish a strong proof for John. Weiss, however, sees in these features later development and holds to an Ur-Markus, just as some other critics make Matthew late and show his closeness to John. But the value of their statements is the reaction against the over-worked difference between the synoptists and John. But for all this, we are not now arguing, but simply to show the new rationalism according to its own testimony. Parallels to its statements in older rationalistic literature can easily be found. In one case above we noticed how Weiss himself stated that he went back to the old rationalistic hypothesis.

In all this, Weiss' book is only one instance. Wrede, who attempts to prove that Jesus was thought of as Messiah only after his resurrection, and that later the Messiah-idea was infused into his life, is similar in his "Das Messiasgeheimnis in den Evangelien." An exegete of the same type is Brandt in his "Evangelische Geschichte." But to us the height of their accomplishments is comforting. Is this all that the boasted newer, modern, advanced interpretation can say? Must it fall back on the old exploded rationalism? If the bright minds of to-day can find no other way, then this very fact is an apologetic of the miracle, which is very remarkable.

JOHN A. W. HAAS.

New York, May, 1903.

ARTICLE IX.

THE DOCTRINE OF THE HOLY SPIRIT. II.

THE POST-APOSTOLIC AGE.

Every student of the patristic literature will marvel and marvel again at the extraordinary vagueness and indecision there exhibited concerning some of the fundamental doctrines of the Christian Church. It is natural to suppose that men who were perfectly familiar with the gospels and epistles would be able to give precise expression to a doctrine so clearly and precisely taught there as is the doctrine of the Holy Ghost. But a search for such a doctrinal statement in the fathers is bound to meet with disappointment.

A few quotations from the theological writers of this period will be found interesting:

Justin Martyr, whom Dr. Schaff¹ calls "the pioneer of scientific discovery in Pneumatology as well as in Christology," is an emphatic witness to the distinct personality of the Holy Spirit. A favorite term of his is πνεῦμα προφητικόν, which he uses twenty-seven times. The simple title "Holy Spirit" is found thirty-two times, "Holy Prophetic Spirit" four times, "Spirit of God" four times, "Divine Spirit" three times, "Prophetic Spirit of God" once, "Divine Holy Prophetic Spirit" once.² He refers to the baptismal formula as follows, "It (Baptism) is performed in the name of the Father of the universe and Lord God, and of our Saviour Jesus Christ, and of the Holy Ghost,"³ and mentions the fact that the same Trinitarian formula was used in the celebration of the Sacrament of the Eucharist, the officiating minister offering up praise and glory "to the Father of the universe, through the

¹Church History, Vol. 2, p. 561.

²Karl Semisch, "Justin der Märtyrer."

³Apology, 61.

name of the Son and Holy Ghost."⁴ He refutes the heathen charge of atheism with the explanation, that the Christians worship the Creator of the universe, in the second place the Son (*ἐν δευτέρῳ χόρῳ*), in the third rank the Prophetic Spirit (*ἐν τρίτῃ τάξει*);⁵ placing the three divine hypostases in a descending gradation as objects of worship. In a celebrated passage in this same work Justin enumerates as the objects of Christian worship the most true God, the Son who came from Him . . . "and the host of other good angels, and the Spirit of Prophecy."⁶ Many efforts have been made to explain this extraordinary statement. Orthodox theologians have attempted by a forced translation to save the Martyr's orthodoxy (so especially Prof. Smeaton in his work, "The Doctrine of the Holy Spirit"). Romanists have found in it an argument for saint-worship and Unitarians an argument against the Divinity of the Holy Spirit. Dr. Fisher thinks that the placing of the angels in the list before the Spirit was probably an accident, being suggested not unlikely by the mention of the Son of God as sent from God; that is, as a messenger, the literal sense of angel.⁷ This does not strike us as very lucid explanation of the language of the Apology. It is evident that Justin's ideas of the Holy Spirit were very hazy, and there certainly is much ground for the remark of Neander, that in Justin we may observe a wavering between the idea of the Holy Ghost as one of the members of the Triad, and a spirit standing in some relationship with the angels.⁸

Clement, of Alexandria, is somewhat clearer. He calls the Holy Spirit the third member of the sacred Triad, and requires thanksgiving to be addressed to Him as to the Son and the Father.⁹

Irenæus comes nearest to the dogma of the perfect substantial identity of the Spirit with the Father and the Son: "With God," says he, "are ever the Word and the Wisdom, the Son and the Spirit, through whom and in whom He freely made all things, to whom He said, Let us make man in our

⁴Apology, 65.

⁵Apology, 13.

⁶Apology, 6.

⁷History of Church Doctrine, p. 65.

⁸Church History, Vol. 1, p. 609.

⁹Paed. III., p. 311.

image, after our likeness.'"¹⁰ But Irenæus is not free from a tinge at least of subordinationism; his favorite figure of the Son and the Spirit is "the hands of the Father," and in one passage at least he more than implies the subordination of the Spirit to both Son and Father.¹¹

Origen places the Spirit in essence, dignity and efficiency below the Son, as far as he places the Son below the Father. He even goes so far as to assert that the Holy Spirit was created by the Son,¹² though, in another passage he declares that, whether or not He is a creature, has not been clearly determined. The Holy Spirit, according to Origen, has not that immediate relation to the Father which belongs exclusively to the Son; yet He is an object of worship, and is confined in His agency to the souls which He renews and sanctifies. Christians derive existence from the Father, rational existence from the Son, holiness from the Spirit.¹³

In Tertullian we first find the precise dogmatic expression of the truth in regard to the Person of the Holy Spirit; for it was Tertullian who discovered the designation Trinity, which term has ever since been accepted in the Church. It was natural for Tertullian, with his Montanistic views, to ascribe an important place to the third Person of the Trinity. He made Him the proper essence of the Church. Yet even Tertullian subordinated the Holy Spirit to the Son, as he did the Son to the Father, though, like Justin, he is not always consequent, and elsewhere asserts the "*unitas substantiæ*." The Spirit, says Tertullian, proceeds "*a Patre per Filium*," as the fruit from the root through the stem.

The leading function of the Holy Spirit, according to the writers of this period, is the inspiration of the Old Testament prophets, hence the frequent designation: *τὸ πνεῦμα προφητικόν*. The orthodox doctrine of inspiration was developed in the controversy with Marcion and the Gnostics. The fathers "vindicated the authority of the apostles and the plenary inspiration of the Scriptures with a fulness of conviction and energy such as has rarely ever been evinced, and certainly never surpassed

¹⁰Adv. Haer. IV., 20.

¹¹Adv. Haer. I., 3, 5.

¹²In Joh. II, 6.

¹³De Princip. I., 3, 4, 5.

in any other quarter."¹⁴ Justin Martyr, in speaking of the sacred writers, says: "Their task was but to surrender themselves wholly to the working of the Spirit of God." Irenæus says of the Scriptures: "They are spoken by the Word of God and His Spirit; while we, in the degree in which we are inferior, and stand at the greatest distance from the Word of God and His Spirit, are in need of the knowledge of His mysteries"; and again: "The Logos has given us a fourfold Gospel which is held together by one Spirit," Origen says: "The sacred books are pervaded by the fulness of the Spirit." They frequently introduced a quotation from the Scriptures by the characteristic term: "As the Holy Ghost saith."

But with this one exception the Greek writers have a very imperfect theology of the Holy Spirit. Semisch's criticism is very fair: "When treating of this subject" (i. e. the ordinary operations of the Spirit in the heart of the believer), "they seem embarrassed and perplexed. They felt themselves obliged by the Biblical writings, and especially by the baptismal formula, to place the Spirit as a third object of devotion; but, in truth, they knew not how to bring this object into a living connection with their existing theology; they were kept in constant vacillation on the question: What position ought to be assigned to the Spirit in His relations to the Father and Son—to the world—and especially to the work of redemption?"

The Sabellian heresy had the beneficial effect of forcing the orthodox theologians to a more scriptural and determined definition of the Person and office of the Holy Spirit, and contributed largely to the suppression of the subordination ideas which are found in all the writers of this period.

IN THE POST-NICENE PERIOD.

The Council of Nicæa was more concerned with fixing the doctrine concerning the second Person of the Trinity than that of the first. The Creed accepted there, while leaving no possible loop-hole for any who denied the perfect equality of the Son with the Father, did not enter further into the definition.

¹⁴Smeaton: "The Doctrine of the Holy Spirit," p. 298.

of the status of the Spirit. In the original draft of the Nicene Creed there is only this one sentence: "And in the Holy Ghost." Of course, Arianism was as fatal to the doctrine of the Spirit as it was to the doctrine of the Son, and the almost universal lack of clearness concerning the third Person of the Trinity made a fuller statement of the doctrine necessary. How necessary this was we may gather from the loose and vague statements of even the orthodox theologians of the Nicene period. Thus Gregory Nazianzen, who for his own part believed and taught the consubstantiality of the Holy Ghost with the Father and Son, so late as 380 made the remarkable statement: "Of the wise among us, some consider the Holy Ghost an influence, others a creature, others God Himself, and again others know not which way to decide, from reverence, as they say, for the Holy Scripture, which declares nothing exact in the case. For this reason they waver between worshipping and not worshipping the Holy Ghost, and strike a middle course, which is in fact, however, a bad one."¹⁵

Basil, in 370, still carefully avoided calling the Holy Ghost *God*, though with the view of gaining the weak, while Hilary, of Poitiers, believed that the Spirit, who searches the deep things of God, must be divine, but could find no Scripture passage where He is called God, and thought that He must be content with the mere existence of the Holy Ghost which the Scripture teaches and the heart attests.¹⁶

On the other hand Athanasius, Gregory of Nyssa, Didymus and Ambrose advocated with decision the consubstantiality of the Holy Spirit, and found strong support in the baptismal formula, the apostolic benediction and the traditional trinitarian doxologies. Their doctrine prevailed at the councils of Alexandria, in 362, of Rome, in 375, and finally of Constantinople, in 381. It was at this latter council that the strong and definite expressions, "The Lord and Giver of life, who proceedeth from the Father, who with the Father and Son together, is worshipped and glorified, who spake by the prophets," were added to the simple declaration of the creed as

¹⁵De Spiritu sancto, chap. 5.

¹⁶De Trinitate 2, 29 and 12, 55.

adopted at Nicæa. The "filioque" clause was not, however, inserted until 589, at the third Council of Toledo.¹⁷ In the symbol *Quicumque* (Athanasian Creed), the process of equalizing the persons is seen at the climax.¹⁸ In the West, Augustine was the greatest champion of orthodox trinitarianism. It was through him that subordinationism was eliminated from the Trinitarian conception. He declares positively that the entire Trinity partakes in every act performed for man's salvation: "Una eademque operatione Patris et Filii inseparabiliter esse factam, non utique inde separato Spiritu Sancto."¹⁹

It is not necessary to enter here into a detailed account of the filioque controversy which finally brought about the rupture between the Eastern and Western Church. A superficial examination of the subject will certainly lead to the conclusion that it was a foolish dispute which involved no essential doctrinal principle. But we have already noted the fact that in its trinitarian doctrine the Western Church, from the outset, clung to the unity of substance and fastened attention on this cardinal element in the doctrine, while the views of the Eastern Church were always very vague. The refusal of the Greek Church to accept the filioque clause did emphasize a doctrinal difference. The Greeks always held to the supremacy or monarchia of the Father. "He is the source and root of the Godhead. The Son and the Spirit are subordinated to Him, not indeed in essence, or substance, which is one and the same, but in dignity and office. This is the Nicene subordinationism."²⁰

That it was really a vital doctrinal difference is proven by the subsequent history of the Greek Church. "So calamitous, indeed, have been the practical results of denying the essential relation of the Spirit as the Spirit of the Son, that we cannot fail to perceive them. The Spirit, economically considered, is largely dispensed from the Son. And the Greek Church has

¹⁷"Instead of effecting it by a council of the whole Church, the only competent way, and by a common understanding, it was introduced into the Nicæno-Constantinopolitan creed by the arbitrary and unauthorized addition of the *filioque* at the Council of Toledo." Smeaton, p. 320.

¹⁸Fisher: History of Christian Doctrine, p. 147.

¹⁹De Trinitate, II., 9-13.

²⁰Schaff's Church History, Vol. 4, p. 487.

become much of a fossil, untouched by any of the reformations or revivals that renovated the Western Church."²¹

THE DOCTRINE IN THE CHURCH OF ROME.

We have seen that an orthodox statement concerning the Person of the Holy Ghost by no means carries with it as of necessity a right comprehension and scriptural confession of His Work. And yet what is the first without the latter? The doctrine of the Holy Trinity is, like every doctrine of divine revelation, a practical doctrine. The Person of the Holy Ghost is clearly revealed to man because man clearly needs the Work of the Holy Ghost. Without a clear comprehension and appreciation of His Work no one can possibly realize and appreciate His Person. What Christ says of men is true of God Himself, by His fruits (works) we shall know Him. This is eminently true of the Holy Ghost, since His peculiar office is the application of divine salvation to human hearts. Any doctrinal system, therefore, which ignores the Work of the Holy Ghost, really ignores the Person of the Holy Ghost, and cannot logically defend the confession of His Person in its creed. Here is the fundamental error of Rome in respect to the doctrine of the Holy Ghost. It has substituted the Church (i. e. the clergy) for the Holy Ghost. The priest is the dispenser of grace. He alone grants or withholds salvation. His word constitutes the sacraments. The priesthood, and more especially its personal concentration, the Pope, is the sole interpreter of the divine revelation, the custodian of the correct tradition, and the surety of their infallibility. Submission to the Church, blind obedience to its decrees, faithful reception of its self-constituted sacraments, is certain salvation, without personal conviction, without conscious enlightenment, without rational faith; in a word, without real conversion, regeneration, sanctification, Rome pretends to dispense salvation. Christianity is not a matter of personal experience, but simply of external compliance to ecclesiastical rules, of machine-like performances of ecclesiastical rites; "this do and thou shalt be saved, ex opere operato." And because Rome thus prac-

²¹ "The Doctrine of the Holy Spirit," G. Smeaton, p. 291.

tically excludes the personal operation of the Holy Ghost, calling, enlightening, sanctifying the individual, it practically excludes what only the Holy Ghost Himself can give, the fruit of true conversion, the sign of living faith, power for holiness, strength for the life of new obedience. With all its appliances, with its whole elaborate system of confession and penance, the doctrinal system of Rome fails to produce true saints.²² (Perhaps it is for that very reason that Rome has so many pseudo-saints). The utter futility of the Romish system is most emphatically proved by the spiritual (rather unspiritual) condition of the Church all through the middle ages, and especially in the days immediately preceding the Reformation. And when at last an honest soul appeared which sought for a real, personally-experienced holiness, which neither the decrees of the Church, nor the self-mortification of the monastery could supply, the Reformation became a fact, and the Church once more received and was blessed by the Holy Ghost, and its members could and did find peace with God and power to bring forth the true fruits of the Spirit. The Romish Church of to-day is at heart the Romish Church of old. No doubt Rome would indignantly protest against the statement that her system cannot make men holy. But we need only confront her with the facts. Our arraignment of this church rests on no mere theory, but is proved by actual conditions. A mere glance at the map will suffice. We will find in every case in those countries whose religion is that of Rome, the greater moral degradation. We will find in every case in those cities where Rome makes its greatest display of ecclesiastical power, not only the greatest corruption, but the greatest hindrance to any attempt at reform. The Church of Rome will never accomplish the regeneration of the masses until it drops its heresy concerning the true place and office of the Holy Spirit.

The Council of Trent lays down the dogma that the Holy Ghost inspired not only the Scriptures, but Tradition; and it is well to remember that it places Tradition before Scripture.

²²² "The problem of the Church is not to induce men to profess religion. The Church of Rome has solved that problem, and any church can solve it. The great problem is to make Christian Christians." Dr. Krauth.

It also proclaims that as the Spirit inspired the writers of the Scriptures, so He continues to inspire bishops, councils, and finally and especially the infallible Pope. Whatever pleases the Church *must* please the Holy Ghost. He is no longer the Interpreter of Christ and of the Word; He no longer speaks what He has heard, but He takes and speaks of His own, even where such doctrine positively contradicts the doctrine of Christ. "It has pleased the Holy Ghost, and us," says Rome. For mere decency's sake He is at least mentioned, but in reality He is quite superfluous, for the decrees that follow calmly set the Word, which is His only instrument, aside.

Nowhere is the radical error of Rome concerning this fundamental doctrine so clearly set forth, so mercilessly exposed, as in Luther's Smalcald Articles. The passage must needs be quoted in full: "And in those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word. Thereby we are protected against enthusiasts, i. e. spirits who boast that they have the Spirit without and before the Word, and accordingly judge Scripture or the spoken Word, and explain and stretch it at their pleasure, as Münzer did, and many still do at the present day; they wish to be acute judges between the Spirit and the letter, and yet know not what they say or propose. Because the Papacy also is nothing but enthusiasm, by which the Pope boasts that all laws exist in the shrine of his heart, and whatever he decides and commands in his churches is spirit and law, even though it be above and contrary to Scripture and the spoken Word. All this is the old devil and old serpent, who also converted Adam and Eve into enthusiasts, and led them from the outward Word of God to spiritualism and self-conceit. . . . In a word, enthusiasm inheres in Adam and his children from the beginning to the end of the world; its poison has been implanted and infused into them by the old dragon, and is the origin, power and strength of all heresy, especially of that of the Papacy and Mahomet. Therefore, in regard to this we ought and must constantly maintain that God does not wish to deal with us otherwise than through the spoken Word

and the sacraments, and that whatever without the Word and sacraments is extolled as spirit is the devil himself."²³ Thus Luther shows how once more extremes meet, and how the Pope, with his church and tradition and councils and infallibility, has really joined hands with the fanatic who will have neither church, nor word, nor sacrament. They both deny and exclude the true Person and Work of the Holy Ghost.

THE DOCTRINE IN THE REFORMED SYSTEM.

The Reformation was necessary because the Church could give no satisfactory answer to the fundamental question: How shall man be justified with God? The Reformation answered that question, by pointing the sinner direct to Christ and the satisfaction wrought by Him. The individual not only could, but must stand in personal relation with God. The Church could not be the keeper of his conscience, the professor of his faith. How men might become the children of God and realize their divine childhood was the question to be solved. But only they who are led by the Spirit of God are the children of God. Hence, it was natural that the Reformation should greatly emphasize the Person and Work of the Holy Ghost. "While the Reformers asserted the first point, that justification before God proceeds only from faith, they asserted not less strongly the second point, that faith in the heart proceeds only from God's Spirit. . . . Never since the days of the apostles had anything been defined or preached in reference to the operations of the Holy Spirit more full, accurate, and ample than was set forth in all the Protestant Churches under the blaze of light which shone all around."²⁴

Concerning the two fundamental errors of Rome's doctrine concerning the Holy Spirit, viz: with respect to inspiration and His personal operation in the application of grace, the Reformers were in hearty accord. But when we examine their doctrine concerning the manner in which He applies grace we find a noted difference.

A superficial comparison of the Reformed with the Luth-

²³Smalcald Articles, Part 3, Art. 8.

²⁴"The Doctrine of the Holy Spirit." Prof. Smeaton, pp. 308, 311.

eran doctrine might easily lead to the conclusion that in the former the Holy Ghost and His Work are far more honored than in the latter. The Church of Rome had made idols of the sacraments, and by its doctrine and practice of salvation to be attained *ex opere operatum* had banished the Holy Ghost and His work of rousing the conscience and changing the heart. That this fatal and blasphemous heresy was the source and foundation of all the doctrinal errors and practical impotence of Rome we have already seen. The temptation was strong to abolish altogether as instrumentalities of the Holy Spirit's operation those divine institutions which Christ ordained for His efficacious use, but which Rome had appropriated for the priesthood, to the Spirit's exclusion. The doctrine of the absolute freedom of the Spirit's operations seemed necessary to give the deathblow to the system of Rome. Hence, ultra-Protestantism swung away from the scriptural doctrine of the *modus operandi* of the Holy Ghost and, though in all honesty, no doubt, seeking to exalt Him and His work, really dishonors His Person and interferes with His efficacy by despising the audible and visible means by which and through which alone He determines to save. The first and most alarming evidences of this heresy are found in the erratic conduct of Carlstadt and his fellow fanatics of the Reformation period. But Protestant denominationalism to-day is not exempt from this error. Luther clearly saw the same tendency in Zwingli and his adherents. It is an effort to obtain better and speedier results than appear possible in the divinely-appointed way, and, therefore, really nothing more than a kind of spiritual rationalism.

As soon as we begin to examine the Reformed doctrine of the Holy Ghost we come to the great point of dispute between its adherents and those of the Church of the Reformation. It is beyond the purpose and scope of this paper to enter into a discussion of the sacramentarian controversy. Yet it must always be borne in mind that back of the doctrine of the sacraments stands the doctrine of the Holy Ghost. Take from the sacraments their power of imparting grace, make them mere symbols, signs, pious observances, and it must follow that the Holy Spirit cannot use them as His chief in-

struments in leading men to Christ, and giving them power for holiness. On the other hand, accept the sacrament as Christ ordained it, with all He put into it; as the Apostles believed, taught and used it, and it is obvious that here the Holy Spirit has the very best instrument for regeneration, that He must and does make it the chief means of grace.

But not only has ultra-Protestantism cut the Holy Spirit loose from the sacraments; it has also, though certainly in a less degree, separated Him from the written word. The fundamental principle of Calvinism is the supreme glory and absolute sovereignty of the will of God, and even those denominations which are not predestinarian are more or less influenced by that principle. Thus the Word is to them not so much the means of grace, whereby the Holy Ghost calls, enlightens and sanctifies men, as the revelation of the all-powerful will of God.²⁵ This point is very important. Its result can easily be observed in all the preaching in the denominational pulpits. The Word is not per se a means of grace.²⁶ It may become so, but it needs a special request that the divine blessing may be added to it. Is this not practically a denial of the fact that the Holy Spirit is always in the Word? And that He is always there to testify of Christ and impart Christ to the hearer? "It is the Spirit that quickeneth; the words that I speak unto you, they are spirit and they are life," says Jesus. An examination of the homiletical practice which prevails in the denominations will also reveal a matter of significance. The rule among their preachers is first the selection of some topic which they deem it wise or necessary to present to their people; then the sermon is written, and *finally* a text is found wherewith to label it. From this it is but a step to the abandonment of

²⁵"Nun leugnet freilich Zwingli streng genommen auch die collative Wirklichkeit des Wortes. Das Wort, das wir in der Kirche hören, ist nicht das glaubensschaffende Wort selbst, sonst müssten ja alle Kirchgänger gläubig sein, sondern zum Glauben kommen wir nur durch das innere Wort." Oehler: *Lehrbuch d. Symbolik*, p. 530.

²⁶"Neither can it be any disparagement of the preaching of the gospel to regard it as being what it really is, the truth of God addressed to men, *but not the vehicle of the Spirit* by which man is prepared to receive the message with the faith whereby we are saved." Stowel.

scripture-texts altogether, and sermons based on the fictitious characters of celebrated novels.

While Zwingli, with his well-known rationalistic tendencies, represents the extreme wing of ultra-Protestantism in this respect, even Calvin is not free from the charge. I do not intend to enter here on a discussion of the manner in which extreme predestinarianism affects the office of the Holy Ghost, but confine myself to the Calvinist's position to the Holy Spirit and the means of grace. Word and Sacrament Calvin teaches are given "*offerre nobis ac proponere Christum*," both "*confirmant fidem nostram, dum bonam Patris coelestis erga nos voluntatem ob oculos nobis ponunt*."²⁷ They are, therefore, not means of grace, but simply serve to exhibit the gracious will of God. Even the Word is only a sign and seal of the inner working of grace.²⁸ The preaching of the Word is not absolutely necessary for salvation. God e. g. might have enlightened Cornelius through the Holy Spirit without the mission of Peter. Paul preached to Lydia the external word, but internally the Lord opened her heart. (See Oehler's *Symbolik* p. 531.)

The result of all this is the constant seeking for some new way of converting sinners and reviving the Church. The simple preaching of the Gospel, the faithful and scriptural use of the sacraments, are not enough. Extraordinary manifestations of the Spirit are sought for, and are supposed to be realized in emotional exhibitions for the production of which, however, often the baldest mechanical devices are put in operation. It was a pseudo fire and really warmed no one. They were pseudo conversions, and in the inevitable reaction it frequently happens that the last state of these converts (?) is worse than the first.

Another result is that there is no positive certainty of salvation. To produce this very effect, to make the believer absolutely sure of the grace of God *to him*, of Christ for *him* and in *him*, the means of grace were established and are used by the

²⁷Institutes, IV, 14.

²⁸Spricht sich auch Calvin über diesen Punkt vorsichtiger als Zwingli aus, so differiert die Anschauung beider doch nicht wesentlich. Oehler's *Symbolik*, p. 531.

Holy Ghost. The Calvinist can only hope that he is saved, while the Arminian depends upon his feeling as the surety of salvation. Both lack the blessing of positive assurance which the objective realities of the means of grace offer."⁹

ENTHUSIASTS AND FANATICS.

The fallacy of seeking to separate the Holy Ghost from the manner of operation to which He is bound by the very words of Christ promising His advent was proved beyond question in the extraordinary eccentricities and vagaries of Carlstadt, Münzer and their motley following, whom Luther fitly characterized as enthusiasts (*Schwarmgeister*). Irrational and unscriptural as all this sectarian doctrine and practice is, it is yet, in one point, remarkably logical. Starting from the principle laid down by Zwingli, that is, the discrediting of the written and the visible Word as means of grace, it is perfectly logical to abandon Word and Sacraments altogether. If they are not the means of grace, of what practical value are they? If the Holy Spirit works independently of them, granting newer, greater, timelier revelations, the heart must wait for these and waste no time pouring over what may or may not have been revealed by the Spirit to others. The only cure for the pestiferous evil of modern sectarianism is an honest study

⁹Of course there are many staunch Calvinists who will utterly refuse to accept what is here presented as the logical sequence of Calvinism. Thus Prof. Smeaton strongly deprecates "the false spiritualism which makes the sacraments but empty signs." Yet Prof. Smeaton is forced to admit that "too many in the Reformed Churches, under the spell of an evacuating system which the Germans call Zwinglianism, have gone far to denude sacraments of the Spirit's presence." He calls the words of Stowel, quoted above, "unhappy views," and says that "these are evacuating principles unknown to the theology of the Reformation and of the Puritanic age as well as to Patristic literature." He confesses that "a false spiritualism separating itself from sacraments and ordinances which God instituted as the channels through which His Spirit is conferred, would, if carried out to its legitimate consequences, lead to a treatment of the sacraments as if they were a superfluous form." He finds in Calvin the only safe middle ground, viz.: "That sacraments do not impart grace by their mere administration, but that they are not mere barren signs; that they are channels of blessing to every believing recipient, the blessing being given by Christ's own hand and through the working of the Spirit to them that by faith receive them." But is there really any safe middle ground between "the blighting ritualism" of Rome and "the evacuating theory" of Zwingli "no less blighting," other than that clearly set forth by Luther and his followers? Either the sacraments are truly means of grace, efficaciously imparting faith, forgiveness, holiness, and therefore the legitimate vehicles for the Holy Spirit, or else they are mere empty signs, "a superfluous form."

of the Scriptures and a scriptural regard for the means of grace. Through these, the Word and the Sacraments, the Holy Spirit alone will come and teach men the error of their ways, and, glorifying Christ and Christ's ordinances, guide them into all truth.

THE DOCTRINE WITH THE MYSTICS.

The exclusion of the Holy Spirit acting directly on the conscience, heart and will of the individual, which as we have seen was the result of Rome's sacerdotalism, was not, however, permitted to become the fixed policy and dogma of the Church without an earnest protest. This protest found its champions in men who were dubbed mystics, because they laid more emphasis on the unseen things appropriated by faith than on the visible, material objects. It was, in the main, a healthy and necessary reaction against the prevalent tendency which produced the mysticism of men like Eckart, Tauler, Suso, Ruysbruek, Thomas á Kempis, and the anonymous author of "The German Theology."⁸⁰ These fourteenth century mystics and their disciples "did pave the way for the Reformation by inculcating, by precept and example, the inwardness of true religion, and by making the value of the doctrines to consist in their relation to practical piety."⁸¹

A far-reaching revival of a sound and scriptural mysticism occurred within the Lutheran Church in the seventeenth century. Its motive was again a reaction of the living, practical faith against an orthodoxy which was content with the dead, theoretical correctness of its creed. Spener, Francke, Breithaupt, Anton and their fellow-pietists were sound Lutherans, for the principles of pietism are deeply rooted in the Lutheran Church, and whenever a dead orthodoxy or cold rationalism threaten to take hold of any part of the Church, the ethical element of mysticism must be emphasized, the conscience must be roused, and the personal relation of the individual to God brought into prominence.

⁸⁰Luther's admiration for this book as well as for the sermons of Tauler was very great. He himself published the "German Theology," with a brief preface of his own, in which he places it next to the Bible and St. Augustine in its teaching about God, Christ, man, and all things necessary for salvation.

⁸¹History of Christian Doctrines. Fisher, p. 264.

There was much of the mystic in Luther, but his mysticism never overbalanced his love for and faith in the Word, and so his theology combined the true and needful element in mysticism with unquestioning obedience to the Word. In a word, he sought and found peace and joy as a gift of the Holy Ghost directly to him, but always through His instruments, Word and Sacraments.³²

It is here where an unbalanced mysticism with its overemphasis of the ethical principle comes into conflict with the scriptural doctrine of the Holy Ghost. Mysticism in this sense is the assumption that to the individual there are vouchsafed visions of truth exceeding the limits of the written Revelation. It involves the assumption that feeling is a direct source of knowledge. An immediate, special and unusual baptism of the Holy Ghost is demanded and expected. It is believed that this can be attained by long meditation and earnest prayer, without the instrumentality of the means of grace, and that not by faith, but by love and atoning self-renunciation comes salvation.

This dangerous and unhealthy feature of mysticism always appears where the tendency is carried to its extreme. Notable examples are the mystic sects which sprang up in Protestantism after the Reformation, such as the Schwenkfelders, Dunkers, etc., some of which, by abandoning Word and Sacraments altogether, really belong to the school of enthusiasts and fanatics against whom Luther so vigorously protested.

A recent mystic movement which, while embracing some of the good and needful elements of the earlier mystics, but not quite free from the fanatical features just mentioned, is that known as the Keswick method. It took its rise in an earnest desire for spiritual quickening which manifested itself simultaneously in various parts of England in the years 1873 and 1874. The Keswick convention was established by Canon Battersby in July, 1875. The first convention, lasting four

³² "It is plain that the religious, the believing man as such is a mystic. For whoever is not conscious of God, does not feel Him, can neither know Him nor revere Him; but whoever only makes Him an object of thought without loving Him and becoming pure in heart, cannot know Him in a living way." C. J. Nitäsch.

days, was attended by over 10,000 people. It is now held regularly at Keswick in Cumberland county every July.

"Keswick stands for a peculiar type of spiritual teaching and life. Those only who understand and exhibit it are asked to take part. To a singular extent no deference is paid to men, however high their social or ecclesiastical position. The most renowned minister, evangelist or theological professor might happen in a meeting, but would be asked to speak only as he was believed to have been led out into this sort of spiritual experience and teaching."³³ Of a previous meeting at Brighton it is asserted that, "while engaged in prayer the Holy Spirit mysteriously laid hold on men and women, and they were swayed as by a rushing, mighty wind. Prayer became more earnest, importunate, believing, prevailing, and some new force was manifestly controlling." The professed Keswick teaching concerning the work of the Holy Ghost is: the Spirit first takes the things of Christ and shows them to the believer; second, He testifies to Christ, and third, He glorifies Christ. There is a true and proper emphasis laid on the distinction between historical and saving faith: "It is very different to have Christ revealed *without*, as a historic personage, and *within*, as experimentally and really Master and Lord"—but then it is affirmed that "this latter, the Holy Spirit does, as the former is effected by the Word"—separating the Spirit from the Word. The Keswick method is thus summarized by one of its leading exponents:

1. Dependence solely and directly upon the guidance or administration of the Holy Spirit.
2. Independence of worldly patronage, of numbers as the sign or measure of success, and of merely secular attractions.
3. Subordination of music, *teaching*, and all else to the promotion of holy living.
4. Emphasis on a definite experience as indispensable to power in testimony.
5. Apostolic simplicity of worship, witness, and voluntary giving.

³³Forward movements of the last half century. A. T. Pierson, p. 31.

6. Unity of believers on the basis of great essentials, such as the Incarnation, Atonement, and Regeneration.

7. Habitual waiting on God in prayer as essential both to receiving and imparting blessing.

We notice here some of the best as well as some of the worst features of mysticism. Objective revelation, objective means of grace are not even mentioned. The teaching is subjective in the extreme and subordinates doctrine to feeling. The testimony asked for and permitted is the testimony of personal experience. "The platform is one of *witness*, no fame, learning, or eloquence, apart from a definite experience of blessing, giving authority to bear testimony." While repudiating the charge that the Keswick teaching is the promulgation of anything new in doctrine or method, its leaders yet insisted that "these methods of conduct are essential, and if there be a counterpart of the movement elsewhere, it must begin from the beginning, and upon a right basis." And again: "Without antagonizing methods that may elsewhere prevail, or of disputing their possible uses or advantages, one fact stands out indisputable—Keswick methods are so characteristic and so inseparable from its teaching that, if the teaching is to have its full sway, it must not be divorced from all that God has joined with it. . . . God loudly says to His people that He is waiting to bless them anywhere and everywhere, and He puts before them an example and a pattern which has had His seal for a quarter of a century. Why attempt to improve on the pattern, or to secure like blessing in neglect of the pattern?" (A. T. Pierson: "Keswick Method.")

Does this mean that the Holy Ghost is to be found only through the Keswick method and in assemblies that are perfect counterparts of the Keswick school? If this is the Keswick doctrine it stamps itself thereby as an unscriptural and sectarian movement. God has given an example and pattern of the mode and method of attaining to spiritual life which has had His seal for considerably more than a quarter of a century. It is that Church which His Son established, which is the communion of true believers, and whose method is the

preaching of the pure Word and the scriptural administration of the Sacraments. In this Church Christ is ever present, for "where two or three are gathered together in my name there am I in the midst of them." In this Church the Holy Spirit is ever active, revealing, testifying to, glorifying Christ, forgiving sin, and imparting power for holiness. He does this with the Word, for it is "quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." He does it with the Sacraments; with Baptism, for "according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost," and again, "We are buried with Christ by Baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"; with the Holy Supper, for it was instituted by Christ to impart to us the forgiveness of sin: "Take, eat; this is my body, which is given for you. Take, drink; this is my blood which is shed for you, for the remission of sins." Hence, we declare that through Baptism the Holy Spirit "worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation on all who believe, as the Word and promise of God declare";²⁴ and that a renewed and continual application of this forgiveness the Holy Spirit imparts through the Holy Supper, for "through these words, 'given and shed for you, for the remission of sins,' the remission of sins, life and salvation are granted us in the Sacrament,"²⁵ and all that is needed to have this blessing is perfect faith in the Divine declaration, "for the words, 'For you,' require truly believing hearts."²⁵

That the Church needs quickening, and needs it frequently, we have never denied, but this quickening must come through a new appreciation of the gifts and graces wherewith the Holy Spirit is blessing and has always blessed her, from the days of the Apostles even to this twentieth century. A

²⁴Luther's Small Catechism. "The Sacrament of Holy Baptism."

²⁵Luther's Small Catechism. "The Sacrament of the Altar."

faithful use of the Word and the Sacraments has the indisputable seal of God's approval, and must and does bring all the sweet experiences of spiritual life longed for by the mystic of whatsoever school and age.

In closing this paragraph dealing with the Keswick movement, let me quote another passage from Dr. Pierson, which seems to us a judgment out of his own mouth against what he so vigorously champions: "We are getting away from *dependence on ordinary means of grace* (the italics are his) whenever we do not expect any widespread blessing on the preaching of the simple Gospel, and on prayer, and on personal contact with souls. We must have several churches united, and great meetings with distinguished evangelists and great choirs with far-famed Gospel singers, or we look for no divine outpourings. All this is unscriptural, unspiritual, abnormal. The Gospel would be a failure if it were not. And because our churches, and pastors, and the people at large, lose confidence in the ordinary use of God-appointed means, and depend on extraordinary efforts alone, every interest of the churches is in peril. If the Church wants greater prosperity in the life of her members, and in the abundance and constancy of her benevolent offerings, there must be more honor put upon the Holy Spirit, more believing prayer and faith in God's promises. God's arm is not shortened nor His ear heavy, but there are modes of doing, and attitudes of being which He will never own with the sanction of His blessing."⁸⁰

THE LUTHERAN DOCTRINE.

From what has already been said the distinctive features of the Lutheran doctrine ought to be tolerably clear. In this great doctrine, as in all her theology, our Church occupies that strongly conservative, soundly scriptural position which is her chief characteristic. The Lutheran Reformation stood for three fundamental principles: 1. That the Holy Scriptures alone are inspired by the Holy Spirit and are, therefore, the sole source and norm of Divine truth. 2. That the sinner is declared righteous solely by grace through faith in the merit of Christ.

⁸⁰Forward Movements of the Last Half Century. A. T. Pierson, p. 61.

3. That this saving faith is wrought by the Holy Spirit, in the Church, which is the communion of saints, by means of the Word and the Sacraments. A thorough comprehension and precise doctrine of the Work of the Holy Spirit is, therefore, absolutely essential to the Lutheran system. His personal operation in the heart of the believer an operation which He does not delegate to the priesthood, is stoutly maintained against Rome, and His mode of operation with the divinely appointed means of grace no less stoutly against sectarianism.³⁷ Luther himself furnishes the clearest and most emphatic statements of the doctrine. As of Paul, so of him it was eminently true: "His own conversion and his experience as a Christian were always before his mind as the typical example of the Spirit's work." There are three questions which must be answered: 1. "What must I do to be saved?" Answer: "Believe in the Lord Jesus Christ and thou shalt be saved." 2. "How can I believe in the Lord Jesus Christ?" Answer: "I believe that I cannot by my own reason or strength believe in the Lord Jesus Christ, but the Holy Ghost must give me this saving faith." 3. "How does the Holy Ghost do this?" Answer: "He calls me through the gospel, enlightens me by His gifts, and sanctifies and preserves me in the true faith."

Positive and convincing testimony of the greatness and absolute necessity of the Holy Spirit's work are found in many of Luther's published statements. In the Large Catechism he reiterates the doctrine set forth in the Small Catechism: "For neither you nor I could ever know anything of Christ, or believe on Him and have Him for our Lord, except as it is offered to us and granted to our hearts by the Holy Ghost through the preaching of the Gospel. The work is finished and accomplished; for Christ, by His suffering, death, resurrection, etc., has acquired and gained the treasure for us. But if the work remained concealed, so that no one knew of it, then it were vain and lost. That this treasure, therefore, might not lie buried, but be appropriated and enjoyed, God has caused

³⁷"Was Gott vom innerlichen Glauben u. Geist ordnet, da machen sie ein menschliches Werk draus. Was Gott vom äußerlichen Wort u. Zeichen ordnet, da machen sie einen innerlichen Geist draus. Fahren also wie denn des Teufel's Art ist, heraus, wo Gott hinein, u. hinein, wo Gott heraus will." Luther.

the Word to go forth and be proclaimed, in which He gives the Holy Ghost to bring this treasure home and apply it to us."

The Lutheran doctrine of the means of grace is, of necessity, inseparably joined to the doctrine of the personal presence and work of the Holy Ghost. In exalting the means of grace Lutheran theology exalts the Dispenser of those means, the Holy Ghost. There is no room in her doctrinal system for a treatment of the Spirit's work independent of Word and Sacraments. But this does not and cannot mean that the Holy Ghost and His work are neglected in Lutheran theology. It simply means that in every act in which God and men come together it is the Holy Spirit who is the chief actor. He is in the Word. He inspires and answers prayer. He imparts forgiveness and strength for new obedience in the Sacraments. No Lutheran child that has passed through the careful catechetical instruction which is so characteristic and wholesome a feature of the Lutheran system, can possibly be ignorant of the need and fact of the personal activity of the Holy Ghost in the way of salvation. No Lutheran communicant who faithfully attends the services of his Church can possibly entertain the fallacy that without a personal experience of the Holy Spirit's work in his heart he can be saved. The Lutheran Church carefully guards against the danger of considering the Sacrament as efficacious *ex opere operatum* by insisting on a very thorough catechetical instruction before admission to it and by providing a special preparatory service which must be attended by every communicant before he is permitted to come to the altar. The great theme emphasized at this preparatory service is the Work of the Holy Ghost in leading to confession and repentance and faith and new obedience. If then her literature seems to be lacking in emphatic presentations of this great doctrine her practice certainly is not, and it is a base calumny to charge Lutheranism with a neglect of the teaching of the need and power of the work of the Holy Ghost. Her service, her preaching, her administration of the Sacraments, are all permeated with this doctrine. These to her, far from being obstacles to the conscious and efficacious experience of God's regenerating grace, are the very channels

by which God and men approach each other, the certain means by which the Holy Ghost reaches the heart and the heart reaches Christ.

The adherents of the Reformed doctrine have frequently found the Lutheran doctrine of the Holy Spirit's operation with the means of grace difficult of comprehension.

But is their doctrine any clearer? Is it as clear? Why should it seem incomprehensible that there should be an actual and blessed experience of the Holy Ghost in and through the Sacraments? Is it fair to conclude that because Lutheranism emphasizes the means of grace it thereby excludes the personal operation of the Holy Spirit? Yet this is the accepted view of the Reformed churches. Prof. Smeaton makes the astounding assertion that, "the Lutheran system is such that it does not require the Spirit's work for the application of redemption. What other churches ascribe to the Holy Spirit, the Lutheran Church ascribes to the Sacraments and Church ordinances; and these opinions are so diffused through the community, and so dominate the minds of the clergy and laity alike, that there remains in reality in the ecclesiastical or theological mind no place for the operations of the Spirit on the individual. Regeneration is identified with baptism. Prayer for the Spirit is deemed superfluous, because the Sacraments are always equally replenished with blessings. A new supply or outpouring of the Spirit is, according to them, an English or American extravagance."²⁸

If Prof. Smeaton really believes that the Lutheran Church not only grossly neglects, but practically denies the doctrine of the real, personal, efficacious operation of the Holy Spirit, he proves that he knows very little of Lutheran theology and practice. But if the position he takes has been caused by the real lack of a specific and exhaustive treatment of this subject from the Lutheran point of view, we can only hope that the information, evidently so greatly needed, may be speedily forthcoming, and there are signs that this hope is being speedily ful-

²⁸The Doctrine of the Holy Spirit, p. 357.

filled.²⁰ Meanwhile, we recommend to him and to everyone who doubts our Church's orthodoxy with regard to the Holy Spirit and His work a careful study of the Book of Concord, and especially of Luther's two catechisms; also the Lutheran hymns, especially those of Luther and Paul Gerhardt, and the Lutheran liturgy, especially the petition for the Holy Spirit in the General Prayer and the many collects for the gift of the Holy Spirit at the beginning of the general and special collects and prayers. For a practical demonstration of the doctrine as believed, taught and confessed in the Lutheran Church they ought to attend a year's course of instruction in any of our Sunday-schools and catechetical classes, a year's preaching in any of our pulpits, and a year's pastoral visitation in any of our parishes. They will find that if any Church makes much of the Holy Spirit's Work it is the Church of the Reformation, and that her faithful use of Christ's ordinances, as the Holy Spirit's instruments, is giving her members the most convincing evidence of the Spirit's gracious presence and blessed work with and in them, and is but another proof of the truth: "What God hath joined together, let not man put asunder."

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[Read at the first meeting of the Eastern Conference of the Synod of New York and New England, held at the Church of the Holy Trinity, Brooklyn, N. Y., on the Festival of the Epiphany, 1903, and published at the request of Conference.]

²⁰In 1882 Prof. Smeaton could write: "There is not a single work in the whole compass of German literature on the office and work of the Holy Spirit, if we except the unfinished work of Kahnis, of any value or importance"; and comes to the conclusion that "Germany seems to have abandoned the whole field, as if it were no longer worthy of cultivation." But since then Germany has produced among other works on this great subject the following which merit careful examination: "Pneumatologie," by W. Kelling; "Geschichte der Lehre vom Heiligen Geiste," by K. F. Noesgen; "Die biblische Lehre vom Heiligen Geiste," by K. Lechler. For a very interesting and instructive article on this subject see *THE LUTHERAN CHURCH REVIEW*, January, 1901—"The Doctrine of the Holy Spirit and Recent Treatments of the Subject," by T. E. Schmauk, D. D. An exceptionally able article dealing mainly with Noesgen's work is to be found in the *Iowa Kirchliche Zeitschrift*, Vol. 26, Nos. 4 and 5.

ARTICLE X.

THE RECONSTRUCTIVE CRITICISM OF DR. B. W. BACON, ITS PRINCIPLES AND METHODS.

A discussion of the methods of the higher criticism has long been a desideratum. We ought, therefore, rejoice that one of the critics has undertaken to give us a text-book of the higher criticism; and much as we may be disappointed in the result, it will repay a brief study. Dr. Bacon's Sermon on the Mount is avowedly an exhibition of critical method as Dr. Bacon understands it. If we base conclusions upon his book as to the higher critical method we do so with his approval.

Very prominent among our conclusions must be the note that the higher critic is an agnostic. For example, over against conservative scholars who hold fast certain views as to inspiration, he is willing to trust himself wholly to the evidence of facts as he sees them. "I will assume for my hearers at least, that they mean to study the Bible with eyes as well as ears wide open, though every man-made theory of inspiration be overthrown back to the Nicene Creed, with its single declaration of faith in the Holy Spirit, 'who spake by the prophets'" (p. 59). Evidently as to inspiration, either theory or fact, Bacon knows nothing. For, in no other way can his rather obscure language be understood, he is willing to leave the simple declaration of the Nicene Creed also open to rejection. It certainly would be woefully inconsistent to stop short there, for it also is a man-made creed.

As to the person and work of Jesus there is a similar vagueness, due simply to the fact that the critic has not yet determined what the meaning of His life is for man. The facts must first be discovered, the doctrine may form itself later. This is the position taken by Nash (History of the

Higher Criticism, p. 2): "Dogma, the simple, unhesitating, untiring conviction regarding things unseen, has greatly weakened. Some day, changed in form, it will regain its edge and force. For dogma means power and temper of will, depth and persistence of purpose." From which we would conclude that the critic at present lacks "power and temper of will, depth and persistence of purpose." The critic knows nothing as to the meaning of scripture, just as the agnostic philosopher knows nothing as to the meaning of the universe. He has no sacred truths to guard; his work concerns no longer vital soul-problems, but largely at least only intellectual problems.

This agnosticism is in itself an impossible attitude. No man can say of vital questions, I do not know the answer. He must at least formulate for himself an answer, positive or negative, that will satisfy himself. Take the matter of inspiration: if he does not venture to form a positive definition, he can at least and must form a negative conception. If he will not produce a new man-made definition, he will, as our critic does, reject the old definitions. The critic knows much as to the doctrines which he apparently leaves undefined. He has a conception as to the essence of Christianity and its fundamental teachings which bias his critical work just as much as the conservatism of Zahn is claimed to bias his critical work. The difference is that the conservative critic has a positive position, according to which he can be judged, while the "unprejudiced" critic is free to indulge in a hundred inconsistencies and evasions, because he does not give us a statement of his attitude toward vital questions. He turns us away with an "I do not know," behind which we plainly hear: "But I have decided opinions."

The higher criticism is largely psychological. In order to appreciate the words of Christ we must project ourselves back into the thought and circumstances of the New Testament times. "Back of the work of the historian, compiler, letter writer, editor, with his pen, lies his work as an accumulator of materials, oral or written. Other equally important factors are his own personality, purpose, mental history and

propensity, his environment, and the occasion of his writing, the effect of the thought of others on his own, whether as antagonist, or perhaps as correspondents. Knowledge of all this is as indispensable to an understanding of the true significance of writings, as knowledge of what happens under the soil to the understanding of plants; and from its relation to textual study the method is called the higher (i. e. remoter, antecedent) criticism." p. 56.) The problem is so largely a psychological one that the critic ought to be no less than an expert psychologist. Yet the average critic cannot even project himself into the circumstances and thought of his conservative fellow critic.

Applying this psychological requirement to the sayings of Jesus, let us note the result. We will take for granted that the gospels, being our only records of the events, are to some extent trustworthy. Upon the confession of the Apostles, they did not understand many of the most important sayings of Jesus. They make it equally evident that neither Pharisees nor Scribes nor common people appreciated the words of Christ. These practically exhaust the contemporaries. With which of these classes will the modern critic in his psychological experiment identify himself? And no matter with which one he identifies himself, how will he understand what they could not understand?

What shall we say of the psychology of the main contention of this book? "We may not, indeed, expect more than the briefest fragments of any such (connected) address; but may there not be enough to form some outline?" (p. 31). Put this into connection with the case in hand. The Sermon on the Mount, as now found in Matthew, is "a rambling agglomeration of noble ideas on half a dozen different subjects" (p. 77), but has an "original nucleus," which has the "characteristic unity of conception of the parables." This original nucleus may have been due in its artistic form to Jesus Himself. This carefully studied form we must imagine in itself too lengthy to be remembered; only fragments can be expected. These fragments are scattered, then combined with other fragments and united into two forms (Matthew and

Luke), but in such a manner that the original studied form of a well-ordered lengthy discourse can still be traced in the mass. By removing additions and recombining the two forms, the whole discourse is restored. The theory requires psychological processes well nigh unthinkable.

Psychology dominates even historical criticism. "Could we suppose with the fourth evangelist that Jesus' messianic claims were openly declared from the beginning, his placing of the cleansing of the temple might be admissible. But this is impossible" (p. 40 note). Wherein lies the impossibility? In a preconception. The cleansing of the temple is considered as a messianic claim; but in John's Gospel it is neither presented as such, nor received as such by the people.

The gospels give two occasions for the teaching of the Lord's Prayer. St. Augustine might have said, as he says of the repetition of a miracle: "*Calumniare autem evangelio, dum non credit iterum factum, quod iterum fieri non potuisse nemo convincit, sacrilegae vanitatis est*" (de consensu evang. II, 30). Bacon simply remarks: "How blind to what we might learn from the divergences of our witnesses, the men who can do no better than hurry to the rescue with the harmonistic suggestion: 'Perhaps Jesus taught the same prayer twice!'" (p. 73). Yet, fairly examined, is there any inherent improbability that Jesus should twice teach the same prayer? Bacon twice delivered the substance of the lecture which forms the body of this book. Every preacher knows that he uses the same thoughts, often the same forms of words, far more than twice.

A word as to the literary criticism. "No good critic who reads side by side Mark 3: 7-12 and Luke 6: 17-19 will deny the dependence of Luke, so that demonstration would here be a waste of words" (p. 124). Let us place these passages side by side:

Mark 3: 7-12.

And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judæa,

Luke 6: 17-19.

And he came down with them, and stood on a level place, and a great multitude of his disciples, and a great

and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. And the unclean spirits, whensoever they beheld him, fell down before him and cried, saying, Thou art the Son of God. And he charged them much that they should not make him known.

number of the people from all Judæa and Jerusalem, and and the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him: for power came forth from him, and healed them all.

It must be a "good critic" indeed who can here find such evidence of dependence as needs no demonstration. I venture to say that in any two independent accounts of the same event a dozen parallels as close as this could be discovered, which would argue for nothing more than that the two writers were reporting the same event. But to question the results of literary criticism is only to confess one's self not a good critic. As W. B. Smith says, in reply to the argument, "that such compilation and redaction as we assume are unknown in the New Testament and well nigh unthinkable": "We answer that he who advances it seriously has not yet learned the A B C of New Testament criticism, and is beyond the pale of this discussion" (*Journal of Bibl. Lit.* XX, 157). That is, if we demand demonstration, we are asked to accept results, or admit ourselves uncritical. Upon such grounds a great many literary criticisms need no demonstration.

W. A. LAMBERT.

ARTICLE XI. THE CHURCH AND SOCIETIES.

SECRET AND QUASI-RELIGIOUS.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

"Wherefore by their fruits ye shall know them."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven."

"There is one holy Christian and Apostolic Church, in which the Gospel is rightly taught and the Sacraments rightly administered. It is not necessary that human traditions, rites, or ceremonies should be everywhere alike. But it is necessary that the Word be publicly taught and the Sacraments rightly administered by men regularly examined and ordained in accordance with the Word itself. The Church is not properly an external government or institution, but only the sum total of believers, and, in this sense, is invisible. Its external marks are the pure doctrine of the Gospel, and the administration of the Sacraments in harmony with the Gospel of Christ."

Lutherans believe in only three divine institutions established for the welfare of men, viz, the Church, the State and the Family. The Church Militant makes war in this life against the world, the flesh and the devil; the Church Triumphant includes all believers that have died in the Lord. No institution on earth, save the Church of Jesus Christ, has authority to teach the way of salvation, and to promise peace, joy and eternal happiness to those who repent and believe. The Church alone can properly lead fallen and ignorant mankind to the light of God's truth as it is revealed in our Lord and Saviour Jesus Christ. Any man or institution that claims to have improved upon God's ordained means of spreading His

light and His truth, is not only misleading men, but misusing the gifts of God.

All men are at best weak and apt to err; hence the earthen vessels, appointed to bear God's true light before the nations, are often shamefully tarnished, but God preserves His Word by always raising up servants to take the place of those who have passed away or yielded to ungodly influences. There have always been men who have found a cause, or more correctly an excuse, for neglecting, criticising, and even maligning the Christian Church, because its members and ministers are not always filled with a burning zeal for this or that special virtue, or are not stirred to righteous wrath over one or another burning evil. "Inward blindness, unbelief, doubt, selfishness, fleshly lust, pride, impatience, uncharitableness, evil passions, or covetous desires," have led many in all ages to question the authority of the Church, because they felt better fitted to supply words of life by modern, attractive and self-indulgent rather than self-denying methods. Often members of the Church Militant, not satisfied with the ministrations of the Church and the services of God's house, have lessened or even lost their interest in their Church, and have devoted powers they owed to the work of the Lord, to secular institutions, based on one or several Christian virtues, on fascinating tales of duty and heroism in ancient and mediæval history, or on popular national and social movements in the name of liberty and equality.

Honesty of purpose, even in error, deserves respect. None dare speak lightly of institutions that have been built through years of labor and expense, because many sincere men have devoted their property, mind and body to movements that have absorbed the energy due the Church of Jesus Christ. But with respect for all earnest efforts to uplift mankind, teach virtue, promote liberty, and increase the sum of human happiness, the Lutheran Church teaches that only the church, established by Jesus Christ on earth, is a safe teacher of truth and a certain guide to salvation; all other institutions, claiming to teach in a better way perfect virtue and divine truth, are not safe and are often wrong, being well described

in the Second Epistle of Peter, Chapt. 2, in which, among other words all applicable in this connection, he writes, "These are wells without water, clouds that are carried with a tempest. When they speak great swelling words of vanity, they allure through the lusts of the flesh."

Quasi-religious societies assume that the Christian Church is unable or unwilling to fulfill its divine mission to mankind by the means revealed by God in His Holy Word. They appear to have discovered in the world improved ways of doing the work of the Church. These organizations are usually maintained by lay and clerical Protestant Christians devoted to special classes of good works, in which Lutherans seldom assist. Champions of such movements call us indifferent and stiff-necked Christians, because, like all zealots, they deem it unchristian to differ with fellow Christians in their methods of uplifting the race. We know from the Word of God that the best among us may err, and that the leaders in the early church differed in method and practice. We hold our views in all sincerity and after careful study of the Scriptures.

A quasi-religious society is one that combines worldly and legalistic methods with holy living, Bible study and divine worship, for the purpose of promulgating special virtues and good works. Reform of paupers and offenders, street-corner worship, social purity, Christian club houses for men and women, Christian education of the young, total abstinence, enforcement of law, and union evangelistic campaigns, are recognized at a glance as some of the branches of good work, for which these bodies are organized. We readily acknowledge that all these societies have pure and holy objects, but we believe they can be accomplished by the Church.

We believe that every Christian congregation is called to do the works undertaken by these organizations-at-large. Pastor and people, having like all men come short of the glory of God, fail to do their whole duty in the struggle to overcome evil and error. The duty of the member, who is filled with a zeal for a holy cause, and who finds few or none to second his enthusiasm in his own congregation, is to labor

there until he convinces them of the error of their indifference. If such a man, full of the spirit of truth, leaves his own people, they grow more indifferent and his success elsewhere may provoke their opposition. Some of us see our duties more easily than others. Such light is the work of the Holy Spirit, who calls none to neglect or scorn his fellow-workers in the Lord's vineyard, because some of them lack the very spirit which God has given the enthusiast in large measure. Our duty is to those nearest to us. It is often said that the coldness and indifference of the Churches make outside Christian bodies a necessity to keep alive the work of helping the forsaken and fallen. It is said in the Scriptures that many of God's professing servants are not courageous in the war against the world, the flesh and the devil. Isaiah describes them well in Chap. 30. v. 7, "Their strength is to sit still." To such of His servants God sent Isaiah, Elijah and their successors; and to such God sends all sincere enthusiasts in His Church. If you seek sympathy and aid in your efforts to build the Kingdom of God on earth, and you do not get it where you expect it, do not go away from those who misunderstand you, but go to God in prayer. He will show you how to use your talents in His Church. If the Prophets and Apostles had always forsaken those who did not give heed to every warning and admonition, they would have been very unprofitable servants. There is food for thought in Charles Kingsley's striking, but doubtful, assertion, "If the Church were but for one day that which she ought to be, the world would be converted before nightfall."

All the Christian societies outside the Church are maintained by people of different denominations; they are unionistic in character. The subject of Christian unity cannot be properly discussed in this article. Lutherans do not believe in attempting to forget and ignore the problems that have so sadly divided the Christian Churches. Such policies weaken all concerned. Each must be courteous, by omitting and overlooking much that he and his fathers once held to be essential doctrine or good Church practice. It is neither safe nor honest to forsake what you believe to be best, or to take

part in what you cannot love with all your heart and soul. Lutherans hope and pray for Christian unity that will settle differences, instead of smother them. Therefore they do not as a church assist in union movements, however high and holy the general object may be. When hymns, services, topics, prayers, Christian literature and music are needed in such work, the best is crowded out, so that no one church is favored above another. The result is a series of unsatisfactory compromises, brought about by the adoption of empty, weak, or even trashy material, that is inferior to what any of the churches use.

The Christian Endeavor Society, the Boys' Brigade, the Salvation Army, the Prohibition League, the Young Men's and Young Women's Christian Associations, are leading examples of quasi-religious societies. They combine pure religion with worldly and legalistic methods. The objects of these societies are good and Christian, but every one is included in the duties of the Church, which is slowly and surely accomplishing all of them; but it is greatly hampered by the efforts of outside bodies to turn men and money from the work of the Church, where both should be used for what others try to use them. Religion is defiled by mixing it with worldly methods; the world triumphs in the long run. Lunch, gymnastics, music, fun, increased earning capacity, free reading rooms, and popular lectures, are excellent things. These make the Y. M. and Y. W. C. A. useful and prosperous, collecting recruits for Bible classes and religious meetings for one sex only. Omit the former things, and the religious zeal of these workers is dissipated. Go to Church to learn of the Lord, and to the library and gymnasium to improve the mind and body. You cannot make a useful article by mixing oil and water. A bath, bed and breakfast are earthly blessings that will improve every tramp; but give it to him as an inducement to love his Saviour, and both blessings are destroyed. Martyrs were not made that way; the faithful love God more than His gifts. The uniform, gun, fife and drill make the boys' brigade popular; the leaders try vainly to

plant the love of the God of Peace in the hearts of boys playing with the tools of war.

By legalistic methods we mean the pledge to love and serve God, the ballot-box as a means of saving souls, mass meetings and mighty conventions to assist the Holy Spirit, and legal process to destroy the seeds of evil. To Lutherans these things are snares and vanities, in comparison with the Word and Sacraments, which are the only divine and all-sufficient remedy for all evil. Christian Endeavorers, Prohibitionists and anti-vice crusaders belong to the days when Israel was in the wilderness with the awful law and curses of Sinai over their heads. Ever since our Lord told us that His Kingdom was not of this world, we have been free from the law, which was not to save men, but to convince them of sin and be a foundation for human government. Enforcement of law belongs to the state, not to the Church, which survives all law and law-breaking. "Let your communication be, Yea, yea. Love your enemies. Resist not evil. Where two or three are gathered together in my name, there am I in the midst of them." Such are the words of the Lord concerning the pledge, the law-breaker and the holy convocations.

The other class of societies, that Lutherans, some other Protestants and all Roman Catholics oppose, are the so-called secret orders or fraternities. These bodies have many features in common with quasi-religious societies; they divert men and money from the Christian Church, they mix Christian practices with earthly gain and pleasures, they use the pledge or oath to strengthen virtue, and they depend on the law to accomplish divine objects. We do not claim or seek to know their secrets. We know that God has freely given to all the knowledge how to live and how to die. Our Saviour lived and died for all, even the most despised of men. This is the greatest truth known to men or angels; it is no secret, and is hid from none. Mr. Richard Vaux said at the cornerstone laying of the Masonic Temple in Philadelphia, 1868, "Masonry has mysteries and rites, which are secret from all who are not qualified to comprehend them." David with inspired lips said, "The secret of the Lord is with them that fear

Him; and He will show them His Covenant." We love the secret of the Lord and smile at the secret of the Mason, however much of wordly wisdom may be concealed in his gems of antique dust of earth. Paul said of the work of redemption, "These things were not done in a corner." Jesus himself said, "I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Lutherans do not envy the intellectual giants, that guard the secrets of men in Masonic crypts; indeed, we believe that Christian children know as much of the way of eternal life, as any non-operative mason, who has spent his life and substance in building a symbolic temple of ideal virtue. If Masonry has secrets, they are not divine; anything else is of the earth, earthy. What is here said of these numerous worshippers of symbolic idols is true of the whole crowd of imitators.

The Second Convention of the General Council in Pittsburg, 1868, adopted these principles:

1. Though mere secrecy in association be not in itself immoral, yet as it is so easily susceptible of abuse, and in its abuse may work, as it has often worked, great mischief in Family, Church and State, we earnestly beseech all good men to ponder the question whether the benefits they believe to be connected with secret societies might not be equally reached in modes not liable to the same abuse.

2. Any and all societies for moral and religious ends, which do not rest on the supreme authority of God's Holy Word, as contained in the Old and New Testaments—which do not recognize our Lord Jesus Christ as the true God and the only Mediator between God and man—which teach doctrines or have usages or forms of worship condemned in God's Word and in the Confessions of His Church—which assume to themselves what God has given to His Church and its Ministers—which require undefined obligations to be assumed by oath, are unchristian, and we solemnly warn our members and ministers against all fellowship with, or connivance at, associations which have this character.

The attention of the Church was again directed to these

principles at Zanesville in 1879. Many of our laymen of both sexes and occasionally ministers join and spend much time and money in the work and play of secret societies. We cannot be too emphatic in our warnings against their influence.

Sybolism, mutual benevolence, military tactics, patriotism, anti-catholicism, sociability, and exclusiveness, are leading characteristics of the largest orders.

Read Vol. V, No. 4, *Memoirs of the Lutheran Liturgical Association*, to learn that the Church knows a thing or two about the origin, meaning and use of symbols. The Bible is full of symbolic instruction. Prof. Gongaware says that the only real objection to symbols is that there is danger of giving reverence to the symbol rather than to the truth symbolized. Our Church knows and uses a multitude of beautiful symbols in its art and architecture.

Mutual benevolence and fraternity cannot be claimed by exclusive orders. Their very exclusiveness proclaims their selfishness. The Publicans love those that love them. True brotherhood embraces all men; not only the initiated, who pay their dues and are liable to be hated instead of loved if they cease to pay dues. We point the needy to Our Lord, not to fanciful performances of Biblical and historical narratives, accompanied with plumes, embroidery, tinware and mock worship.

Instruction in military tactics and patriotism belongs to the State and the Family. Anti-catholicism breeds feelings of hatred, spreads needless fears and crowds out the spirit of Christ. Rome is better than some of her enemies, that use underhand methods to undermine her power. As for sociability, the Bible is better than all books of etiquette and fraternity rituals as a teacher of good manners and kindness to the stranger. When a Christian finds an opportunity to help another, the kind or quantity of his benevolence and hospitality is not determined by human ties, revealed by a badge or motion, but by the divine precept, "Love thy neighbor as thyself."

Only mention need be made of the vast number of peo-

ple, who join secret societies, and whose actions reflect little of the influence of exalted symbolism. Such only indicate that these organizations are not able to destroy hypocrisy. The multitude of societies trying to do the work of the Church of Jesus Christ darkens the path of progress. Let all do their duty in the Family, in the State and in the Church, worshipping God in spirit and in truth, loving the brotherhood of all mankind, doing with might whatever they find to do, and the race will come to the light of God's truth and the beauty of holiness will fill all the earth.

GEO. M. JONES.

Reading, Pa., May, 1903.

ARTICLE XII.

THE NAMES OF GOD IN THE OLD TESTAMENT.

II.

The Name Yahwe (Jehova).

The name *Yahwe* marks the final stage of the progress of divine revelation and of the corresponding development of true religion in the Old Testament. After the appearance of this unique name with its special meaning at the Exodus, no new name for God arose among the Hebrews.* It remained thereafter the name which is above every other name that is named in the Old Testament. All former names of the true God were regarded as being subordinate to it and included in it, expressing only a part of its all-embracing meaning, or, when used in connection with it, as being general names for the divine Being. It appears, moreover, that when a former name is used alone and unassociated with *Yahwe*, the evident intention is to emphasize the peculiar idea and significance of that earlier name in connection with the divine acts of the period, or characteristic of the period, in which that earlier name prevailed; and that when *Yahwe* is used either alone or in conjunction with an earlier name, something may be found in the text which relates to the final stage of Old Testament revelation and religion. The further discussion of this statement may be reserved for the comparison of the names *Elohim* and *Yahwe*.

The all-embracing meaning of the name *Yahwe*, and its permanent and universal use among the Hebrews after the Exodus, won for it the highest distinction. It is spoken of as "the name," "the great name," "the unique name," and the

*The later designation *Zebaoth*, "the Lord of hosts," characteristic of the prophetic period, is never used alone and unassociated, but as a term qualifying *Yahwe*.

"Schem-ham' phorasch," which is a peculiar term and difficult to explain. Dalman agrees with Munk in defining the meaning as "the name which is to be pronounced distinctly and without circumlocution, * for Munk reverting to Onkelos' use of "parasch" and Ibn Esras' exegesis of Lev. 24: 11-16, explains it as "le nom de Dieu distinctement prononcé."† It is frequently defined as "the name which explicitly designates the divine nature, for which other names of God are to be substituted" (nomen explicitum), or "the incommunicable name of God," which is not to be shared with other people, though they might have names for their gods which express some divine attribute (nomen seperatum).‡ Since the first meaning of *parasch* is "to separate," "to distinguish," and a secondary meaning is "to declare or speak distinctly," it would seem that *Schem-ham' phorasch* might properly be defined as "the name which distinguishes," namely, the true God of Israel from the false gods of the surrounding nations, with the implied meaning that it should, therefore, always be distinctly and reverently pronounced.

There is no reason to believe that the pronunciation of the Schem-ham' phorasch was expressly forbidden or even deliberately avoided until after the Captivity. It is not improbable that the impressive lesson of divine justice and judgment taught by the Captivity and its resultant Diaspora, developed that feeling of awe and fear toward *Yahwe*, which led to the avoidance, and then to the prohibition of the use of the name (at first outside of the temple, and then in the temple also), with the substitution of other designations, until eventually the knowledge of the pronunciation of the name was entirely lost. The cause of this loss is not to be found in Leviticus 24: 16, for the prohibition there, as the preceding verses indicate, concerns a blasphemous misuse and, therefore, implies a right and reverent use of the name both in public worship and in private devotion. The fact that the LXX. translate ὀνομαξω

*Studien zur biblischen Theologie: der Gottesname Adonai, Berlin, 1889, page 53.

†Le Guide des égarés par Mose ben Maimun, Paris, 1856. I: 61.

‡Oehler's O. T. Theol., p. 144. Third edition, 1891.

τὸ ὄνομα κυρίου, does not by itself prove that the passage was interpreted as prohibiting the use of the name in any case; and whilst the Hebrew traditions have much to say about the non-use of the name, they nowhere so interpret this passage, so far as can be learned. The first clue to the mystery of the loss may be found in the tendency of the later Judaism to regard God as dwelling afar off in an unapproachable beyond, from whence he directed human affairs through mediating powers and influences. The last Old Testament writers already show a reverent hesitancy in the use of the name; and the LXX. substitute the designation κύριος wherever the name occurs, which would indicate that as early as the Greek translation of the Pentateuch (250 B. C.), the common use of *adonai* instead of *Yahwe* prevailed.* Maimonides† has transmitted a Hebrew tradition according to which the name *Yahwe* was still used in the second temple by the High Priest on the great day of Atonement and when the benediction was pronounced; but since the death of Simon the Just, in the first half of the third century B. C. it was discontinued on these occasions also, its common use outside of the temple having long beforehand been prohibited. Josephus‡ in speaking of Moses at the burning bush, says: "Whereupon God declared to him His holy name which had never been discovered to men before, concerning which it is not lawful for me to say any more." In another place Josephus refers to the Samaritan temple on Mt. Gerizim to which no name was given; which would indicate that the counterfeit Samaritanism carried the Hebrew reluctance to its extreme. Nothing more definite, however, can be said than that the Hebrews of Christ's time had lost the knowledge of the correct pronunciation of the name, and that they had not preserved any recollection of a former common use of the name.

As the "Schem-ham' Phorasch" ceased to be commonly

*Dalman, Studien zur biblischen Theologie, der Gottesname Adonai, Berlin, 1889, p. 36, maintains that the original Alexandrian translation contained the Hebrew consonants and not the later substitution of κύριος.

†More Nebuchim I: 61 und Yad Hachazakah XIV: 12.

‡Ant. II: 12, 4.

used, the designation *adonai* was substituted. The Masorites then inserted the vowel points of this substitution under the original Hebrew consonants, and thus the incorrect pronunciation, Jehovah, originated. It is said that Peter Galatinus, a friend of Reuchlin, introduced the common use of this incorrect pronunciation when, in 1518, he published a work entitled "De arcanis catholici veritatis"; nevertheless he cannot be credited as its originator, for it had been used before him in an anti-Jewish writing under the title "Pugio fidei."* Luther frequently used the term Jehova in his works, but in his German Bible, following the LXX., he everywhere substituted "der H E R R," in capital letters, whilst for the designation *adonai* as such, he used the same term, capitalizing only the first two letters, thus "der HErr." All of the English translations except the later "Revised Versions," which give Jehova in the text or margin, follow Luther and the LXX., and render "the Lord" in every instance.

Whilst in the Masoretic text the original Hebrew consonants bear the vowel pointing of *adonai*, it is to be noted, that instead of the chateph-patach a simple sheva is substituted, and this alteration has led to considerable discussion; but the simplest and generally accepted explanation is, that it is a contraction. Dalman, in the work already cited, advances the opinion that it might be a remnant of Tiberian vocalization in which the ancient Babylonian, having no chateph, had become stereotype. Furthermore, it may be noted, that where *adonai* immediately precedes *Yahwe* the vowel points of *Elohim* are employed (Isa. 22: 12, 14 et al.), but where *adonai* and *Yahwe*, though in juxtaposition, belong respectively to different clauses, the usual vowel points are retained (e. g. Ps. 16: 2, etc.).

All this goes to show that Jehova cannot be the original pronunciation, but must be a later corruption. There is nothing, however, which can lead us to a recovery of the original pronunciation, except a correct explanation of the derivation and grammatical construction of the name; and this is a very difficult task. Those who have accepted Jehova as the correct

*Oehler's O. T. Theol., p. 145.

pronunciation, have had recourse to an ingenious combination of contractions as follows:

י = יהי - (imperfect) he will be.

ה = יהיה - (participle) he is.

ה = היה - (perfect) he was.

Then Rev. 1:4 and 4:8 are compared with this result, as if these New Testament passages repeated the meaning of the Old Testament name, but *ἐρχόμενος* is not equivalent to *ἐσόμενος*, the order of the tenses is not the same, and above all such a combination of contractions would be extraordinary even in Hebrew.

To determine the derivation, construction and pronunciation of the name, the investigation must start with a critical analysis of Exodus 3:13 sq. When Moses asked God by what name he should name Him to the Hebrews, God answered, "*ehyeh 'asher 'chye*," i. e., "I will be that I will be." Again Moses is bidden to say, "*Ehyeh* hath sent me unto you"; and finally "*Yahweh*, the God of your fathers has sent me unto you." Thus *Yahweh* is the noun-formation of the third person of *Ehyeh*, the imperfect of *hayah*, in the old form of *hawah*; God being *Ehyeh*, "I will be," when speaking of Himself; and *Yahweh*, "he will be," when spoken of by others. There is a question, however, whether the form should not be *Yahwah* rather than *Yahweh*, but the latter is now generally accepted. The contractions *Yah* (Hallelujah), *Yo*, *Yeho*, and *Yahu*, frequently found at the beginning or end of names, are readily made from the form *Yahwe*. This form also has some traditional testimony in its favor. Thus Theodoret says that the Samaritans pronounced the name *'Iaβé*, but the Hebrews *'Aīā* (quaest. 15 in Ex.); and Epiphanius also gives *'Iaβe* (adv. haer. I., 3, 20-40). Origen (c. Cels.) spells it *'Iawā*, which Baudissin separates *'Iaw-'Iā* with the explanation that the *'Iā* means to give the Hebrew pronunciation of the Greek spelling

*Job, Fried. v. Meyer, Stier, Wöleman et al.

'*Iáw*. Others who give '*Iáw* are Diodorus, Theodoret, and Jerome. '*Yevá* (Eusebius) and '*Iavú* (Clement Alex.) may be disregarded as unhappy attempts. The pronunciation of the name as *Yevéh*, which is advanced by some scholars, was already mentioned by Joachim de Floris in the thirteenth century, as the traditional Hebrew pronunciation, and admits of further investigation.

Accepting *Yahwe* as the preferable pronunciation we may proceed with the consideration of the meaning of the name. The Hebrew verb *hayah* (old form *hawah*) "to be," denotes continuous, active being; and since the fundamental idea of the future or imperfect is that of unfinished action going on towards accomplishment, the name *Yahwe*, being derived from the imperfect, would describe the existence of God as continuous and continuously being manifested in progressive revelations. It would, therefore, express God's relationship to man, especially to his chosen people, as one which grows more intimate and living, which develops into a closer and more perfect union and communion in correspondence with the progressive manifestations of His being. *Yahwe*, i. e., "He who is and will be what He is and will be"; never changing in nature, but ever revealing Himself more perfectly; not withdrawn into abstract being, but active in continuous manifestations, and always the same in might and mercy, faithful and true in His covenant relationship with man according to his word. These ideas are all implied in the name, and thus as we now look back from our New Testament view-point and remember the etymological association of the names *Yahwe* and *Jesus*, we may see in the former name a prophecy of the latter, which now names the incarnate Son of God unto us, in whom we see God as He is and will be; for the association of the two names also makes the name of *Jesus* prophetic of a fuller divine revelation to come. That God, when he named the name *Yahwe* to Moses as the one whereby he wished to be named by the children of Israel, intended that it should convey to their minds the hope of his help, of his active participation in their affairs and of his future progressive revelation unto them as his chosen people, and that the name did convey

these things to their minds; is apparent from the conduct of Moses and the Israelites before, during and after the Exodus.

To confine the meaning of the name to abstract existence or aseity is too restricted. Luther e. g., in writing on the *Schem-ham' phorasch* (Enlg. Ed. XXII., 306), says: "He (Yahwe) is self-existing; has no beginning nor end, but is from eternity by and of himself alone; inasmuch that his existence cannot be spoken of as having been, or to become, for he never began to exist, nor can he ever begin to exist, but he can only be thought of as being and existence, pure and simple; and this is what is meant by the name Jehova. . . . Thus Christ spake of his divinity (John 8: 58), 'Before Abraham was, I am.' He does not say, I was, as if he ceased to exist thereafter; but he says, I am, i. e., my existence is eternal, has not been nor shall be, but simply is." The ideas of self-existence, infinity and eternity are certainly contained in the name; but more than that the ideas of self-determination and of self-revelation, freedom and consistency of action, unchangeable fidelity, and, therefore, absolute trustworthiness and truthfulness, are at least implied. This is also evident from Exodus 33: 19, where, in connection with his holy name, God asserts his freedom, though not his arbitrariness, and his consistency in graciously revealing himself to man.

It was because *Yahwe* meant and implied so much,—as a designation for the nature of God including all his attributes,—that the older method of expressing the many-sidedness of God's nature by a plural used as a singular (*Elohim*), gave way to the use of qualifying adjectives and adverbs connected with the great name *Yahwe*, and expressing more definitely his divine attributes as these, by reason of special revelations in the course of history, became more fully and clearly understood among the Israelites. Thus the attributes of Holiness, Eternity, Righteousness, Truth, Faithfulness, Graciousness, etc., were developed in connection with the name *Yahwe*. And perhaps the later substitution of the term *adonai*, "my Lord," when the idea that the *Schem-ham' phorasch* was too sacred to be pronounced, arose, may have been an attempt to supply a designation which might be pronounced and still

would express both the many-sidedness of God and also the personal relationship to him, which the Israelites claimed to possess; the plural conceived and used as a singular, being a reversion to the older method as used in Elohim, and the possessive being intended to emphasize the covenant relationship as established by the name *Yahwe*.

GEORGE DRACH.

Philadelphia, December 15, 1902.

ARTICLE XIII.

WHEN CAN EVERY LUTHERAN CHURCH IN THE LAND BE SUPPLIED WITH A DEACONESS AND A KINDERGARTNER?

What is a deaconess? What can a deaconess do?
Where are deaconesses to come from?

These questions are fundamental. Let us answer them.

A Deaconess is a woman who has an office and ministry in the Christian Church. She is a woman-deacon.

In general it may be said that her service may be rendered to any human being in any kind of need that may be fittingly ministered to by a Christian woman in the spirit of Christ. Her service is always kindly, womanly, merciful and Christianlike, or it is not a diaconate service. The diaconate was instituted by the Apostles (Acts 6: 1-6; Rom. 16: 1, 2; I Tim., 3: 8-11). It had various prototypes under both Testaments, but its chief model is Christ. The deaconess is a minister or servant of the Church beside, and under the direction of, the ministry of the Word.

The deaconess as a kindergartner works upon the basis of well defined principles. She must be a *Christian* kindergartner. Others hold that a child is like a fine plant in a garden, in that it needs only the opportunity to develop according to its nature, and it will become a perfect thing. Their main endeavor is, therefore, to allow the child the chance to develop itself. Froebel, the father of the kindergarten and the son of a Lutheran clergyman, was a profoundly religious man. He wished every child to be truly religious. His educational work was of high value and epoch-making. He did not, however, give the Bible and the Holy Spirit their necessary place in the regeneration and culture needed by all. Some kindergarten theorists are directly and positively unchristian and antichristian.

The deaconess, as a kindergartner, while she freely uses the materials, methods and ideals of the Froebel kindergarten, yet dominates all her work with the Bible's teachings concerning human nature and the Church's means of Christian culture. She knows that with all of a child's loveliness and potencies, it is still true that what is born of the flesh is flesh, that, therefore, the child needs regeneration—the birth from above by water and the Spirit—and needs more than all else for its right development to be taught the revealed truths that are found in the Scripture. So, Bible story, Bible precept, Bible admonition, Bible doctrine, the Christian song, prayer and teaching, all in language, form and proportion, adapted to the child's capacity, are given their rightful and necessary place of preëminence, in the Christian kindergarten as the deaconess conducts it.

A deaconess is trained to do many helpful things in the church and Kingdom of Christ. She is usually classed as a parish, teaching or nursing deaconess. She may work in parish, institution, mission or home, wherever she may properly and efficiently serve as an aid to the minister of the word, in any sphere of labor within and for the Church and kingdom.

As a parish sister a deaconess aids in the church's work among all of the special classes included directly in the parish and within "its sphere of influence." Her work will be especially with those who, like Paul at Cenchrea, need her as a "succourer." These may be the sick, the poor, the unchurched, the indifferent, the orphan, the widow, the child, the aged, the tempted, the erring, and those in need of teaching or of succour. In fine, the deaconess, under the direction of the pastoral office may aid the church in performing its full duty by doing a large part of its work of helpful and merciful service to men in their varied forms of need.

The deaconesses must come from our pastorates. They are laborers in God's harvest. Like ministers of the word, they are to be prayed for and sought for. Pastors, church councils, S. S. superintendents, teachers and others should

always be alive to the imperative need of filling up the two ministries of the Church with efficient men and women.

The need of the Church should be made clear. The "first the kingdom of God" should be made emphatic. Parents should count it a privilege and a joy to have a son in the ministry or a daughter in the diaconate. Those women whose native gifts and providential circumstances fit them for deaconess work, should have their attention directed to it as a noble providential and churchly calling upon which the blessing of God manifestly rests and in which they may joyously serve their Lord by devoting their every native gift and the highest culture they can possess.

There are seven Lutheran Deaconess Motherhouses and Training Schools in America. They are connected with general bodies which contain about 800,000 communicants, or about 45 per cent. of our organized Lutheran strength in America. These institutions have under their immediate care, or indirectly affiliated institutions, hospitals and other properties, valued at \$1,570,000. Their endowments approximate \$800,000.

All of them have work for many more deaconesses, and have the facilities for training them. Should the other Lutheran bodies in America establish Motherhouses in proportion to those that already have them, the number would be increased to fifteen. Then assuming that in all parts of our Church our pastors and people were reasonably well informed concerning the great value of deaconess work, and with their knowledge had a reasonable zeal for its development, it would not require more than ten or twelve years to supply every Lutheran pastorate, institution and mission with the regular services of deaconesses. We average 250 communicants to a clergyman, and it is not unreasonable to suppose that in the period named one woman out of two hundred and fifty communicants could become a deaconess. Social, educational and financial conditions among us are such as to make this easily possible, provided the religious conditions were what they should be.

The Motherhouse is the centre of deaconess work of the

Kaiserswerth type. It furnishes the sister a home, training, and field of labor. It rightfully, is of and by and for the Church, as a theological seminary is. A steady stream of candidates should be coming to it from the pastorates, that a steady stream of trained and consecrated workers may return to help them build up the kingdom.

With the exception of the Baltimore Motherhouse, all of our houses in America have far more nursing than parish sisters. This is because of circumstances connected with their origin and development. While our American houses do not have all the sisters they need as nurses, they would gladly have larger numbers as parish and teaching sisters. The solution of the problem of adequate numbers for all lines of deaconess work, must be found in the knowledge, in the church and Christian zeal of our pastors and church officers, and in the Christian love of our women.

The European Motherhouse usually does a disproportionately large amount of nursing. All motherhouses recognize in parish work the very crown of the diaconate, yet in most cases the calls for nurses, in "filial" institutions and in the out-stations, have been so steady and urgent, while the supply of sisters has been utterly inadequate, that the work of nursing has secured so large a proportion of their sisters. The Kaiserswerth House in 1902 had 422 sisters in 55 hospitals, 195 in 104 parishes, 47 in 40 schools for little children, 64 in 16 orphanages—in four of which they conducted "complete schools"—11 in a girls' school in Berlin, 34 in five "high schools and educational institutions" for girls, 1 each in an industrial school and a child's refuge, 6 in the Teachers' Seminary at Kaiserswerth, 41 in 10 housekeeping schools and homes for servant girls, and 13 in Magdaleniums.

Brilefeld now has over 1000 sisters. In April, 1898, it had 777. Of these there were 426 in 86 hospitals, 119 in 79 parishes, 126 in schools for little children, and 18 in orphanages, "educational institutions" and industrial schools.

In the Baltimore Motherhouse the teaching staff consists of the Pastor (Rector) and four Baltimore pastors, the Head-Sister, the Training Sister, and three other deaconesses, and

four physicians (including one deaconess). The subject in the course are Scripture, Diaconics, Lutheranistics, Catechetics, Worship, Doctrine, Church History, Evidences, Ethics, German, Music, Household Economy, Teaching, Materia Medica, Medical Hygiene, Physiology, Bacteriology, Obstetrics, Gynecology, Bandaging and Surgical Dressing.

The course is three years or more for those who are to be set apart as deaconesses. Though there are two school years of theoretical instruction, the entire time is nearly equally divided between theoretical and practical training. Women who wish to be trained without becoming members of the motherhouse may be received, if endorsed by congregations or a board of foreign missions. Such women pay \$125 a year.

The general course is taken by all, but more extended training is given in particular things, according as the proponent is to become a parish, nursing or teaching sister.

The aim of the Motherhouse is to serve the Church in its parishes, homes, institutions of mercy and missions. It needs the steady co-operation of the Church whose instrument it is. With this it can add everywhere to the Church's present working forces, that of a trained and consecrated ministry of Christian women. This must prove invaluable in the solution of social problems, and in the direct building up of the Church and kingdom of Christ. It must not be forgotten that Christ is **THE** Deacon. He says that He came not to be ministered (deaconed) unto, but to minister (do the work of a deacon). Matt. 20: 28. His personal ministry covered the whole range of man's nature and man's need. He preached the gospel of the kingdom (to man's spirit), He taught in the synagogues (man's mind), He healed every manner of sickness and disease among the people (man's body). Matt. 4: 23; Matt. 9: 35.

The Church is then most like her Lord when she has ministries of preaching, teaching and merciful service.

F. P. MANHART.

Baltimore, Md., May, 1903.

ARTICLE XIV.

GERMAN LUTHERANISM.

German Lutheranism is not an *ecclesiola in ecclesia*, nor a special brand of Lutheranism. True, German Lutheranism has its peculiarities. Some of these are the inheritance of its history, and some the outgrowth of traits peculiar to the German character. In order to understand German Lutheranism a knowledge of the German part of the Lutheran Church, as well as of the German people in the Old and New World, is, therefore, indispensable. The most conspicuous among these peculiarities is the more or less exclusive use of the German language in the services of the congregations.

But none of these peculiarities of the German-speaking branch of the Lutheran Church in America form a constituent part of its Lutheranism. They are, on the contrary, held in perfect and absolute subordination to the one faith, in which German Lutheranism knows itself united with the Lutheran Church of every tongue and race.

Nor has German Lutheranism, as such, ever proclaimed it as its object, or as one of its objects, to transmit its peculiarities indefinitely to posterity. It has cherished hopes for the continuance of the German language in its congregations, and is cherishing these hopes now; partly from practical reasons, and partly from motives of sentiment. But for all that it fully understands that the Gospel of Christ and the doctrine of Luther may just as well be preached in the English language, and that a time may come when it even may be better preached in that language. It was not and is not for the building of a new Germany, that German Lutheranism unfurled its banners in America, but exclusively for the building of the Kingdom of Christ. A recognition of this principle by English Lutheranism would save this latter movement from the danger of establish-

ing itself as a holy propaganda for the promotion of the English language among Lutherans of foreign birth.

The first seeds of German Lutheranism were carried into America by a few forlorn bands of German exiles.

The earliest of these were the Palatines. The history of their sufferings and their courage is worthy of the pen of a Longfellow. Lost children of the fatherland, which, prostrate as it lay and bleeding from the wounds of the terrible Thirty Years' War, was not able to protect them from the bloody soldiery of Louis XIV. they sought a refuge in the American wilderness, only to find new oppressors in the land of the free. Certainly, they did not carry with them a desire for a new Germany. But they did carry with them that true and stout German heart; and in it an indomitable courage, a hope not to be subdued, and a religious devotion to the inheritance of the fathers, especially to the faith of the fathers.

Hunted and scattered as they were, they did not effect the formation of churches, but they struggled bravely as for their temporal existence so for the maintenance of their faith. They were without pastors, but not without spiritual guidance. They had brought with them those good Lutheran books, foremost among them "Arndt's True Christianity," which were their light in the darkness till the dawning of a better day. One of them, Weiser, traveled two hundred miles to obtain a copy of it.

Friendlier was the fate which awaited the Salzburgers in America. Driven from their native land, by the cruel persecutions of the fanatic Bishop Firmian, they found a refuge in Georgia. They converted the wilderness into a garden, and the garden was not lacking its well of living water. It is not to be expected that the men of the Salzbund, who, in the midst of the persecution, had sworn by the living God, rather to suffer the loss of their earthly all, than to forsake the cause for the Reformation, should have failed to make provisions for the propagation of their religion. They had brought their pastors with them; under their guidance they formed congregations and built churches and schools.

The congregation in Eben-Ezer was a veritable fountain

in the desert. Lutherans from far and wide came to them for spiritual advice. And they assisted them as best they could, either by commissioning them pastors, or by sending them good Lutheran books.

History is not always impartial. It has placed wreaths on the heads of the English Pilgrim fathers, and it has kept strict record of the Hessians, unfortunate sons of an unfortunate age. But it has passed by in silence those German pilgrims from the Palatinate and Salzburg, who gave to the world the example of a heroism often more valued, but rarely surpassed.

These exiles were the forerunners of a large German immigration, which came over in ever-increasing multitudes, till, in the first half of the eighteenth century, they reached the number of about 100,000. Pennsylvania, especially, seems to have been the land of promise to them. Their number there at that time is estimated at about 60,000. But we find them also in New York, New Jersey, Georgia, Carolina, and even on the bleak coast of Maine.

The supply of pastors was unhappily entirely out of proportion with this rapid increase of immigration. In 1735 there were about half a dozen German Lutheran ministers in America—two in the Salzburg settlement, Berkenmeyer in New York, the two Stovers and Geissendanner in South Carolina. Pennsylvania, with its large and ever-increasing German population, had one solitary German Lutheran pastor.*

Undying praise is especially due to those faithful Swedish pastors on the Delaware, who, though overburdened with the pastoral care for their own congregations, kept a watchful eye on their German brethren in the faith, and thus proved to them that the spirit of Luther was astir in the forests of the New World.

Contemporaries praise the industry as well as the high standard of piety and morality of those early German Lutherans. But as to their worldly station, they mostly belonged to the lowly. It was the poor and oppressed who sought a refuge in the New World, often enough to find here a bondage worse than that which they had escaped. Pamphlets exist to this

*This is the writer's way of putting it.—EDITOR.

day that announce the sale in public auction of the services of a new shipload of German immigrants in Philadelphia.

To expect under such circumstances the development of a healthy and vigorous church life, or even the maintenance of the old moral and religious standard, would be to expect miracles. But the seeds for such a growth were there scattered over a wide territory. The elements were there out of which German Lutheran congregations might be formed. The bands were there that awaited only the leader to be gathered and organized into a strong army of banner-bearers of German-Lutheranism.

And the leader came. His name was Heinrich Melchior Mühlberg.

His landing in Philadelphia, on the twenty-fifth of November, 1742, means the beginning of a new era. It means the birth of the Lutheran Church in America. He organized the struggling bands of Lutherans into congregations, and the congregations into the first Lutheran Synod. He is the father of the Lutheran Church in America.

While American Lutheranism and prominently German Lutheranism received a strong impetus through his efforts, it was far from being his intention to start the latter as a separate movement. He did not lay much stress on the conservation of the German language. That was not in the nature of the man, nor in the nature of Halleian pietism, whose representative he was. Nor was the condition of Germany at that time productive of a strong national sentiment. Apostolic character that Mühlberg was, he would not confine his labors to the children of one people, nor even one Church.

He had come to seek the lost, whoever they were, prominently, indeed, those who were of his own flesh and blood, and who spoke his own language. The congregations which he organized were not strictly German, for he introduced English into them from the start, himself making blundering attempts at preaching in that language in the first year of his American ministry. And the Synod of Pennsylvania was mixed from the day of its founding, for it contained two Swedish pastors and congregations. The organization of congre-

gations was not along the language lines, though in the nature of things not moving far from them. Thus it came to pass that not only German Lutheranism, but English Lutheranism as well, were the reapers of the fruits of Mühlberg's labors.

On the other hand, the very crystallizing of German-speaking people into organized congregations could not but give the German strength. If this had not been the object, it certainly was the effect of the organization of German Lutheran congregations. Once become conscious of their Germanism, their Germanism must needs grow more pronounced.

The result of this was the first language conflict in the Lutheran Church of America.

In the beginning of the Mühlberg era the introduction of English into German-speaking congregations took place without apparent friction. After the revolutionary war the situation changed. The German element fought for the predominance of their language with a bitterness, which was only equalled by the violence with which the English-speaking element pushed the introduction of the English language. The language question became a party issue, and was treated as such. It is easy to picture to ourselves the consequences of such a course.

Still the attitude of those early Germans strikes us not unsympathetically. We would be disappointed to see them give up their language without a struggle, although we would like to see their zeal tempered with wisdom. And while they have been severely criticised for their attitude, they have scarcely been judged with fairness.

It seems that, in many instances, the introduction of English was demanded, not so much from a consideration of the real wants of those within the congregations, as with a view for reaching those outside of their folds.*

When these demands were carried by a desire to reach with the gospel the masses, otherwise left spiritually unprovided, they are entirely evangelical and highly commendable. But

*This is the individual opinion of the writer.—THE EDITOR.

when the purpose underlying them was the mere numerical increase of the congregations through recruiting from the non-German and non-Lutheran population, they are to be reviewed in a different light.

Then again, it seems that the wave of American patriotism, which swept over the newly-born Republic, carried many of the younger generation into an unwarranted opposition against the German element. Henceforth they were to be known as Americans only. Too often has the exclusive use of the *English* language been regarded as the true test of American patriotism. Even to this day it is often considered the mark of a true American, to be blessed with the knowledge of one language only. When ever these Americans collide with their intellectual kindred, namely, those Germans that consider ignorance of the English language a bliss, there will be a language conflict.

Whether a complete victory of the English at that time would have been to the benefit of the Church is to be doubted. Firstly: What would have become of the streams of German Lutheran immigrants, soon to follow, with no German Lutheran Church to enfold them? Then, would the increase in numbers, which the Lutheran Church may have experienced, through missionating among the English-speaking population, made up for the loss in doctrinal purity, which undoubtedly she would have suffered? Would she have been able, at that time of her infancy, to Lutheranize those Americans, or would those Americans have Americanized her Lutheranism away? It was in our judgment a wise ruling of the Divine Providence, that the kernel of Lutheranism should lie embedded in the shell of the German language until it bursted that shell through the natural development of its inherent life.*

German Lutheranism has had its mission in America, and is having it to-day. As Lutheranism in general acted as a palliative on the turbulent spirit of Puritanism, so the influence of German Lutheranism within the borders of the Church was and is toward a conservative development on the basis of sound

*This is the opinion of the writer.—THE EDITOR.

Lutheran doctrine. It was, besides Scandinavian Lutheranism largely instrumental in impressing upon the Lutheran Church in America the stamp of its doctrinal and devotional life. That it should be so is only natural. German Lutheranism is the natural link between the Lutheran Church of America and the motherland of Lutheranism. It is the channel through which the doctrinal and devotional life of Lutheran Germany finds its way into America. It is the electric wire over which Protestant German sends the sparks of its spirit across the ocean.

It is, perhaps, too much to say, that German Lutheranism has in every case exercised a *direct* influence on American Lutheranism. The principles of Lutheranism would, by their inherent power, have asserted themselves. The mere Lutheran name would have urged onward in the right direction. But for all that German Lutheranism stood there, an ever ready guide to point out the path to be followed, the dangers to be avoided, and the aim to be reached. German Lutheranism was the watch-dog of the Lutheran Church in America. It is doubtful whether, without its incessant barking, the General Synod would have adopted its new constitution as early as 1864.

Two agents were active in the inner and outer development of German Lutheranism.

One is the inner course of German Protestantism, and the other the character of the German immigration.

Mühlenberg and his associates gave to the Lutheranism of their times that coloring of Pietism then prevailing at Halle.

As Halleian Pietism had its opponent in Val Ernst Löscher, so Lutheran Pietism in America was antagonized by such men as Berkenmeyer and Knoll, and the two Henkels.

Francke's Pietism was in its turn superseded by Semler's Rationalism, which found its ready representatives, but also its stoutest opponents among German Lutherans in America.

When amidst the tribulations of the Napoleonic wars the glittering edifice of Rationalism broke to pieces, and a quickening of the religious life of the German nation set in, this was in the direction of a unionistic Latitudinarism.

This unionistic movement found its copy in the Evangeli-

cal Synod of North America, which, although decidedly non-Lutheran, still comprises large numbers of German Lutherans

This unionistic movement called forth a counter movement. A strictly confessional reaction took place, which in Southern Germany had its champion in Pfarrer Wilh. Löhe. The Lutheran name was heard again. The confessional books of the Lutheran Church, so long silent, began to speak again.

This reaction soon cast its waves across the waters. The Saxons came and settled in Altenburg, Mo., and soon after them the colonists and missionaries of Löhe. Thus two brothers were born, the Missouri and Iowa Synods, hostile brothers, indeed, but still brothers, because children of the same mother; namely, the rebellion of the spirit of Luther against the sway of Rationalism and Unionism. Perhaps it is the close affinity which has led to the frequent friction between the two.

The Missouri Synod represents to-day the largest body of German Lutherans.

Their cradle stood under the shadows of Rationalism and Unionism. It scared them, and they have not quite overcome their scare to this day. And fear always leads to suspicion. At a time when the old doctrines of the Lutheran Church were cast aside like old rubbish, they discovered in those rejected stones the granite rocks of eternal truth, and they proceeded forthwith to build a castle out of them. It does not look very modern, but it is strong. The stones of which it consists contain the gold vein of truth, and the fiery sparks of spiritual life slumber in them. Many an airy castle of lofty human thoughts have they seen go up and tumble down, while theirs stands firm and solid. So they have come to feel quite sure that theirs is the only castle worth standing, and that they themselves are the only architects. We are confident that our house, too, rests on the true foundation, though we are ready to acknowledge that theirs is a mighty fortress of Lutheranism.

While it will be thus seen that historically the Iowa Synod is closely connected with the Missouri Synod, its inclination is largely towards the General Council.

In the Church almanacs the position of the Iowa Synod is often given with these words: Not yet officially connected with

the General Council. The "not yet" sounds like a suggestion of things to come. It is probably this designation which has given occasion to our being labeled by Prof. Pfeiderer, of Kornthal, in his "American Reisbilder," as an appendix to the General Council, which might, in its fuller application, lead to the conclusion of our usefulness as the instrument to brush the heterodoxical flies from that Church-body. No wonder, then, we are beginning to think that there are no flies on the General Council.

The character of German immigration has since the days of Mühlenthal undergone a decided change. Indeed, it is still mostly the poor and oppressed that come to this land, and they bring with them all the old German virtues, through which they soon acquire wealth and independence. But they are no longer up to the old standard of piety. Rationalism and Unionism, Pantheism and Materialism have not passed over the German nation without leaving their traces in the German mind.

This is especially true of such of the immigrants as come from the large cities, while among the peasantry the ravages of those movements are much less noticeable. Among them the old customs of the church are still a power, although the rapid transformation of Germany from an agricultural into a manufacturing country has tended to make breaches in that wall.

While perhaps the foundation of the German mind, which is religious enough, has remained intact, a lamentable indifference toward the Church has possessed wide classes, which in some cases has even grown into a decided enmity against the Church. Denominational lines have for many of them become very indistinct. The designation, Protestant, or Evangelical, has in their Church vocabulary taken the place of the Lutheran name. As a rule, the native American is decidedly more of a churchman than the immigrant German.

In more recent times, however, the Evangelical, and, especially, the Lutheran clergy of Germany have been awakened to a clearer conception of their duties toward the emigrant children of their Churches. It has become customary among them to supply those emigrants with the name of some German Lu-

theran pastor at or in the neighborhood of their prospective settlement. The good services of our German Lutheran emigrant houses in this direction are also to be highly appreciated.

After the wild year of 1848 a large number of political fugitives reached these shores and they carried with them their ideas of political and religious liberalism. Many of them were men of high culture and ability that wielded a powerful influence in the German-American press and societies, and impressed on them the stamp of their own spirit.

Another wave of political fugitives rolled across the ocean during the anti-socialistic movement of the Bismarckean era. These were much more radical and deeply imbued with atheistical ideas. Their influence was largely among the German working population.

While the magnificent efforts of the Inner Mission of Evangelical Germany have been productive of good results, it is not to be expected that these should become manifest as rapidly and radically as might be desirable.

The character and the very vastness of the German immigration have not only put a great problem before German Lutheranism; but have also clearly outlined its duties. And German Lutheranism has not only heroically coped with the problem, but has done much to solve it.

The labors of German Lutheranism in the Middle West and West, and in the large cities everywhere, bear the stamp of grand missionating efforts—grand in their scope, grand in the heroism displayed, which actually reminds you of the early days of German Lutheranism in America, and grand also in the successes achieved. The adage of former times: "Whenever a new settlement is opened, the first preacher to arrive is the Methodist. He comes on foot. After him follows on horseback the Baptist, and last of all, comfortably seated in his buggy, the Episcopalian," does not apply to the German Lutheran pastors of modern times. They were there among the first, and they were there to stay. The *Reiseprediger*-Mission takes a leading place in all German Lutheran Synods. By its devoted efforts the scattered children of our people and Church have been gathered into flourishing congregations, and many

a lost sheep has been brought back to the Good Shepherd. It has even, more than once, been instrumental in God's hands to convert such as were given up by the Church of the fatherland as enemies to the Lord as well as to the King. And it is equally encouraging to note, that the Antichristian German societies are losing their influence, a fact which can best be ascertained by the changed tone of our secular German press.

A prominent feature of the German mind is its pronounced subjectiveness, and its outgrowth are the particularistic tendencies of German Lutheran Church-life. This Church particularism, which is largely responsible for the strong development of the Synodical idea, often to the disparagement of the Church idea, is the natural sister of that political particularism which has been the source of untold misery to the fatherland, and which finds its classical expression in the rather unclassical verse:

O Herr, gieb Regen und Sonnenschein
Für Greiz, Schleiz und Lobenstein.
Und wollen die Andern auch was haben,
So sollen sie dirs selber sagen.

While Germany has had her unifier, the day has yet to come when German Lutheranism and American Lutheranism in general will be strong in unity. But a longing for a closer connection and a better understanding is manifesting itself far and wide. The cry, "Are not we brethren?" is heard everywhere among German Lutherans. It goes up from the leaders and from the rank and file. On the 29th and 30th of April an intersynodical church conference for the discussion of convertible points of doctrine was held in Watertown, Wis., attended by about two hundred and fifty Lutheran pastors from about a dozen Synods. The discussions throughout were marked by a spirit of great frankness, but also of good will and brotherly feeling. All seemed willing, and even eager, to lend a helping hand in removing the stumbling blocks on the road to Church unity. Another Peace Conference is to be held in Milwaukee, at a date to be announced, probably in September.

While English Lutheranism largely grew out of the seeds planted by German and Scandinavian Lutheranism, German Lutheranism almost everywhere had to break new land. It

was never a government-subsidized movement, and little attention did it receive from the Church authorities of Protestant Germany. So much the greater the gratitude due to the noble efforts of private friends and societies in its behalf.

Aug. Herm. Francke, to whom we owe Mühlenberg, will ever stand out as a benefactor of German Lutheranism. And Löhe, whose heart was pierced by the cry for spiritual aid that came across the waters, will never be forgotten. He is the organizer of the "Gesellschaft für Innere Mission im Sinne der Luth. Kirche in Bayern," and the builder of the Neuendetschau Mission house, from which a small army of German Lutheran Pastors have come forth, "Noth-helfer," as he called them, staunch standard-bearers of Lutheranism in America. Löhe and his associates and followers, Friedrich Bauer and Johannes and Martin Deinzer, have labored devotedly for the cause of American Lutheranism. The Krischona, Kropp, Breklum and Hermannsburg have sent missionaries to America. The efforts of the various "Gottes Kasten" organizations for the promotion of Lutheranism at home and abroad must also be mentioned. The labors of all these are deserving of the highest appreciation, not only for their zeal, but also for their unselfishness. Theirs was the office of John the Baptist, to prepare the way for an independent American Lutheran Church, and then step back. But the very Church, in the up-building of which they took such an active part, will be a lasting monument to them.

German Lutheranism is a thorough disbeliever in an Americanized Lutheranism, if by this is understood a modification of its distinctive doctrines and practices according to the tastes of the American public, for in these it will be guided by the Word of God only, and not by the clamors of a fickle public sentiment. But in the method of its working and the selection of the means to be employed it shows a remarkable adaptability to the requirements of times and surroundings.

German Lutheranism is no foreign plant. It has been here before the days of the founding of the Republic, and it ever was, and is, an important factor in the life of the nation.

The principle of scripturality is effective in its attitude to-

wards Puritanism. Placed as it is, between Puritanism on one side and Liberalism on the other, its attitude toward both gained in clearness. It is consciously that of Evangelic liberty. The temperance movement is perhaps not deservedly appreciated, but the Gospel of temperance by no means suppressed.

The higher criticism of modern Protestantism commands the close attention of German Lutherans, but finds little encouragement among them.

The future of German Lutheranism is in the hands of God. To resist his decree would be folly. To throw our language away, like an old coat, baseness. We shall certainly do neither the one nor the other.

German in America has shown a remarkable vitality.

The attempt to label our language, which is the mother-tongue of nearly ten millions of loyal American citizens, as a foreign language, is keenly resented by German-Americans. The stigmatizing of our endeavors to perpetuate in our congregations the knowledge of our language as a Romish effort to establish a separate Church language, meets with equal resentment. Anybody should be able to see the difference between the Latin language, which is spoken nowhere, and the German language, which is spoken everywhere. It is safe to say that at least in such of our congregations, where the older generations of German immigrants and the younger generations of their descendants live side by side, German is far from being a dead language.

To retain for ourselves the older generation only, while handing over the younger generation to English Lutheranism, would cause a split, felt not only in the Church, but in the family as well. One of the most deeply rooted ideas of German Lutheranism is this, that parents and children belong to one church. And it seems to us that a good deal of Lutheran practice rests on this principle.*

The Lutheran, as a conservative or historical Church, requires the fostering of the historical sense of its members, which

*The principle has caused the loss of thousands of the children to non-Lutheran churches and to the world.—EDITOR.

is essentially a fulfillment of the fourth commandment. In almost all cases that have come under our personal observation the reverence towards the faith of the fathers is closely connected with the reverence toward the parents. As the third link the reverence for the language of the parents is to be added. It is a well-established historical fact, that whenever a people bethinks itself of the intellectual or spiritual inheritance of the fathers, it experiences at the same time a revival of interest in the language of the fathers.

The absorption of one language by another, as the result of a natural development, is to be judged entirely differently.

Whenever or wherever the language question reaches such a stage as to effect the life of the Church, the only consideration to be consulted in its solution must be that for the welfare of the Church. The indications are that in German Lutheranism this solution will occur without violent friction.

The language question ought to be solved in our Theological Seminaries. And it seems to us good common sense, to take good care of the German in our congregations, while, at the same time, devoting much attention to English in our seminaries.

English is taught, we think, in all our seminaries. Many graduates of them, moreover, take post-graduate courses in English Lutheran Seminaries, a practice which is deserving of hearty encouragement. The question has occurred to us: Why do not English Lutheran students follow a similar course by attending German Lutheran Seminaries? Thus a wholesome exchange of ideas would take place, which would go far in establishing a better understanding between the different branches of our Lutheran Church. Besides this, they would gain the key for the treasures of a new world, otherwise hidden to them. And he who has access to the literary treasures of two worlds, is necessarily intellectually richer than he who is confined to the treasures of one world only.

In one respect we are confident that the language of the fatherland of the Reformation will never become extinct in America. German is after all the classical language of Luther-

anism. To study Lutheranism in its originality is to study it in its original language.

We find it equally difficult to picture to ourselves the Lutheran scholar in America without an adequate knowledge of the German language, and to conceive of the German Lutheran pastor of the future without a sufficient supply of English at his command.

G. A. FANDREY.

Chicago, May, 1903.

ARTICLE XV.

THE BELIEF OF THE SOUL; WITH A REVIEW OF CHRISTIAN SCIENCE.

All will acknowledge that the soul is the characteristic part of man. Without a human soul, a man so-called would not be a man; he would not be human. And the fundamental significance of the soul is the belief of the soul. The soul being an individual experience, either yours or mine or some one's else, characterizes the individual. And its character is determined by its belief. The soul manifests itself in and through the individual's body, his manners, disposition, habits of life, and general deportment among his fellowmen. Every phase of our human life reflects the nature of the soul, and is therefore in reality conditioned by our beliefs.

A man's belief then is not an insignificant thing to be trifled with, laughed over, changed by every new wind of doctrine. It is a vital matter. Belief is the breath of the life of the soul and determines the quality of the man. Given the belief of a man or woman, not merely his outward profession, but the belief of his soul, and the character of the life is likewise determined. Therefore these are vital questions with every man: What is my belief? Whence comes this belief? And how shall I guard this belief?

WHAT IS MY BELIEF?

Inasmuch as individual souls are characterized by their beliefs, the beliefs will vary with the individual. And though the source of all human life is ultimately identical, yet there has been such an inter-communion of souls as to vary the life according to the individual. A man's beliefs will therefore and very naturally be a composite of his mother's and father's beliefs and of the beliefs of his immediate ancestors. They will also very naturally receive the coloring of the age in which he

lives, the country of which he is a citizen, his immediate environments, the society in which he moves, the companions and friends with whom he associates, the books he reads, the class of people with whom he is most frequently brought into contact, and especially the religious fraternity to which he is attached. Religion, which in its inner workings within the soul is communion with God, is of such a purely spiritual and exalted character as to have the most powerful influence over the soul in the formation, adjustment and purification or elevation of the beliefs. The church with which one is connected, the denomination or general branch of Christendom to which one belongs, will naturally be reflected in one's beliefs. So that the estimation of a person's beliefs may involve sociological, historical and religious considerations.

It is a well-known fact that Christian Science was discovered by Mrs. Mary Baker G. Eddy in the year 1866. In 1867 she opened the first school of Christian Science Mind-healing. In 1881 she founded the Massachusetts Metaphysical College, in Boston. During seven years she claims to have had four thousand students. She then became pastor of the first established Church of Christ, Scientist, and was active in the perfecting of her system and in the spread of its tenets. Her college was closed in the year 1889 to enable her to devote her full time (as she claims) to the revision of her work on "Science and Health." That is the title of her book which was first published in 1875 and revised in 1891, and in which she makes the assertion that during many years she was being prepared of God to receive "a final revelation of the absolute Principle of scientific being, and of healing."*

The first difficulty is to understand how Mrs. Eddy can denominate her system "a final revelation." If she may receive a special revelation, why may not others? Why is hers final? Who makes it final? To her it is so absolutely final that she will concede to no other one the possibility of such a revelation (p. 6). All others are "on sandy foundations," they "may have occasional gleams of divinity," but they are "man-made systems," "intensely human in their origin and

*From "Science and Health," 1901.

tendency." But why may not this be charged against Mrs. Eddy and her work? The apostle Paul suggests this possibility: "Let God be found true, but every man a liar" (Rom. 3: 4). But I cannot see how any sane person can accept of the proposition that Mrs. Eddy must be found true, and every one else claiming similarly revelations from God must be found a liar. What then are Mrs. Eddy's beliefs, and therefore what are the beliefs of Christian Science? These are contained in the authorized text-book of the system, "Science and Health." It is a book of 590 pages, not counting the index. It is utterly impossible to present a criticism of all the teachings of that book, nor is it necessary. It is not a presentation of a historical unfolding, as is the Bible, but a completely developed system according to its own claims (p. 6). Therefore, an examination of its fundamental principles will be a sufficient test of the entire system. Mrs. Eddy says (p. 7): "The fundamental propositions of Christian Science are summarized in the four following, to me, *self-evident* propositions—" (which she claims may be read backward):

1. "God is All in all."
2. "God is good. Good is Mind."
3. "God, Spirit, being all, nothing is matter."
4. "Life, God, omnipotent Good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny Good, omnipotent God, Life."

And she adds, "Which of the denials in Proposition Four is true? Both are not, cannot be true. According to the Scriptures I find that God is true, 'and every (mortal) man a liar.'" (Does Mrs. Eddy exclude herself?)

Let us examine these pillars of the faith of Christian Science. If they stand, much of Christian Science may stand; but if they fall, the whole structure of Christian Science must topple with them.

1. "God is All in all." This proposition is the pillar and ground of the whole system. And certainly God is a correct and all-sufficient beginning. It is good to regard Him the controlling Principle of all. We will acknowledge the all-

comprehensiveness of God: that nothing could be without Him, that He pervades all life, and is the source and essence of all life. But the terms in the proposition are used of existence and substance, as much as to say that God in His essence or substance is the substance of every existing thing. This we deny. We believe that God created all things, that He gives life to all living things, but not that He is what He created. For He did not create Himself in any respect. He is eternal.

There is a confusion of Scripture here in Mrs. Eddy's mind. How would she test that proposition with Scripture? In 1 Cor. 15: 28, we read, "And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." In the first place the Apostle is referring to the powers and principalities which stand opposed to the dominion of Christ—all of which shall be brought into subjection. Inanimate matter is never regarded as an opponent to the Kingdom of Christ. The opponents are spirits and spiritual powers. And the work of subjection shall continue until there are no opponents. The supreme One among all shall be God—"the all in all." That does not mean that God is the creature, or with Mrs. Eddy's crab-like backward movement, that the creature is God. So also in the other passages where the expression "all in all" is used. In Eph. 1: 23, the apostle speaks of Christ's Church as "the fulness of him that filleth all in all." He is here again presenting a striking contrast between Christ and all rule, and authority, and power, and dominion. And in Col. 3: 11, the same apostle says, "But Christ is all, and in all"—where he is again referring to the spiritual sphere in which "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all. And moreover in the first one of the passages just quoted (1 Cor. 15: 28), it is distinctly not said that God is all in all, but that He "*may be* all in all." So that even in this limited spiritual sense, according to the correct interpretation of the text, it is not acknowledged to be a fact that God is all in all, but

that in Jesus Christ there is a process going on, the ultimate outcome of which will be that God will be supreme among all and over all. Let us call to mind the sad experience of King Saul when he departed from God in disobedience and sin, of whom it was likewise said that "the Lord was departed from Saul" (1 Sam. 18: 12), which was acknowledged by Saul when he said to Samuel, "And God is departed from me" (1 Sam. 28: 15). Then it was certainly a fact in the case of Saul that God was not all in him. The Word plainly says so. Neither is God all in millions of to-day. But we believe that He *will be* either by the willing submission of the subjects or by the omnipotence of the all-subduing God. Therefore we find two errors in that first proposition of Christian Science: First, the interpretation of the expression "all in all" is incorrect, taken out of its connection in the Scriptures, as though there could be any such confusion between God and His creature, or His creation of matter. And the second error is in the anticipation of the future—assuming that what shall eventually be is already. It is a proposition contrary to present fact.

2. Mrs. Eddy's second proposition is, "God is good. Good is mind." Here there are really two propositions. We gladly subscribe to the first and with thankfulness and intense joy exclaim, "God is good." But the important question is, What is good? God is good. When you discover absolute goodness you are in the presence of God. Jesus said, "There is none good but one, that is God." Much that man may call good, we do not acknowledge to be good, because it is not in fellowship with God. Mrs. Eddy answers the question by saying that "good is mind," and then she explains that mind is "God and His thoughts." And thus she has gone around in a circle and adds nothing new in the second part of this proposition. 'God is good. Good is God,' therefore the conclusion is "God is God." She has added nothing but vagueness and confusion. For we do not believe that mind is "God and His thoughts." There is a great deal of mind that is "the devil and his thoughts," as Jesus said, "Ye are of your father, the devil," and "he was a

liar from the beginning." For we have not conceded Proposition I that "God is all in all."

3. Now the third proposition:

"God, Spirit, being all, nothing is matter." This, of course, falls with Proposition I. God is not all, therefore it is not true that "matter is nothing." It is still the substance of an inanimate nature which God created. Neither can it be said that God is Spirit, mind in the sense that there is none other mind; for the fact is there are evil spirits and evil minds, and all mind is not God, and God is not "all in all."

4. Now the fourth proposition:

"Life, God, omnipotent Good, deny death, evil, sin, disease—Disease, sin, evil, death, deny Good, omnipotent God, Life." Mrs. Eddy says both of these denials cannot be true. But they may be true as denials; that is, there is no reason at all why there could not be such antagonism as that God should declare that the devil is not true, and that the devil should rebel and say that God is not true. But, of course, the truth itself cannot be with both—but it must be with God, that is, "God is true." Moreover, to deny a thing, that is, to assert that it is not true, is quite a different thing from denying the existence of a thing. Now if we take the fool as representative of "disease, sin, evil, death," the fool has made such a denial of the existence of God. "The fool hath said in his heart, there is no God" (Ps. 14: 1). And, of course, the fool is not true, nor is his denial. For God does exist. He is from all eternity. But has God ever made such a denial of the existence of "death, evil, sin, disease?" Has God ever said, "There is no fool?" Nay, verily, but in the passage just quoted he recognizes the existence of that fool. God threatened Adam and Eve, "In the day thou eatest thereof thou shalt surely die." He recognized then already the possible existence of death. It was the devil who questioned such existence, for he suggested to them, "Ye shall not surely die." And of "evil" God says, "I form the light, and create darkness; I make peace and create evil" (Isa. 45: 7). And of sin the Word says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 Jn. 1: 8). And of

"disease" the Word says, "He (Jesus) went about doing good and healing all manner of sicknesses and diseases among the people." He does not deny the existence of the diseases, but He heals them. And in the Revelation of St. John (21: 4, 5) it was one of the anticipations of the new Heavenly Jerusalem, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." The time is surely coming for every true believer to enjoy this complete deliverance, "If so be that we suffer with him, that we may be also glorified with him" (Rom. 8: 17). Therefore it is not true that "God denies death, evil, sin, disease."

What then of the belief of Christian Science? For the whole structure rests upon these propositions as a foundation—not one of which can be demonstrated either scripturally or metaphysically to be true. For God is *not* all in all, in the present order and state of things: Though God is good, yet all mind is not good, and therefore all mind is not God: Since God is not all, matter is something: And God, who is the essence of all life and the Omnipotent Good, whilst in the dispensation of Christ He is working the destruction of all forms of evil, yet does not deny the existence of "death, evil, sin, disease." The belief which rests upon these fundamental propositions, or upon the proposition that "God is all in all" is a false belief and contrary to fact.

WHENCE COMES MY BELIEF?

As has already been pointed out in this paper, a person is largely indebted for his beliefs to the various influences surrounding him. The experience of life unconsciously weaves itself into our belief. A person's life therefore may throw some light on his belief. Mrs. Eddy was a member of the Congregationalist Church at the age of 12 years, but she became restless under its teachings. She says, "My connection with this religious body was retained till I founded a church of my own, built on the basis of Christian Science,

Jesus Christ himself being the chief corner-stone." We have seen what sort of a foundation that is—and we can, therefore, see what sort of a church that is, of which she can speak so egotistically as a "church of my own." Mrs. Eddy was married three times. She lived with her first husband one year. And of him she writes, "He was spared to me for only one year. He was in Wilmington, N. C., when the yellow fever raged in that city, and was suddenly attacked by this insidious disease, which in his case proved fatal."* Her second marriage was unfortunate, with a distinguished dentist, Dr. Patterson, from whom she became divorced. Her third marriage took place when she was about 60 years of age.

These personal matters have nothing whatsoever to do with the criticism here given of Christian Science. They are simply mentioned in order to show the soil out of which Christian Science has grown, and to show how impossible it was under adverse conditions to apply the principles of Christian Science.

And how was Mrs. Eddy to secure public confidence in her system and "the church of her own?" By an appeal to the Bible. Therefore she says, "The Bible was my only text book." This, at first sight, seems very praiseworthy. But let us see. As we have already shown, the fundamental principles of the Science are contrary to the teachings of the Bible. Therefore the Bible could not have been the only text-book in the formation of those principles. But again, the Bible is to a very large extent the plain, simple record of facts, not so much a recorded history such as is found in the Books of Kings and Chronicles, but rather in the form of a story or plain narrative having for its object the spiritual benefit of the race. There are portions of a more spiritual character, such as the Psalms, Prophets and Proverbs. But the general impression derived is that of a plain record of facts. And yet Mrs. Eddy turns away from the plain meaning and spiritualizes the whole text. And pray, who is to furnish this hidden meaning for the race? Mrs. Eddy. Can anyone accept of her interpretation of the Bible when her

*From An Exposition of Christian Science, by Wm. A. Parrington.

fundamental principles are false? Th's spiritualizing tendency is manifest throughout the whole book, "Science and Health," and especially in the appendix, the "Key to the Scriptures" and the "Glossary." Isaiah, in the ninth chapter and sixth verse of his prophecy, gives a remarkably clear and literal prediction of the birth of the Christ-child; and how does Mrs. Eddy make use of that prophecy? She says, "When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: 'Unto us a child is born, . . . and his name shall be called Wonderful.'" And how does she use the story of the visit of the wise men to the Christ-child? She says, "The Wisemen are led to behold and follow the day star of Divine Science, as it shows the way to eternal harmony." This is enough to show the tendency to ignore entirely the simple direct facts, and to invent a hidden spiritualistic interpretation. And then we find a flat contradiction of the declarations of Scripture. Mrs. Eddy says in her definition of man, "The Science of Being reveals man as perfect, even as the Father is perfect; because the Soul, or Mind, of Man is God, the divine Principle of all being" (p. 198). If Christian Science reveals such a thing, beautiful as it may seem, we must reject it, because it is contrary to Scripture. The Bible does not say that man is perfect. It says that man was good in his creation; but he did not remain good. It says that the natural man, the man apart from the grace of our Lord Jesus Christ, is not good. "There is none righteous, no, not one." "They have all turned aside." "There is none that doeth good, no not so much as one." "For all have sinned, and fall short of the glory of God" (Rom. 3: 10, 12, 23). Man is not perfect: therefore our Saviour admonished His disciples, "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5: 48). Speaking of man in his present natural state, the Bible says, Man is not good. Mrs. Eddy negatives that and says, "Man is perfect." We accept of the declaration of the Bible. And, as might be expected, her partial appeal to the Bible involves her in self-contradictions. She says, "The only reality of sin, sickness, or death is the awful fact that unrealities seem

real to human belief, until God strips off their disguise" (p. 468). And yet she recognizes the fact that men may be hypocrites, and with an outward show of religion "yet be sensual and sinful" (p. 325). And she also quotes Paul's words, "Let us lay aside every weight, and the sin which doth so easily beset us." And she might remember that Paul, under a solemn protest, declares, "I die daily." And that he utters a great spiritual truth in conjunction with a natural truth when he says, "Thou foolish one, that which thou thyself sowest is not quickened, except it die" (1 Cor. 15: 36). And yet Mrs. Eddy says that death is not real. In the garden of Eden Satan denied death to Eve, saying, "Ye shall not surely die." There are two ways of using Scripture, which are diametrically opposed to each other. All recognize the authority of a scriptural utterance, so that whether the words are used or not, it comes with a "Thus saith the Lord." Now some use the Scripture to defend their beliefs; others use the Scriptures to shape their beliefs. Some esteem themselves perfect, deny sin, and thus claim no dependence upon the revelation of the Bible. Others—and Lutherans are among them—confess their sinfulness, realize their needs, and look to the Revelation of the Word of God for light. Persons with false beliefs of the former class defend their falsehoods, settle themselves ever deeper and deeper in their errors by select quotations from Scripture, which will not stand the test of other quotations from the same Scriptures. Now truth is one. And the Bible is a revelation of that one truth. And the truth will never be contradicted by itself. Therefore the great care required in the formation of principles, and in the adoption of fundamental propositions upon which a system of belief is constructed. Not everyone that quotes Scripture is thereby relieved of all charge of error. Some of the worst persons in the world may adopt some portions of Scripture, may quote the Bible, and yet be guilty of some of the worst barbarities known to man. It is not enough to say, I believe in God: for "the devils also believe and tremble." It is not enough to quote Scripture, for the devil can quote Scripture too. When he took our Saviour up to the holy city and set Him on

a pinnacle of the temple, and bade Him cast Himself down from the dizzy heights, he quoted Scripture, "Cast thyself down; for it is written, He shall give his angels charge concerning thee: and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone" (Matt. 4: 6). It was a quotation to defend the evil position of Satan with something from the Word of God. The spirit was wrong. The mind was evil, and the use of the Word of God was perverted. Therefore our Saviour replies, "Again it is written, I thou shalt not tempt the Lord thy God."

It is not enough that Mrs. Eddy sprinkles passages of Scripture throughout her book. What is the groundwork of her entire system? It is Mrs. Eddy and her assumed revelations and her individualistic notions. The Bible is not her only text-book. But the Bible is a book of recognized authority to which she appeals for the support of her own opinions. She has her own selection of texts of the Bible and her own method of interpretation. So that with Christian Scientists it is not enough to read the Scriptures, and to allow the Scriptures to interpret themselves, but the peculiar interpretation must always be attached thereto and read into the text even in those portions which they themselves select. The Psalmist said, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119: 105). But Mrs. Eddy claims to have the light within herself which she can graciously throw upon the Scriptures. In such a case the source of belief is not the Bible, but the individual. Now we, as Christians, have our characteristic Christian beliefs. But these beliefs must be founded on the Revelation of the Word of God and stand the test of the Word. Therefore our Lutheran confessions say, "We believe, teach and confess that the only rule and standard according to which at once all dogmas and teachers should be esteemed and judged, are nothing else than the prophetic and apostolic Scriptures of the Old and of the New Testament, as it is written (Ps. 119: 105): "Thy Word is a lamp unto my feet, and a light unto my path." And St. Paul (Gal. 1: 8): "Though an angel from Heaven preach any other Gospel unto you, let him be accursed." The source of

our beliefs, as Christians, must be the Word of God; and if to maintain our peculiar views, we must twist our minds and also the Scriptures, we had better surrender our beliefs, and as children, wait upon God in the spirit of humility and say, "I will hear what God the Lord will speak" (Ps. 85: 8). "Speak; for thy servant heareth" (1 Sam. 3: 10).

HOW GUARD MY BELIEF?

Our beliefs are so important that they must be guarded jealously. We all know, as has already been mentioned in this paper, that our beliefs are much affected by the influences brought to bear upon us. Evil influences will destroy our good beliefs, and assist in the formation of evil beliefs. And good influences will assist in the eradication of false beliefs and in the strengthening of those which are right and good. As true souls we wish the false beliefs overthrown and removed: as true souls we wish for light. We wish "the truth, the whole truth, and nothing but the truth." The world is full of notions. We do not need any more hypotheses, conjectures, guesses and such individualistic notions. We want facts—and we demand truth which is in harmony with those facts.

Therefore we have some very serious objections to so-called Christian Science.

1. In the first place, sin has a real existence (which Mrs. Eddy denies). Would to God that it had not! God has expressed His supreme will, physically, in the laws of nature; morally, in conscience and in the Law; and spiritually and religiously, in the Word of God. A violation of the laws of God, revealed in conscience and the Bible, is a sin. "Sin is lawlessness," the transgression of the law of God. Was it not lawlessness for Adam and Eve to eat of the forbidden fruit in the Garden of Eden? Was it not lawlessness for the people of Israel to worship the golden calf in the wilderness, and then subsequently to adopt the idolatrous customs of the nations round about them? Was it not lawlessness for the Jews to crucify Jesus? Is it not lawlessness when men lie, steal, cheat, hate and kill? Is it not lawlessness when men

have strife, envying, pride, covetousness and other evil thoughts in their hearts? And who is guiltless? As Christians we strive to be sinless, we mourn bitterly over sin—but who is without sin? The fact of the common experience of our race is according to that which the Bible itself declares that “all have sinned and fall short of the glory of God.”

2. In the second place, disease, pain, suffering and death have a real existence. And, oh for that glorious time in heaven, when these evils shall have forever disappeared! But we have not reached heaven yet. Earth is not and cannot be the Christian's heaven. Death is the inheritance of our race ever since sin first entered among us. And death is working in our members from the day of our entrance into earth's experiences to the day of our exit. Now we know that the Christian need not taste or see death for himself. Christ has tasted death for every man; and in Christ, the Christian at the last only sleeps. But this does not deny the fact of the existence of death, and of those ills which are its concomitants, namely, sickness, pain and suffering. There is no doubt but that our Christian faith sustains with the grace of God the Christian in his sufferings—and that oftentimes the Christian is so lifted up in soul as to rise above the consciousness and the feeling of pain. But that is quite a different thing from denying the existence of pain. There is no doubt but that the mental state may be so intense as to reduce to the lowest the consciousness of bodily needs. But that does not deny that there are such bodily needs. The soul may at times be in such an exalted state of experience as to feel and to realize its existence above the body, and quite distinct from it. But that does not separate soul and body. When that complete separation or dissolution takes place, the individual dies; and corruption then consumes the body. But in our earthly experience of life the soul and body are so closely and organically connected that an experience of the body affects the soul, and *vice versa*.

Mrs. Eddy's most recent utterance again asserts that “so-called disease is a sensation of mind, not matter.” That is not true. For disease is a perverted condition of matter which is in living connection with mind. There is matter; and mind in

man in his present state cannot be absolutely separated from matter.

A man meets with a fatal accident ; one comes to the rescue and finds the arm broken and the skull crushed. He finds the man groaning in pain, and suffering. He administers relief, eases the pain and relieves the suffering—and afterwards the man dies. Such facts are facts which must be met by medical science and Christian sympathy and love, so as to relieve the sufferings of our race. But that is quite different from denying the existence of these evils. The Word of God nowhere reveals such a denial, but it asserts the blessed fact of triumph over evils.

There is a place for suffering in our Christian belief. Paul had some bodily affliction which he called a "thorn in the flesh," for which he besought the Lord thrice that it might depart from him. The Lord did not reply that Paul had no such thorn, or that Paul was deluded. But He said, "My grace is sufficient for thee : For my strength is made perfect in weakness." And how did Paul receive that message? Did he think that he had been deluded? Not for one moment—but he had received the balm of Gilead for the healing of all wounds. He, therefore, said, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

In the Lord's Prayer our Saviour teaches us to pray, "Thy will be done on earth as it is in heaven," and He showed us what He meant by that prayer when, in the garden of Gethsemane, He pleaded with His Father that the cup of suffering might pass away from Him. Three times His prayer was uttered. And so earnest was He that His sweat was as it were great drops of blood falling down to the ground. He did not arise feeling conscious that there was no suffering, that this was only an imagination or delusion of His mind. Ah, no, but He said, "Nevertheless not what I will, but what thou wilt." God's will, even for His suffering, was to be done. And to the Christian, Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." If Christian Science teaches a person to lay aside His cross, and to bid all suffering disappear absolutely and completely, then

we reject that teaching, and we prefer to follow Jesus Christ, even though it may mean a cross and some pain and suffering. "Nearer, my God, to Thee, nearer to Thee, e'en though it be a cross that raiseth me." We desire to be joint heirs with Christ, "if so be that we suffer with him, that we may be also glorified with Him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." (Rom. 8: 17, 18.)

To deny the existence of suffering and pain is to deny fact and the testimony of the Bible and to demean the sufferings of our Saviour. Paul says, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves." (Rom. 8: 22, 23.)

3. And now, in the third place, the life and work and sufferings and death and triumph over evil of our Saviour were real, and not a mere fiction, harmless deception, universal delusion, or divine mockery. And yet to deny sin and disease and death is to teach that Jesus came here practicing deception to free man from a delusion, whilst He always acted as though He were dealing with solemn and sorrowful facts. Such hollow mockery would be unworthy of a noble-minded man. And dare we impute such conduct to God! Satan was a real personal enemy Jesus had to face, sin was a most awful condition He had to meet, and death in all its stages He had to confront. If you belittle these evils, you belittle the work of our Saviour, you dishonor His name and character, and you charge God with mockery in dealing thus with deluded creatures.

The reality of God involves the reality of His created world, the reality of His only begotten and eternal Son, Jesus Christ. And the reality of Jesus Christ and His work involves the sad reality of a personal devil, sin, death, disease, pain and suffering, for whose overthrow and destruction the Son of God has been manifested.

Such is the teaching of the Bible, and such is likewise the teaching of Christ's Church, and such must be the belief of our soul. And if Christian Science will invert the facts of

common experience and the plain teaching of the Bible, and thus seek to subvert our common Christian faith, then it is a serious hindrance to our belief, and must be left to itself. It becomes poison to the mind and soul. "Wherefore come out from among them and be ye separate, saith the Lord."

We Christians have no need of Christian Science. Our common Christian teaching, according to the Word of God, is sufficient. We know that there will be suffering in this world. Jesus Himself says so, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." In the Christian's suffering he is sustained by the grace of God. He has the comfort and the staying power of the Word of God, of prayer and of faith. It relieves him of much pain, and supports him through many trials, and it makes real to him that mansion in the Father's house in heaven prepared by the Saviour for him if he holds on in the course of his faith even unto the end. "He that endureth to the end, the same shall be saved."

But, now, in conclusion, let us consider the claim of Christian Science of having effected many wonderful cures, such as Mrs. Eddy relates of a case of dropsy, in the last stages, which had been "given up by the faculty," and which had fallen into her hands, in which case by the practice of deception with unmedicated pellets the patient was cured (p. 49). In passing let me say that I would rather practice medicine than practice deception; and I should rather be treated by the methods of medical science than by such methods of humbug.

But what is proved of Christian Science if there are many wonderful cures effected? Absolutely nothing whatsoever concerning the truth of Christian Science. And yet this is how so many humble Christians have been deceived. They get well under some Christian Science treatment, or they hear of somebody who has thus been cured; and that is to them a sufficient argument as to the truth of Christian Science. And yet does not our Lord say in His wonderful Sermon on the Mount: "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I

profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 22, 23.)

When God called Moses to deliver Israel from Egyptian bondage, He gave Moses power to perform certain miracles. He cast down his rod, and it became a serpent. But, lo and behold, the magicians did the same with their enchantments. Moses stretched forth his rod and smote the water of the river of Egypt, and the waters turned into blood. But, lo and behold, the magicians did likewise. Moses stretched forth his rod again over the waters, and frogs came up everywhere. But again the magicians did likewise. Was the performance of these wonders any guarantee of the truth and right of the magicians and of Pharaoh? Not in the least. Moreover, the serpent of Moses' rod swallowed up the serpents' of the magicians' rods. And when they attempted, by their enchantments, to imitate Moses yet again, they had reached their limit—and God's unheard *fiat* was pronounced, "So far and no farther." They could not do it.

The evidence of power, the performance of wonderful works, the cure of serious diseases, and even of contagious diseases, is no criterion of right and truth. Christian Science, spiritualism, clairvoyance, and such like spiritualistic systems, may and do show forth some wonderful things. But we must not be deceived by such display. We should remember the words of our Saviour when He said, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders, so as to lead astray, if possible, even the elect." (Matt. 24: 24.)

The criterion of Christian Science, and of every such system, is not the display of power, but it is the harmony of facts, with the revelation of the Word of God, and with the honor and glory due unto Jesus, the Son of God.

T. W. KRETSCHMANN.

Buffalo, N. Y.

ARTICLE XVI.

PETER'S PENTECOSTAL SERMON.

There is no question as to the unique place and value of the event which occurred on the Day of Pentecost, as the disciples were all with one accord, in one place, waiting for the promise of the Father. It is to be noted, however, that the interpretation of this event is not carried within itself, but comes to light in the vivid, earnest, indignant words of St. Peter, immediately following the incidents which were so striking, and which awakened such diverse comment. The visible and audible facts were these: a sound, which resembled that of a windstorm, filled the house; a mass like fire appeared, hovering over the disciples, and separating into single tongues; and those who had thus been anointed began to speak in different languages, so that the great variety of nations and tribes, represented at the great festival which had called them to Jerusalem, heard the mighty works of God recited, each of them in its own tongue.

What this meant, was to the amazed people a puzzling question. The phenomena were evident, but there seems to have been no self-evident explanation, to the perplexed on-lookers. Scoffing men, always ready to offer interpretations immediately, since neither study of the facts seems requisite to them, nor propriety, nor lucidity in the proposed hypothesis is their desideratum, present the offhand solution that these men are drunk. This is as good an explanation as some modern critics offer to meet their problems. It is certainly not more insulting to those whose conduct it undertakes to make clear. It is no worse to be drunk than to forge documents, and to make lying claims of inspiration. The improbability, too, of drunkenness at so early an hour of the day, is not greater than the improbability of deception in

men whose writings indicate a lofty ethical purpose. But the main point is, that the explanation explains nothing! Many a man, by getting drunk, has found that he could not speak his own language, but none on record has ever found that he had thereby acquired a stock of new languages. One does not look, in wine, for linguistic facility or accomplishment, even of the lowest order. The theory of the mockers fails entirely to meet and account for the facts which it is intended to account for. In the meantime, the great body of the people are amazed, puzzled, without a theory, waiting to find out "what this meaneth." This is the background for Peter's address, and we listen with already awakened interest, as he arises, and begins to speak. The perfect naturalness and simplicity of his introduction cannot escape notice. The narrative is all reflected in the address. It must have been a skilful compiler, who fitted in the speech at a later time, and out of his own head, if we are to believe the extreme critics. Beginning with the refutation of the mocking explanation referred to, (Acts II: 14, 15), the speaker goes on to offer the true explanation of the event that has taken place, asserting that it is the fulfilment of the prophecy of Joel, (vss. 16-21, cf. Joel 2, 28-30), concerning the outpouring of the Holy Spirit. He then undertakes to set forth the source and connection of this event, tracing the wonderful life of Jesus of Nazareth, vs. 22, His crucifixion, vs. 23, and His resurrection, vs. 24. This last theme, not only because of its central place, but of its marvelous character, and their comparative lack of opportunity to know the fact, he proceeds to enlarge upon. In vss. 25-28, he applies David's prophecy (Ps. 16,) to the resurrection of Jesus, and, in vss. 29-31, he explains and proves this application. In vs. 32 Peter adds his personal testimony to the resurrection. The life, the death, and the resurrection of Jesus having been shown, the next step is the ascension, and the consequent pouring out of the Holy Spirit (vs. 33). This also is enforced by the appeal to David, (Ps. 110); and the conclusion of the whole is that the coming of the Holy Spirit is the visible demonstration, given by God, of

the Messiahship and Lordship of the Jesus whom they had crucified. This analysis may be set before us as follows:

- I. Peter's refutation of false charge, Acts 2: 14, 15.
- II. His setting forth of the true explanation, in general, viz: the fulfilment of Joel's prophecy, vss. 16-21.
- III. His detailed tracing out of the true explanation, as the culmination of the Messianic and Kingly work of Jesus, vss. 22-35.
 1. Notice the miraculous life of Jesus, known to you, vs. 22.
 2. His crucifixion, at your hands, vs. 23.
 3. His resurrection, vs. 24.
 - (1) David refers to this, Ps. 16, vss. 25-28.
 - (2) We also offer our testimony as eye-witnesses, vs. 32.
 4. His exaltation, and pouring forth of the Holy Spirit, vss. 33-35.
 - (1) David also refers to this exaltation in Ps. 110, vss. 34, 35.
- IV. Conclusion stated. The Crucified Jesus is Lord and Christ, vs. 36.

A very detailed and thorough analysis of the sermon is given in Stier, "Die Reden der Apostel," in loc., to which one may profitably refer.

Not only as of homiletical interest, but as having weight in the critical consideration of the authenticity of this address, it is worth while to consider the naturalness, simplicity and coherence of this passage. It is precisely such as a man of the greatest gifts, apt to use an apparently untoward attack as a natural starting point, but also able to develop, with philosophical force, the argument for the place and meaning of the great event to be explained, in the purpose of God, would present. A beautiful, logical, pertinent, convincing, spiritual sermon it is! Beginning with the fact of the Outpouring of the Spirit, even with the perverted explanation (!) of the fact, he brings them to the contemplation of Jesus of Nazareth, to them, probably, a subject seeming entirely disconnected, but, step by step he leads on until he has

brought them back to the starting point, but now with the fact standing vividly significant in the plans of God's wisdom. He accounts for it, as an interpreter of the Christian philosophy of history, finding in it the acme and culmination of the whole "determinate counsel and foreknowledge of God," as far as possible from being merely an isolated, disconnected event. He finds in it the fulfilment of prophecy, of which he makes large use, one-half of his sermon being quoted from the Psalms! He gives large place to the resurrection as a great central fact in the mission of Jesus, the inevitable sequence of the crucifixion, and the precedent of the exaltation and outpouring of the Spirit. He sees and points out the fact that the outpouring of the Spirit by the exalted Jesus, who has received the promise of the Father, is the demonstration of the Lordship of Christ. The whole address, at the same time that it is expository and argumentative, is personal, practical, pungent. It is not an essay on the meaning of the Pentecostal manifestations, but a sermon, full of forceful application, awakening the conscience, driving to contrition, ending with a homiletical touch of great power, (see the last words in the Greek), aptly described by Bengel as "*aculeus in fine.*" The more thoroughly we enter into the whole substance and spirit of this sermon, the more easily we understand its powerful effect. It is a masterpiece of preaching, and ought to engage the earnest practical study of every preacher of to-day.

Even after such a hasty examination as we have made, the impression received will be such as to cause us to read with a sense of shock, and the strong feeling that all pre-suppositions are on the other side, such opinions as those of Wendt, (H. H.), in his volume on Acts in the Meyer Commentary, 1899, p. 10, *Einleitung*. He says, describing the position of Baur and his school, "The great speeches in the Acts show that they are formed after a pattern, artificially prepared, in conformity to the point of view suitable to the composition of the book, but not giving the impression of the characteristic personality of the men by whom they are said to have been delivered, and not in living relation to the concrete situation." His own view seems to be expressed, p. 32

of the same work; "Many of the great speeches in the book are free compositions of the author,—those ascribed to Peter in the first part, (ch. 1: 16ff., 2: 14 ff., 4: 8 ff., 24 ff., 5: 29 ff., 10: 34 ff.,) as well as those ascribed to Paul in the last part, (ch. 13: 16 ff., 14: 15 ff., 22: 1 ff., 24: 10 ff.). The freedom which the author took, in composing these speeches, is no other than that of the ancient writers of history, especially of Thucydides, who, through the speeches which they put into the mouths of the principal personages, in significant moments, sought to portray the character of the situations and the motives of the controlling personalities." Also, a little further on, "In the fact that the author composed the most of these speeches out of his own head, (von sich aus) is found the explanation of the similarity of the thoughts contained in them."

Compare with this, in general, and with the reference to Thucydides, and the argument based on it, in particular, the following quotation from Moffat, "The Historical New Testament," page 267, note 2.

"If these speeches are not abridged and revised reports of material taken from sources which go back to the vicinity of the period in question, it is impossible, in the nature of the case, that they can be much else than a loose and free abstract of what the author—from his historical sense and the materials of tradition at his command—conceived might have been appropriately spoken in these situations by these characters. It is, of course, quite an improper dilemma to insist on regarding them as 'clearly authentic' or 'mere unsubstantial rhetorical exercises.' Some parts, e. g. (as even Schmiedel admits) the Christology of the Petrine speeches, shine out as undeniably primitive amid traditions of quite a different kind. As a whole, the speeches in Acts, like those in ancient historians (Gardner, *Exploratio Evangelica*, p. 160 f.), represent a conventional and recognized way of expressing the state of matters at the moment in question, vividly and dramatically. They form one of the methods by which it was considered proper to write history. Accordingly, in one important aspect, these speeches in Acts constitute a running

comment on the story, written from the standpoint of the author and intended to convey his judgment of the particular situation; they also bring out, by a recognized literary habit, the character of the hero in question in a more graphic fashion than any mere chronicle. The classical passage for this familiar practice among ancient historians is Thuc. I 22: 11-13. There the writer frankly acknowledges the difficulty of recording with absolute precision (*τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων*) the various speeches made either before or in the course of the Peloponnesian war. 'I make people speak,' he continues, 'just as each of them would, in my opinion, have spoken most opportunely in view of the general situation, adhering as closely as possible to the general sense of what was really said (*ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης τῶν ἀληθῶς λεχθέντων*). As to the acts and events in the war, I did not consider myself free to write upon the information of any chance comer or from personal conjecture. My record is of matters with which I had personally to do, or of those which I elicited from other people by the strictest scrutiny with regard to details (*ὅσον δυνατόν ἀκριβείᾳ περὶ ἐκάστου ἐπεξελθόν*). This work of research,' he proceeds, 'proved a matter of some difficulty, as people were in the habit of giving conflicting accounts of the same event, variations which were due either to individual prejudice or to differences in memory (*ὥς ἐκατέσων τις εὐνοίας ἢ μνήμης ἔχον*).' Considerations of historiography like these apply to the composition of Acts, and in some degree to that of the gospels. It is a question for editors and critics of these documents to determine how far they have come up to the high standard of the Greek historian, and how far their aim and materials put them into a somewhat different class of literary workmanship. The point is, that a chronicle of deeds and a report of speeches were the two complementary channels for conveying the full impression of a life, in ancient literature. Both were needed to make a biography telling and adequate."

Few things could be more fallacious than this easy way of disposing of the speeches in Acts by asserting, absolutely without offered proof, that Luke followed a custom which is alleged to have been universal among ancient writers of his-

tory, and which is explicitly avowed by Thucydides. It would be a little hard on the critics to require that they put the process of their thought here in the form of a syllogism. The result would be about like this: Thucydides explains that he composed the speeches which he ascribes to characters in his book. This was the custom of the ancient writers of history. Therefore Luke composed the speeches which he ascribes to Peter and Paul. There are several lacunæ here which call for filling up, much more loudly than an ordinary vacuum does. The minor premise, in the first place needs to be proved. The conclusion, also, needs very badly to be brought into some sort of connection with either the major or the minor premise. Since no critic, it is believed, has as yet identified Luke with Thucydides, it remains, at least, to prove some identity between him and "ancient writers of history" in general. Was his motive of the same sort? Was his subject of the same sort? Was he of the same school, under the same or similar influences? Is it at all rational to assert, or even to prove, a certain custom of Greek writers, and then to assume that the same custom is to be taken as characteristic of writers using Oriental material, under the influence of Oriental thought and methods, and especially purporting to deal in a reverent way with a history concerned with the founding of the Christian Church, and whose founders are asserted to be speaking as well as acting, under the divine influence, "filled with the Holy Ghost"? Where is the point of contact between Luke and the ancient writers of history? As for the elaborate quotation, with careful citation of words of the original text, that the accuracy of the translation may be scrutinized, what does it amount to? Apart from the entirely different habits, racial influences, and secular interest on the one hand, with religious reverence on the other,—apart from all the defective analogies so quietly, and cunningly smuggled in, the great fact remains that exactly what Thucydides explicitly says he did, constitutes the striking difference, not any feature of similarity, between him and Luke. An honest historian relates that the speeches which he gives are not accurate, but are put into the mouths

of the speakers, according to his notion of what they should have said. How, then, are we to conclude that another, equally honest, who makes no such statement, does the same thing? Or is it to be assumed that Luke is not as honest as Thucydides? And if he is, are we not led to the fair inference that the lack of any such statement implies that he did not do, what the Greek historian felt it was not honest to do, without acknowledgment? The quotation, then, is conclusive as to Thucydides' methods, but gives no sort of evidence as to those of the New Testament writer, except the hint of a decided difference.

There remains, then, in support of the charge that the speeches in the Acts are the free composition of the author, or editor of the book, the statement that these addresses do not "give the impression of the characteristic personality of the men by whom they are said to have been delivered, and are not in living relation to the concrete situation." It is evident that this criticism is very largely subjective, and its value depends on the personal judgment of the critic. Change the critic, and you change the verdict. We are consequently not surprised to learn that Dr. McGiffert, e. g. finds that the Petrine speeches breathe the spirit of St. Peter, and of primitive Jewish Christianity. Feine, Beyschlag, Scharfe are of the same opinion. Knowling (Exp. N. T., p. 18) takes direct issue with the verdict of the Baur school, and says: "One thing is quite certain, that these addresses, like all others throughout the book, are in striking harmony with the circumstances and crises to which they relate," pointing out in detail, in their connections, these harmonies. In the same sentence, Knowling then quotes Blass, to the same effect, as follows: "*Quo intentius has orationes inspexeris, eo plura in eis reperi, quae cum sint temporibus personisque egregie accommodata, ad rhetoricam licentiam scriptoris referri se vetent*" (Proleg. p. 11). Our own rapid glance at the sermon on the day of Pentecost has certainly put us in sympathy with this view, rather than with that of Baur and Wendt.

But these quotations are not enough. We cannot base

our own convictions upon the opinions of the men on the one side or on the other. It would lead us too far, to attempt, at this time, an examination of all the addresses in Acts, or even of all the Petrine addresses, but we may, in the method of the critics themselves, make some verbal and linguistic study of the Pentecostal sermon, with a glance, here and there, at one or more of the other addresses.

Such a study will give the following results:

1. It is easy to note in Acts ii: 14-36, the frequent recurrence of words and phrases that are characteristic of St. Luke's style. In vs. 14, the word *σταθεῖς*. Friedrich, Zöckler and Overbeck note that Luke is fond of using participles that describe the posture and gesture of the speaker. Cf. Luke 18: 11, 40; 19: 8; Acts 11: 13; 25: 18; 27: 21.

ἐκαισεῖν τὴν φωνήν is entirely Lucan. Found only Luke 11: 27; Acts 2: 14; 14: 11; 22: 22;

Notice in the *σωθήσεται* of vs. 21, how Luke, who includes in the word much more than safety, at the least, the thought of the Messianic kingdom, (cf. Luke 7: 50) places here, as in the Gospel, (Luke 2: 11) Jesus as *εωτήρ* in the forefront.

In vs. 22, *ἀποδεδειγμένον*, cf. Acts 25: 7, is used only by Luke and Paul, in the New Testament

τέρατα καὶ σημεῖα in the same verse is used eight times in the Acts.

Vs. 23, *ὑπισμένη βουλῇ*, both favorite words of Luke. The phrase *βουλὴ τοῦ θεοῦ* is used only by Luke. Luke 7: 30; Acts 13: 36; 20: 27; and here. *Διὰ χειρὸς*, Luke is fond of these paraphrases with *πρόσωπον* or *χείρ*. See Acts 5: 12; 7: 25; 11: 30; 14: 3; 15: 23; 19: 11, in all which cases *διὰ χειρὸς*, or *χειρῶν*. So in many other passages, *ἐν χειρὶ*, or *εἰς χεῖρας*.

Ἀντίλατε is a favorite word with Luke. Used 19 times in Acts, 2 times in Gospels, only once elsewhere in the Evangelists, and the noun *ἀναίρεσις* only in Acts 8: 10.

In vs. 24, *καθότι* a word used only by Luke.

In vs. 30, *ὑπάρχων* a favorite Lucan word. 7 times in Gosp., 24 times in Acts, and not at all by the other Evangelists.

So many characteristic touches of Luke's style occurring

in these few verses, would seem to prove, by the methods of the critics themselves, that, so far as linguistic evidences go, the speeches were not written at a later time, nor by another hand than the rest of the book of Acts. Reasoning on the same basis, they would point to a report of this speech, which was, at least, given with so much freedom as did not exclude the writer's individuality in reproducing the contents of the address of St. Peter.

Let us now notice another line of evidence.

This brief address is not without manifest correspondences with the words and thoughts characteristic of St. Peter, as we know him elsewhere.

In vs. 22, the word *Ναζωπαῖος* is the word (not *Ναζαρηνός*) which formed part of the inscription on the cross. It is not easy to feel that it is used here without the vivid recollection of the eye-witness, who, seeing it on the cross above the head of the Crucified, found it forever imprinted on his mind. This, too, in connection with the fact that St. Peter, in his first Epistle, has such striking words concerning the blood of Christ, I Pet. 1: 2, 19; 2: 24, (where the figure of Christ on the cross, is evidently present to his mental eye) and 3: 18. The word is used 6 times in the Acts, and nowhere else except in the Gospels. Of these 6, three times it is used by St. Peter, in addresses; here, in Acts 3: 6, and 4: 10. Two of the other passages are from Paul's addresses, once, where he describes Jesus, exalted, as using the word of Himself, Acts 22: 8, and again, Acts 26: 9, when speaking before Agrippa. But here, again, it is the vivid impression made by an eye-witness, that leads to the use of this form, for we may be sure that every word spoken by the Lord, when He appeared to Saul before Damascus, was indelibly fixed upon his mind, and recurred naturally in his thought. The only other use of the word was by the accusers of Stephen, who quote it as a word of Stephen. This may mean that by this time, *Ναζωπαῖος* was in common use among the people, though it is not impossible that it was with him, as with Peter, a reminiscence of Calvary.

Vs. 23, *Προγνώσει* is found again only in I Pet. 1: 2. By the tests of the critics, then, a Petrine word! Notice how Peter,

who once had thought the passion and resurrection of Jesus impossible (Matt. 16: 22), now finds in them the evidence of God's foreknowledge. Cf. Acts 3: 20 with I Pet. 1: 20. Is not this change the work of the Holy Spirit which Peter acknowledges in I Pet. 1: 1-12?

Προσκηζαντες used only here. A graphic word, and not found in the Septuagint. Another trace of the eye-witness of the crucifixion, and thoroughly in accordance with Peter's characteristics, and with the vividness of his references to the crucifixion in Acts 5: 29-32; 10: 39; cf. I Pet. 2: 24.

Vs. 24. *Ὁυκ ἔνδυνατόν*. Schmid (Bib. Theol. des N. T. p. 402) compares this with I Pet. 3: 18, finding the conception of the impossibility of Christ's being holden of death, in the possession of the *Πνεῦμα* of Christ, with His life-giving power.

With the reference to Hades in vs. 31, we naturally are led to recall the peculiar interest St. Peter has in the work of Christ in Hades, I Pet. 3: 19; 4: 6.

In vs. 33 we find an emphasis upon the Holy Ghost, "shed forth," which is a theme characteristic of St. Peter again, in I Pet. 1: 11, 12, where the expression is, "sent down from Heaven"; possibly again a vivid reminiscence of this Pentecostal scene, and naturally connecting itself with this phrase.

Vs. 36, in the words *καὶ Κύριον καὶ Χριστόν* gives a very remarkable expression, which is almost exactly paralleled in I Pet. 3: 15, and which not only in words, but also in the conception, which is far more important than mere verbal correspondence, sets forth precisely the same Christology. Indeed, Knowling, in the Exp. N. T. (which we have largely used in this study), says: "an exact parallel to I Pet. 3: 15, and its high Christology may be found in this first sermon of St. Peter." The identification of the Jehovah of Joel, the pourer out of the Holy Spirit, with Jesus Christ, and the *Κύριον καὶ Χριστόν* with the "Lord" of the Ps. 110: 1, and the command to sanctify Christ, in terms which are used in the Old Testament of the Lord of Hosts (Isa. 8: 13), are the striking essentials of this identical Christology.

It has already been said that common conceptions are a more weighty proof of common authorship than verbal coin-

cidences, and it is profitable to compare for significant indications, a few more passages. Such are, "Prince of Life," Acts 3: 15, cf. I Pet 1: 3. The sufferings of Christ, and consequent glories; cf. the whole trend of thought of this address, with I Pet. 1: 11. "Holy and righteous," Acts 3: 15, cf. I Pet. 2: 21, 22 ff. Acts 2: 22-25, with I Pet. 1: 11. The personal witness-bearing, Acts 2: 32, cf. I Pet. 5: 1.

A partial summing up, in brief form, shows that we have found in comparing the address in Acts 2, with the First Epistle of Peter, several verbal identities or close similarities, and many common view-points, touching the vividness of the recollection of the crucifixion; the emphasis on the coming and work of the Holy Spirit; the impossibility of Christ being holden of death; the interest in the condition of Christ between death and the resurrection; the connection of the Spirit with Christ; the essential divinity of Christ, and the Lordship of Christ.

It seems reasonable to conclude that the contents of the sermon on the day of Pentecost are fairly and fully to be ascribed to St. Peter. The subjects chosen, and the mode of their treatment, are almost universally conceded to be appropriate to the simplicity and elementary character of the teachings adapted to the beginnings of the early Church, so that the lack of the more philosophical and fuller treatment of doctrines, in the Epistles, are no argument against, but rather for, the authenticity of these addresses. If any one is alarmed at the conclusion stated above, that the individuality of the writer of the book and reporter of the sermon is distinctly to be seen in the verbal form of the report, let it be understood that this is in accordance with the mode of inspiration of the Holy Spirit, who does not destroy the personality of any writer in the Scriptures; and that, starting with the only sound presupposition, that of a true divine inspiration, this must extend to the writer who records, as well as to the original speaker. We may well conclude this imperfect sketch, by calling attention to the word *ἀπεφθέγγετο* used by St. Luke in introducing St. Peter, at the beginning of his address (vs. 14). It always describes solemn utterance, cf.

vs. 4, and ch. 26: 25. Its use in both the verses in this passage is exactly similar. The one hundred and twenty believers, filled with the Holy Ghost, ἀπεφθέγγετο and Peter, also lievers with the Holy Gohst, ἀπεφθέγγετο. The address of St. Peter then was, no less than the speaking with tongues, inspired, as Weiss points out. To one who accepts this testimony, there can be no question of the divine power and authority of this sermon. Nor can he believe that the Lord Who inspired the apostle was careless of the accuracy of the record of the inspired speech. Still less can he suppose that the writer who gives it to us, was so dishonest, so unlike even a Greek historian, that he would deliberately, with profane hands, pervert what he so solemnly introduces as a divine message, or substitutes for it some free composition of his own! Sound, sane principles of criticism will never rob us of this masterpiece of inspired preaching. It is of God.

C. ARMAND MILLER

New York, May 1, 1903.



PORTRAIT IN COLLECTION OF J. F. SACHSE.

REV. GUSTAVUS ANTHONY WACHSEL, D.D.
MINISTER OF ST. GEORGE'S GERMAN LUTHERAN CHAPEL,
GOODMANS FIELDS.

ARTICLE XVII.

THE LUTHERAN CLERGY OF LONDON, AND HOW THEY AIDED GERMAN EMIGRATION DURING THE XVIII. CENTURY. III.

On the day following the communication of the Rev. Mr. Wachsel to the publishers of the "Evening Post," regarding the condition and the aid needed by the poor German immigrants of 1764, the committee for the relief of the Palatines met at Batson's coffee house and came to some resolutions for their immediate support and regulation. At this meeting it was reported that their Majesties had given £300 towards the relief of the poor Palatines; also that considerable sums had been collected among the Quakers for the same charitable purpose. The Company of Carpenters also sent ten guineas for the committee's uses. This was September 6, 1764. On the previous Wednesday the Palatines had been supplied with fresh straw.

In answer to an inquiry how the Germans passed their time it was said that:

"Prayers are said, hymns are sung, and a sermon preached "every day about four or five o'clock in the afternoon, in their "little camp in the Mulberry garden behind Whitechapel."

As it may be of interest to the present and future generations to know the names of this committee who so nobly cared for these poor Palatines in the time of their sore distress, the writer has, at great trouble and expense, obtained the complete list, viz:

Peregrine Cust, Esq.,	Juhn Ewer, Esq.,
Rev. Mr. Wachsel,	John Arney, Esq.,
George Prescott, Esq.,	John Habercorne, Esq.,
William Fitzherbert, Esq.,	Christian John Sullow, Esq.
Robert Nettleton (Treasurer),	Joseph Hesse,
John Barker, Esq.,	Gidney Clark,

Dedrick Beckman, Esq.,	Robert Thornton,
Samuel Smith, Esq.,	William Neate,
Richard Neave, Esq.,	William Shirley,
Doctor Fothergill,	Anthony Todd,
Charles Crockett, Esq.,	John Pownall.

Subscriptions for the Palatines were received at following places :

Rev. Mr. Wachsel's, in Little Ayliff street, Goodman's Fields.

Batson's coffee house.

The Rainbow, Tom's and John's coffee houses in Cornhill.

Jonathan's, in Change alley.

Mount's coffee house, in Grosvenor street.

Sir Francis Gosling & Co., Fleet street.

Messrs. Drummond & Co., Charing Cross.

Messrs. Blackwell, Hart and Daril's, Pall Mall.

Messrs. Cliffe, Walpole & Clark's, Bankers, Lombard street.

By the 12th of September almost two thousand pounds had been collected. The committee adjourned on that day until Friday next, at 12 o'clock precisely, when they attended on the President of the Council with the petition to his Majesty.

This petition was in the names of Peregrine Cust, George Prescott, William Fitzherbert, and Robert Nettleton, Esq., in behalf of themselves and the rest of the subscribers and contributors to the Palatines' relief. After a representation that these poor people were inveigled to England, under pretence of providing for them in his Majesty's plantations in America, and then deserted, this petition concludes :

"With praying his Majesty to take their hard case into his royal consideration, and to order them to be sent to such of his dominions in America as shall be thought proper, together with a grant of lands free from quit rents, as was lately conferred on the poor French Protestants in South Carolina."

The King gave this petition immediate attention, and upon the following day Lord Halifax notified the committee that :

"His Majesty had most graciously granted the full request of their petition, and that the Palatines should be sent to and established in South Carolina; and that 150 stands of arms should be delivered out for the use of the said German Protestants.."

Upon the attainment of this favorable result, the committee agreed with certain ship owners to convey the objects of their care to the place of their destination, on the following liberal terms:

Two ships of not less than 200 tons each, and to carry no more than 200 persons in each ship, to be ready to sail in ten days; the necessaries to be provided were: One pound of bread of sixteen ounces for each person, men, women and children every day; one man, one woman, and three children to a mess.

Sunday, for each mess, a piece of beef of four pounds, flour three pounds, fruit or suet half a pound, and a quart of peas.

Monday, codfish three pounds, butter one pound, cheese one pound, potatoes three pounds.

Tuesday, two pieces of pork, six pounds; rice two pounds.

Wednesday, gritts five pounds, butter two pounds, cheese two pounds.

Thursday, same as Sunday, only potatoes in place of peas.

Friday, grey peas two quarts, butter two pounds, cheese two pounds.

Saturday, flour three pounds, fruit half a pound, potatoes two pounds, butter two pounds, and cheese two pounds.

Sufficient of vinegar, pepper, and salt, every day; a ton of water for every three persons; six quarts of good ship beer each mess, for the first three weeks; and for the remainder of the voyage, a pint of British spirits each day; medicines, and a doctor to each ship, provided by the committee.

Half the freight to be paid before sailing from Gravesend, the other moiety at their delivery at South Carolina, deducting one-half of the second payment for every person that dies on their passage; all that exceed fourteen years on the first of September to be deemed whole passengers; all under that age two to be deemed as one passenger. At the instance of Dominie Wachsel security was required for the exact performance of above contract.

The day set for the departure of these Germans for their new home in America was Saturday, October 6th. Long before daylight the camp was astir, everything was packed and in readiness for the start. The last meal to be eaten upon British soil was disposed of. When the call sounded to assemble for divine worship to give thanks for the divine mercy which had thus far protected them, and ask for His blessing upon the proposed journey. This service was held by Dominie Wachsel, and at the conclusion a procession was formed

to the place of embarkation, German hymns being sung by the emigrants.

An eye witness to this scene writes :

"The parting between those poor people and their guardian Wachsel was exceedingly affecting; nor were their expressions of gratitude to the inhabitants of London less fervent, who accompanied them in crowds in boats, admiring the devotion with which they sung various hymns on their way."

The writer is glad to say that a sketch was made of these Palatines while encamped on the Bow fields; further, that this sketch is still in existence. No efforts will be spared to trace this interesting memento and have it reproduced in connection with this paper.

Notwithstanding the efforts and watchful care of Dominie Wachsel and his committee, a disgraceful act marked the embarkation of the Germans.

This was a crime such as could only be committed by a British or Irish rabble. It was the one detestable act which disgraced at the last moment the dignified scene of disinterested charity, which culminated so gloriously upon that October Saturday. It has been well said that this act seems almost beyond credibility, and yet it is a well-vouched for fact, and only too true.

The committee had filled four tents with clotheing, which were guarded by children during the time their parents were attending the final divine service; at that critical moment, several wretches decoyed the guards away by distributing half pence to buy cakes, and immediately stole every article worth conveyance.*

A cotemporary writer commenting upon Dominie Wachsel's efforts in behalf of these stranded emigrants, designates it as "the most splendid era in the annals of charity" during the century.

The emigrants having finally embarked for the New World, Dominie Wachsel published the following letter :

"As I have twice solicited the attention of the publick through your paper in regard to the German Emigrants, give me leave now to inform those beloved servants of the

*British Chronicle, September 17, 1764.

Lord, of every rank, who so cheerfully fulfilled the will of their Divine Master, in kindly receiving, feeding, cloathing, and visiting these poor strangers, that the remainder of them, on the 6th instant (November, 1764), left this Christian hospitable shore, to settle in America, on the spot assigned them by the bounty of the gracious ruler of this happy realm. For all of which extraordinary and unparalleled instances of beneficence, and likewise for the attention paid to them by the most worthy gentlemen of the Committee, who not only generously contributed to their relief, but have also been indefatigably employed in conducting this charity with the utmost wisdom and integrity, my warmest and most respectful thanks, as well as those of my poor brethren, are too mean a tribute. But, though they earnestly entreated me to convey their humble and sincere acknowledgements to their very humane and generous benefactors, it is out of the power of language justly to describe their grateful feelings on this occasion: I am, however, confident, that the remembrance of the benefits so seasonably and liberally bestowed on them will remain on their minds to the latest period of their existence; and that they will seize every opportunity of testifying their gratitude to this nation.

"I have been applied to by anonymous letters, complaining of the delay of the promised account of receipts and disbursements; to which I take this opportunity of replying, that when the gentlemen subscribers, after the publication of my first letter, had formed themselves into a Committee for the management of this Charity, I gave into their hands an account of what I had received and expended before their establishment; and to them I have paid all the monies since received by me, &c., &c.

G. A. WACHSEL."

November 26, 1764.

Another noteworthy incident in Dominie Wachsel's career in London, and whose portrait is here presented, was his attempt to introduce Lutheran services in the English tongue, an innovation not heretofore attempted. His argument was—that at Amsterdam and at The Hague Lutheran services were held alternately in the German and Hollandish. In Leipsig alternately in French and German, in Copenhagen alternately in German and Danish, and in Paris alternately German and French. Under these conditions Dominie Wachsel argued why not alternately in German and

English in London, especially as the Moravians in Fetter lane had proven the feasibility of this course.

Consequently alternate services in the English tongue were introduced in the *Georgen gemcinde*. This led to several fistic encounters during public service, and ended in a law suit, a full account of which controversy may be found in a brochure entitled:

"Collegial rights and privileges of a licensed Lutheran Church under a supreme magistrate of a different religious persuasion, etc., London, 1768." We have now traced the history of the Lutheran clergy in London during the XVIII century, down to the time of the American revolution, and shown a few of their efforts made to ameliorate the condition of the Palatines, so called, during the migrations of 1709 and 1764. We have also shown that all of these pastors were of the Halle school, and were active factors in spreading the teachings of the Halle fathers in England, and eventually beyond the broad Atlantic, where the benign influence of the truths taught in the Francke institutions found a firm foothold in our own and adjacent provinces.

Would that this condition and close communion could have continued in its original form during the early years of the XIX century, then we would have perhaps a different story to tell in writing the history of the Lutheran Church in America.

How the influence of the Halle fathers extended throughout our social and political life, and its varied ramifications in our domestic economy, may well be reserved as a theme for a future paper, prominent in which will appear the story of General Peter Muhlenberg, one of the bravest Major Generals during the American revolution, and his brother, Frederick Augustus Muhlenberg, speaker of the first Congress, who did so much to establish our present form of National government, both of whom received their training in the Francke Pedagogium.

The question may be asked why the intercourse between Pennsylvania and Halle was not kept up continuously. To such it is but necessary to say that the interruption was due

to a variety of causes, brought about by the political changes in both Europe and America.

It will be recollected that the American Revolution for a time brought about an almost complete stoppage of German emigration to America, all communication with the Fatherland being interrupted by the British, who were then masters of the sea. Then, again, the unsettled condition of affairs in America, prior to the adoption of the Federal constitution, offered but little inducements for the German artisan or peasant to leave his native soil for the uncertainties of the new world.

Nor were efforts made here to induce German emigration, as public sentiment was more or less prejudiced against the Germans from the fact that the British used so many German auxiliaries against the patriot forces in the futile attempt to subjugate the colonies.

No sooner had this so-called anti-Hessian feeling somewhat subsided than came the influx of the French emigrés, whose tendencies were decidedly anti-German. This was followed by new troubles at sea, with both French and English, the latter terminating in what is known as the War of 1812. A series of events and conditions which all tended to interfere with regular communication between the Fatherland and America.

In Europe even worse conditions were manifest. The Fatherland overrun by the Napoleonic hordes. The people impoverished. Many of the universities closed by the French invaders, with faculties proscribed, or imprisoned, and the students either scattered or in the ranks of the opposing armies—all conditions which tended to spread rationalism, and restrain the former communion existing between the religious and learned institutions of Germany and their representatives and correspondents in the far away new world.

When, finally, these conditions had partly adjusted themselves, it was a long time before the Halle institutions again recovered from the vicissitudes through which they had just passed, and even then the rationalistic tendencies of the period

for a time appeared to have found a foothold within the walls of those time-honored institutions.

In America new generations were now in control, the old orthodox clergy sent by the Halle fathers were either dead or superannuated, their places frequently being filled by men of less learning and orthodox training. Then the language question loomed up, to introduce new issues and bring about changes that proved far from advantageous to the Church at large.

However, these conditions are now happily matters of the past, and it is a matter of pride to us all to know that during the whole of this transition period, and the consequent changes, the orthodox piety, as taught by the Halle fathers, survived in Pennsylvania, and that notwithstanding the rationalistic tendencies abroad, the kinship existing between those institutions and the Lutheran Church in America was not lost sight of by either party.

How America remembers the debt we owe to the Halle fathers is shown by the delight we take in terming their chief ambassador, Heinrich Melchior Mühlberg, the patriarch of the Lutheran Church in America, and in naming her institutions after him. Particularly the one in which we are now assembled,* and the one which has always been true to the best traditions, orthodoxy, piety and learning of the Halle fathers.

That Halle still bears her children in grateful remembrance was instanced by the invitations sent this college to participate in the festal celebration of their bi-centennial.

In conclusion I will tell you a little incident connected with this celebration. There were present upon this occasion delegates from all parts of Europe, with a few from Asia, Africa and America. The procession, which wended its way upon that bright August day in 1894 from the aula of the university to the great cathedral, was a most brilliant one, graced as it was by Prince Albrecht of Prussia, with his retinue resplendent in bright uniforms and accoutrements. The faculty in their scarlet robes, followed by the long line of delegates, almost all without exception in distinctive gala dress, with glittering orders and sparkling jewels on their breast or suspended

*Mühlberg College, Allentown.

from their collars, the march being enlivened by several of the best military bands of Prussia, all went far to form a scene such as is rarely witnessed, and never to be forgotten.

In this line of gay cavaliers, grave scholastics, veteran soldiers and noble courtiers, there came two men in plain attire, no glittering order, or special garb to distinguish them from the ordinary man. Yet their presence in the line attracted far more attention than their companions in gay attire. Repeatedly along the routs was heard the phrase, "*Da kommen die Amerikaner.*"

Now let us see who were these two unassuming persons, so plainly clad and yet honored with special attention. One was the representative of the old Trappe Church, built by Muhlenberg, and named the *Augustus Kirche*, in honor of the elder Francke.

The other delegate was none other than the honored president of Muhlenberg College, at Allentown, Rev. Theodore L. Seip, D. D.

His reception upon that festive occasion, together with his presence there, was a culminative proof that the kinship formerly existing between the Halle institutions, the London clergy and the churches in Pennsylvania, was still a quickening spirit in both hemispheres.

JULIUS FRIEDRICH SACHSE.

Philadelphia, Pa., October, 1902.

ARTICLE XVIII.

THE GENERAL LUTHERAN CONFERENCE AT WATERTOWN, WISCONSIN, APRIL 29 AND 30, 1903.

The conference recently held in Watertown, Wisconsin, was certainly a convention of great historical interest and practical importance. To all appearances it was an honest effort on the part of professors and pastors of some of the largest and most influential synods of our church to arrive at an understanding. By far the largest part of the German portion of our Church was represented. And the membership of the Synods and general bodies to which the men belonged who had come to this meeting is more than two-thirds of the entire Lutheran Church in this country. The members of the conference belonged to the following organizations, to wit: (1) Synod of Missouri, Ohio and other states, (2) Synod of Wisconsin, (3) Synod of Minnesota, (4) Synod of Michigan, (5) English Synod of Missouri, (6) Joint Synod of Ohio, (7) Buffalo Synod, (8) Norwegian Synod, (9) German Iowa Synod, (10) Synod of Michigan and other states, (11) New York Ministerium. Among some of these doctrinal differences had existed for a great many years. Thus, some fifty years ago, the Missouri Synod charged the Buffalo Synod with holding hierarchical views concerning the doctrine of the Church and the ministerial office. Ever since the organization of the German Iowa Synod, in 1854, it has had a hard stand over against Missouri, which claimed that Iowa was in error on the doctrine of the Church and the ministry, on "open questions" (i. e., there may be a difference of opinion concerning such doctrines of the Scriptures which are not doctrines of faith without rupture of Church fellowship, thus Iowa; whilst Missouri maintained that a difference of opinion may be tol-

erated concerning doctrines upon which the Scriptures are not explicit, but denied that any doctrine contained in the Scriptures can be considered an open question), on chiliasm (first and second resurrection, Millenium Rev. XX.), on the Anti-Christ (Missouri claiming that he is the Pope, whilst Iowa taught that he is an individual yet to appear), on conversion of the Jews, etc. But the most important controversy which this conference endeavored to settle was that between Missouri and the Joint Synod of Ohio. This dates from 1879. In the publications of the Missouri Synod and at the meeting of its District Synods utterance was given to certain statements on the doctrine of divine election which Ohio claimed to be Calvinistic. These utterances we find as early as 1868, when the Synod of the Northern District of Missouri declared: "God in his eternal council decreed who shall and who shall not believe. For, if He decreed who shall believe, it follows also who shall not believe." The *intuitu fidei* that God elects those whose faith He foresaw was rejected, and claimed that God is not bound or limited by any conditions. Prof. Dr. G. Fritschel, of the German Iowa Synod, took up these statements and discussed them in Brobst's *Theol. Monatshefte*. He was answered by Dr. Walther in *Lehre und Wehre* (June, 1871), in which the leader of the Missouri Synod defends the position of the Northern District as doctrinally correct, and holds that the deterministic teaching of the book *De Servo Arbitrio* is soundly Scriptural. (Luther wrote this book in 1525 against the Semi-Pelagianism of Erasmus. Luther took here an extreme position, as Augustine had done before him over against Pelagius. He declared, among other things: "The will of God is absolute. What happens, comes to pass of necessity. There is a revealed and a secret will of God. He also desires the death of the sinners." These are some of the extreme statements contained in this book. And though Luther has never recalled any of these declarations and even said that he considered this one of his best books, yet we never find such deterministic expressions in his writings afterwards. He had gone to the utmost in defending the *sola gratia* over against the Pelagian errors of Erasmus.) Dr. W. continued: "How it is

just and proper that God saves sinners who have not merited it is now incomprehensible, but we will understand it when faith shall cease and when we will see face to face. Then we shall also understand what is now unintelligible to us, namely, that God condemns those who have not deserved it" (page 174). And further on: "Experience teaches that in millions of men God does not overcome resistance to the grace offered, which He could overcome as easily as in the elect." Again, "God has power to take away the most determined resistance, but He only takes it away in the elect." The *Evangelien Postille* of Dr. Walther, which was published in 1871, in a sermon preached on the gospel of the Sunday Septuagesimæ: "Many are called but few are chosen," contains these passages: "Already from eternity God has decreed not to save certain men; not because He did hate and not love them from eternity, but as a merchant does when in danger of shipwreck, he throws his goods into the ocean." "If God had not decreed to elect some to salvation none would ever have steadfastly believed to the end." "God had not chosen the elect, because He foreknew that they would remain steadfast in the faith; but because they are chosen they remain steadfast in the faith. Neither has He elected them because he foreknew that they would be saved; but they are saved because He has chosen them" (pp. 92, 93 and 94).

During the next few years the doctrine was more fully developed, especially at the meetings of the Synod of the Western District (1877 and 1879), to which the professors of the theological seminary in St. Louis belong. It finally took this form: God has, from eternity, *sola gratia*, elected some to salvation. They are chosen not because God foresaw that they would believe and remain steadfast in the faith, but because God has elected them they believe unto the end. Now, as all men are dead in sin and resist the operations of the Holy Spirit, God has overcome this opposition in the elect, in order that they may believe and be saved (compare Westminster Confession of Faith, chap. III). The most unfortunate feature was the attempt of Dr. Walther to explain how God overcomes this natural resistance in the elect, whilst He passes the others by, in whom

He could overcome it just as easily, if He earnestly desired their salvation. It was this attempt at explaining and the figures used which gave the greatest offense. True, Dr. Walther subsequently disapproved in *Lehre und Wehre* of some of the illustrations he had used. This is the only time we ever knew Dr. W. to have retracted anything publicly.

In justice to Dr. Walther it must be said, however, that far from affiliating with Calvinism, he rather permitted himself, as it has generally been the case in the history of the Church, to be driven to this extreme position by the desire to counteract the baneful influences of Semipelagianism and Synergism, preached from the great majority of American pulpits, and to place himself firmly and unequivocally upon the good Lutheran and Scriptural *sola fide* and *sola gratia*.

In 1872 the Synodical Conference had been organized with Missouri as the leading spirit. The declarations of the Northern District, those in Walther's sermon, and in the article in *Lehre und Wehre* (June, 1871), were already in existence at that time, and they gave ample notice to those who helped to organize the general body what may be expected. Among them was the Joint Synod of Ohio, which, in 1866, had participated in the Reading Convention, and in 1867 in the organization of the General Council at Fort Wayne. When the minutes of the Western District appeared a vigorous protest was entered by Prof. F. A. Schmidt, formerly a colleague of Dr. Walther, but then professor at the seminary of the Norwegian Synod in Minneapolis, against what he claimed were Calvinistic errors. Dr. Schmidt commenced the publication of a theological journal, *Altes und Neues*, for the purpose of combating this new doctrine of Missouri. The Church papers of the Ohio Synod took up the matter soon after, and thus the fight was carried into the Churches of the Joint Synod of Ohio. In 1881 the faculties of the theological seminaries of the Synodical Conference met in Milwaukee for the purpose of arriving at an understanding, but no agreement was reached. The Synodical Conference in 1882 adopted the thirteen propositions of Dr. Walther, the year before ratified by the Missouri Synod, and the result was the withdrawal of the Norwegian and the

Ohio Synods. Several of the most prominent men of the Missouri Synod became members of the Joint Synod (Dr. Stelhorn, Rohe, Dr. Allwardt, and others), whilst others went over from Ohio to Missouri. The Norwegian Synod, after separating from the Synodical Conference, was divided into two bodies of nearly equal size, the one adhering to the doctrine of Missouri, viz, election to faith, and the other adopting the view of Ohio, viz, election in view of faith.

This profound theological question was also discussed at the meetings of congregations. One Church in Columbus, Wisconsin, petitioned the theological faculty of the University at Rostock for an opinion, which, when it arrived, was found to disapprove of the position of Missouri. The laymen deeply interested themselves, and carefully studied the Bible, as well as the Form of Concord. The agitation continued for some years, and began to subside only after Dr. Walther's death, in 1887. The matter also came up in a Synod of the General Council, to wit: the New York Ministerium, in 1883. Several pastors withdrew and joined the Missouri Synod. The Ministerium requested the faculty of the Theological Seminary at Mt. Airy to submit an opinion. The paper was read, discussed and approved in 1884, and thus ended the agitation as far as the General Council was concerned.

The lack of harmony among ministers and Churches of the Synodical Conference on the one hand, and of the Joint Synod and the German Iowa Synod on the other, interfered greatly with home missionary work on territory where two or more of these Synods were represented. This was keenly felt and lamented by men who had the welfare of Zion at heart, and as a remedy they proposed the holding of conferences at which the differences should be discussed in a fraternal spirit. All who fully accepted the Symbolical Books were invited to participate. They were not to be considered as official representatives of their Synods, and their Synods were not responsible for the views expressed. Two years ago a meeting had been held in Beloit, Wisconsin, but the attendance was small. The conference at Watertown, Wisconsin, had been well advertised, and the large number present was a matter of

general surprise. The Rev. M. Bunge, a member of the Wisconsin Synod, and chairman of the committee of arrangements, called the meeting to order. In his address of welcome he deplored the discussions which were hampering the work of home missions, and trusted that at this convention something may be accomplished to bring about a better understanding. Prof. Ernst, president of the Northwestern University, the educational institution of the Wisconsin Synod, in whose *Aula* the conference was held, was called to the chair. It was his earnest endeavor to further the good cause for which the large number of clergymen had assembled. A count taken just before adjournment, when certainly all who had attended were no longer present, revealed that 203 persons were in attendance. They represented, in a sense at least, eleven Synods. Eighty-five were from the United German Synod (Wisconsin, Minnesota and Michigan), sixty-two from the Synod of Missouri, fifteen from the Joint Synod, and as many from the German Synod of Iowa, two each belonged to the Norwegian Synod, the Synod of Buffalo, the Michigan Synod and the English Synod of Missouri, whilst the writer was the only one present from the General Council. Among those present were the Rev. J. Bading, of Milwaukee, president of the Synodical Conference; the Rev. Franz Pieper, Professor of Systematic Theology in the theological seminary at St. Louis, and president of the Missouri Synod; the Rev. P. von Rohr, of Winona, Minnesota, president of the Wisconsin Synod; the Rev. Aug. Pieper, brother of Franz, and professor in the theological seminary of the United German Synod, near Milwaukee.

Two papers were to furnish the basis for discussion, viz, the one by the Rev. Prof. F. Pieper on conversion, and the other by the Rev. Geo. Fritschel, of Loganville, Wisconsin, son of the late Dr. Gottfried Fritschel, on the existing differences. Only the first paper was read, however. We give an abstract of the same as published in "*Der Lutheraner*" over the signature of the author, translating as literally as possible:

"The undersigned discussed the principal difference in the doctrine regarding conversion and election without citing from the publications of the Synodical Conference or from those of its American adversaries, but simply on the basis of Scripture, referring to former discussions on these points in the church. His principal points were the following: 1. We know from Scripture the cause of

conversion and salvation of those who actually are converted and saved, viz: the grace of God in Christ alone. 2. We know from Scripture the cause of the non-conversion and perdition of those who actually remain unbelieving and are condemned, viz.: it is alone man's fault, namely his resistance and evil conduct with which he opposes the converting influence of the Holy Spirit in the Word. 3. Whatever lies beyond these two truths, revealed in the Scriptures, belongs to the inscrutable judgments and unsearchable ways of God, which on earth we neither can nor should investigate. The grace of God, as the cause of salvation, must not be qualified, by way of explanation by anything that *man* may do or contribute, may this be called a preparation or predisposition for the reception of grace, an improvement in conduct, a cessation of wilful resistance, self-determination, a kindly disposition towards grace which does not work irresistibly, or anything else, because, according to Scripture, natural man is an enemy of the grace of God, until the grace of God in conversion has changed him from an unwilling one into a willing one. The guilt or evil conduct of man as the cause of condemnation must not be qualified, by way of explanation, by an *insufficiency of divine grace*, as if God did not earnestly desire to save all men, inasmuch as Scripture teaches most clearly the universality of divine grace, of the merits of Christ, of the serious operations of the Holy Spirit upon all hearers of the Word. It was shown, that even those passages which speak of the hardening of hearts, prove that God did not pass them by with His grace, but that He desired to enter in. 4. Hence, in view of the fact that according to Scripture the grace of God is universal, and that all men are alike totally corrupt, there is no answer *which satisfies reason* to the question: *Why not all men are converted and saved, or why some are converted and saved and not others.* In this particular we must recognize an inscrutable mystery, because its solution would only be possible in a way that would be blasphemous, to wit: Either by a denial of the *universality* of the grace of God, or by *attributing to man* a cause of his salvation. 5. We must likewise not permit ourselves to doubt the universality of the earnest and gracious will of God, or to assume that God has two wills which contradict each other, because of the fact that the gospel has not reached at all times all nations and every individual. We must with our Form of Concord see in this also an inscrutable mystery which we cannot solve in this present life. In heaven we will understand that God also earnestly desired to save those who did not actually hear His word, as He also actually and truly had given His Son to die for them." So far the theses as summarized by Prof. Pieper for the churches of the Missouri Synod among whom *Der Lutheraner* is extensively circulated. He also remarked (we transcribe from our notes): In God lies the only *cause* for the salvation of man, in man the only cause for his damnation. We do not attempt any explanation. Calvin attempted an explanation, but what he says is folly. The Pelagians, semi-Pelagians and Synergists also attempted it. Melancthon maintains the doctrine of the universal and sincere will of God to save all men at the expense of the *sol. fide*. Latemann endeavors to solve the difficulty by claiming that man contributes to his conversion with the powers given to him by the grace of God. The great majority of Lutherans teach that God grants to man such strength through grace by which he is enabled to decide in favor of accepting the gospel. All this, and especially Latemann's claim, is nonsense, as natural man has no power to accept the grace of God. Those who accept the doctrine of the Form of Concord are charged as follows, viz.: (1) That they teach a compulsory conversion inasmuch as the will of man is excluded. But God does not act by force but by conviction. (2) That they contradict themselves, as on the one hand they teach a universal will of God which earnestly desires all men to be saved, whilst on the other hand they teach a particular will which only has reference to the elect. But both statements are clearly taught in the Scriptures, and a Christian accepts therefore both. They offer no greater difficulty than the doctrine concerning the Trinity.

The Rev. H. A. Allwardt, D. D., of Lebanon, Wisconsin, formerly a member of the Missouri Synod, but who, more than twenty years ago, withdrew and united with the Joint Synod, has been one of the most outspoken antagonists of Missouri's doctrine on election. He claimed that they, of the Ohio Synod, teach with no less emphasis than Missouri that there is nothing in man which can aid him in his conversion. Every pastor of the Joint Synod who teaches that there is something in man on account of which God converts him or which assists him in his conversion would be disciplined for teaching heresy. He further said that Prof. P. did not mention several things which Ohio found most objectionable. The Rev. P. H. Holtermann, of Zittau, Wisconsin, reading from the Form of Concord (Müller, 599: 45), maintained that this is the position of the Joint Synod. The passage denies to natural man any power to desire to accept the gospel. The Rev. Geo. Fritschel declared that much had already been accomplished in order to attain to a better understanding. As for the German Synod of Iowa, he would say that it repudiated all Synergism, or coöperation of natural man with the Holy Spirit in conversion.

At the opening of the second session on Wednesday afternoon, Prof. Pieper explained the doctrine concerning election in a manner that did much towards removing misgivings and bringing about a better understanding. He said: Whilst on the one hand Scripture, indeed, teaches that acceptance of grace, conversion, justification, sanctification, preservation to the end and salvation, are the fruit of election, and that none others are saved except the elect, this election must, on the other hand, not be sundered from the order of salvation. The election is to be understood in the manner of the evangelical way of salvation, and we must not take refuge to Calvin in order to solve the mystery. In the elect and non-elect themselves there is not the difference of an iota; the one is like the other. We make the distinction between natural and wilful resistance, but this difference must not be considered a reason why the one is elected and the other not. The Rev. G. Fritschel rejoiced that Prof. P. discriminates between natural and wilful resistance. Resistance was not spoken of in this man-

ner formerly. Natural man was then compared to a piece of ice. If he is elected, then the sun of divine grace shines upon it and it melts; if he is not elected, there is nothing to melt the ice. Even such comparisons have been used: the heart of the natural man is like a fortification. In the elect God directs His assaults upon it and it must yield, even though yielding the vanquished feels inclined to run a dagger through the heart of the assailant. In reply Prof. P. admits that, indeed, Dr. Walther had used these and similar illustrations, but Missouri claimed no infallibility for its great teacher. This statement evidently pleased the brethren of the Joint Synod and of Iowa. Whilst it is self-evident that the great Synod of Missouri would not and could not regard any human being as infallible, not even Dr. Walther; still, the distinct disavowal by the president of the Missouri Synod of certain figures and expressions used which had given special offense to the Joint Synod men and to others produced a most happy effect.

Dr. Allwardt asked President Pieper: "Does the grace of God work with equal efficacy upon those who are damned as upon those who are saved? Pres. Pieper answers: Certainly. We may even say that at times the grace of God works more efficiently upon those who are condemned, as the Lord says, Luke x.: 13: "Woe unto thee, Chorazin!" etc., from which it is plain that these cities enjoyed an especially rich measure of grace. Rev. Fritschel declared that the differences were after all not as great as they had appeared. Missouri has been misunderstood by Iowa. Prof. Pieper remarks: Speaking of conversion we must insist on these three points: Like guilty, like grace, and yet different results. With reference to hearing the gospel would say: Man can desist from wilful resistance; but such desisting is not meritorious.

On Thursday morning (third session) Dr. Allwardt stated that, according to the teaching of Missouri, God overcomes the wilful resistance in all those who are chosen to salvation and converts them, whilst he finds that those who wilfully resist are never converted. Converted are only those who do not wilfully resist as Saul in Damascus and the 3000 on the day of Pentecost. Prof. Pieper continued: "We are all of one

mind with reference to the doctrine of original sin. On this doctrine we all speak in conformity with Scripture. But when it comes to the question: how is it that some believe, whilst others do not? there a difference becomes manifest. We are not a unit when the subject is up for discussion, if there is or is not, after all, some credit or merit, and be it ever so small, due to man when he is converted. Some think he ought to receive some credit for a friendly disposition over against the preached Word. But though there may be some heretics among us in theory, in practice we are all orthodox. He then told how he picked up a sermon preached by a pastor who believed in the *intuitu fidei* at a missionary festival. Theoretically he held that the conversion of man is in some degree, be it ever so small, dependent upon his disposition. But when he (Prof. P.) read the prayer that preceded the sermon, he found that the good brother had, in practice, taken all back what he defended in theory.

The Rev. Geo. Fritschel now made a formal though unofficial statement regarding the position of the German Iowa Synod. He said in the main: "Though this is a free conference, I am nevertheless responsible to my Synod for what I say." He fully endorsed the views expressed by Prof. Pieper in his theses, dwelling on the total corruption of man, on his utter inability to do anything pleasing to God. Man can only resist divine grace, and this resistance is even found in the converted, and opens the view into the abhorring depths of human depravity. Divine grace alone works beginning, progress and consummation of salvation. We have here the two abysses: sin and grace. God earnestly desires the salvation of all men, and the doctrine of election is in full accord with His desire, and the one must not be placed in opposition to the other. Conversion is the absolute and undeserved grace of God. That most men are lost is not to be attributed to any contradiction in God, or that God passed them by, or that after a time He had withdrawn His grace, but alone to man in that by his opposition to the grace of God he makes his conversion impossible. That this opposition does not manifest itself in the converted must be attributed solely to the divine grace. Some

claim that God overcomes this opposition in the chosen by mere force, but such teaching is against Scripture. It makes a difference between natural and wilful opposition, which makes conversion impossible. "I believe that we understand each other and that we agree on the main issue."

Prof. Aug. Pieper, of the Wisconsin Synod, and brother of the president of the Missouri Synod, conceded that the use of the word "wilful" opposition in this controversy is unhappy and has caused confusion and alienation. It should be dropped, as the term does not adequately express what is understood by it, or what it is meant to express. We mean by it the opposition which shows itself in natural man when grace is offered him. "I am greatly pleased by what Rev. F. has said. His statement was somewhat mild and tender, and might have been a little more vigorous, but what he said was correct. I am convinced that we understand each other. Let this discussion be for peace, and let us put the most charitable construction on our opponents' words and actions. It has been said repeatedly that we are agreed in the heart; the difficulty with us lies in the head."

The first speaker on Thursday afternoon, the last session of the conference, was Dr. Allwardt. He said the principal difference between us is with reference to the doctrine of conversion, viz: Why is the one converted and not the other? We are agreed as to the first point. We all answer: It is by the grace of God alone that we are converted. Any one denying this is a synergist. We furthermore say: In those that are saved the Holy Spirit overcomes the natural resistance, but those who wilfully resist are not saved. And lastly we say: Why God does not overcome the resistance in all which it would be easy for Him to do is a mystery, and we of the Ohio Synod say, we do not know. Missouri has endeavored to explain it.

Prof. F. Pieper approved of what Rev. Fritschel had said: Whoever is elected does not resist wilfully. And in this we are all agreed. I do not trust the man who attempts to explain why some are converted in preference to others. The statements I have heard from both the Ohio and the Iowa

side have pleased me. Natural resistance progresses in all men to wilful resistance, because man in his natural state is an enemy of God. And it is only owing to the grace of God that in the converted natural resistance does not ripen into wilful resistance, or that this is overcome. Man is able with his natural powers to overcome resistance against the external use of the means of grace, but he is not able with his natural powers to overcome the resistance against the internal converting grace; which (resistance) is weaker in some and stronger and more confirmed in others. To some is given a larger, to others a smaller, measure of grace. Why this is so, is a divine mystery. Profs. Dieckhoff and Luthardt have charged that we teach: If it is by divine grace that some are converted and not all, then God has designed that these should be lost. This is no less than a mockery of the Christian religion, and the very acme of deviltry. Dr. Allwardt continued: I abhor such reasoning, be it by Dieckhoff or by Luthardt.

A motion is now offered to the effect that conference should take official cognizance of the fact that there prevails harmony among the members with reference to the doctrine of conversion. But as no action of any kind was contemplated by the conference the chairman ruled the motion out of order. Instead, a committee was appointed consisting of eleven men, representing every Synodical body, members of which had been present at the conference, with instruction to prepare for another meeting in the fall, be it in Chicago or Milwaukee, and to select a subject for discussion. Rev. J. Strasen, of Milwaukee, a member of the Synod of Missouri, is chairman of this committee.

The writer now withdrew with the other members of the committee. When we reëntered the aula Dr. Allwardt demanded that if the *intuitu fidei* necessarily implied Synergism, let it be proven. Prof. F. Pieper answered: The *intuitu fidei* is not taught in the Holy Scriptures, but may be used in a proper sense. It may be used correctly when care is taken, that faith is conceived simply as a work of grace. We know of no election which is merely a selection of persons, but it is a choosing and taking away from and

out of the world by the act of calling, which must, however, never be separated from the way of salvation, from faith, sanctification and preservation. If any desire to know whether they belong to the elect, we must refer them to the Word and Sacraments. Election is preceded by the merits of Christ, and election rests on the latter. Election can only be understood when Christ is made the chief element in, and basis of it, and you may only discuss it with children of God. This is virtually what the faculty of the theological seminary in Mt. Airy said in its paper prepared in 1884 at the request of the New York Ministerium. And it was only natural that Dr. Allwardt, the leader of the opponents of the Missourians at the conference, in the closing address should give expression to the following sentiment: "I fully concur with what has been said by Missouri at this convention on the subject of election. If this had been the doctrine of Missouri from the beginning, I would never have left it, and would never have attacked such a doctrine."

We may say that all went their way rejoicing. More, very much more, had been accomplished than the most sanguine anticipated. It was a meeting of Christian gentlemen—no unkind word was spoken, not even at the beginning—who had met with the earnest desire to understand each other and settle differences. The papers of the Synodical Conference speak hopefully of the future. Prof. F. Pieper says, in "*Der Lutheraner*": "For the present we may not speak of any result, but it was resolved—and it seems with great enthusiasm—to arrange for another 'free conference' in the fall of the present year."

It seems somewhat strange that the "*Lutheran Standard*" of the Joint Synod up to the time of this writing has had nothing to say on the conference.

What we have said in this article is from a purely objective standpoint. We have endeavored, correctly and without bias, to report the principal statements made. Perhaps we may be allowed, in conclusion, to state one or two impressions: 1. The father of the doctrine of election as taught by Missouri was Dr. Walther, and in it he was supported by his former pupils.

He taught an absolute election, and was unfortunate in trying to explain the mystery, giving offense by figures and comparisons he used. 2. Not one member of the Missouri Synod attempted to defend Dr. Walther's position. His figures and comparisons were expressly disavowed by none other than the president of the Missouri Synod and chief professor of theology in its principal theological seminary. 3. The doctrine and position of President Pieper is essentially different from that of Dr. W. (a) He (P.) allows the *intuitu fidei*, which Dr. W. never did. He always charged those holding this view of the large number of our orthodox theologians with being Synergists. (b) He does not teach an absolute election to effectual calling, faith, perseverance and salvation, but an election included in, and conditioned by, the way of salvation. This doctrine Prof. P. said he had always taught as professor of theology. We have made no note of this, in the foregoing, but a pastor of the Missouri Synod assured us afterwards that this is correct. We were pleased with Prof. P. He is not only perfectly at home in the Greek New Testament, quoting passages as readily in the original as in the German, and thoroughly familiar with the dogmaticians and with Church history, but also kind in the treatment of his opponents and anxious for an honorable peace. We fear that some in the Missouri Synod may not think as favorable of their president and chief professor, and we would not be surprised if disavowals and protests will not be in order on the part of dyed in the wool Missourians.

JOHN NICUM.

Rochester, N. Y., May, 1903.

Postscript. We were delighted with the spirit which was manifested at Watertown. There was no picking at words, no twisting of phrases. All seemed anxious to understand each other. In this frame of mind we somewhat hastily prepared a report for *The Lutheran* the morning after the adjournment, relying more upon memory than upon our notes, which we had not yet written out. In the May number of *Lehre und Wehre*—which was received after mailing the foregoing article—Prof. F. Pieper takes exception to our report. He says: "The

undersigned regrets that he is obliged to correct a report in *The Lutheran*. It was the desire, as expressed by the Conference, that the printed reports should not speak of a victory on the one side or on the other, but might limit themselves to a statement that the persons taking part earnestly endeavored to confine themselves to facts, and that future conferences were not considered impossible of results." We heard no such desire expressed, and we paid strict attention. It was probably done during the time we had withdrawn with the other members of the committee for arranging another similar conference. We claimed no "victory" for either side, but we praised the harmony and claimed that an agreement was reached. It seems to us like chilling the enthusiasm and good impressions when all that has been accomplished is limited to this bare statement: "That the persons taking part earnestly endeavored to confine themselves to facts, and that future conferences were not considered impossible of results." However that may be, we do not consider this as adequately expressing the result attained, in the face of the general expressions of agreeable surprise at the harmonious meeting and at the happy results apparently accomplished heard after adjournment.

Prof. F. Pieper continues: "*The Lutheran*, in its issue of May 14, gives a full report, the gist of which is: 1. An agreement has been reached: 2. This happy result was attained in that the undersigned modified the position of the Missouri Synod, respectively of the Synodical Conference, and promised the correction of certain statements which were offensive to the opposite side. The first, as well as the second part of this report, is contrary to facts. In Watertown not the least approach in material points has been reached between Missouri and Ohio, as far as the public statements are considered. The condition of affairs is such that an approach is simply impossible. There must be a surrender of the one side or of the other. The question is if that which decides each actual conversion and the actual abiding in the faith in each and every case is *the grace of God* or *something in man*. Between these contradictories an agreement is impossible, and there was no

such agreement reached in Watertown, as both sides maintained their positions."

We briefly answer: 1. If this is the case, then it would seem that the conference was rather too optimistic, if it considered future conferences "not impossible of results." Does not the case look rather desperate, and is an understanding then not simply impossible? Was the conference at Watertown with the declaration "We are agreed," its applause and general good feeling, a phantom, or is Prof. Pieper another when at Watertown, another when back to St. Louis? It is as much of a mystery as the doctrine under discussion.

2. We distinctly disavow that we spoke in our article in *The Lutheran* of any promise on the part of Prof. Pieper to have any statements of the Missouri Synod and Synodical Conference, which are offensive to the adversaries, corrected. We heard nothing of the kind at Watertown, and made no statement to that effect. But we did say,

3. That there was an agreement reached. And this assertion we base on the following facts, to wit:

a. Prof. August Pieper, brother of Pres. F. Pieper, said on the forenoon of the second day in the remarks called forth by Rev. Fritschel's address: "We are agreed."

b. In the afternoon of the second day a motion was made to the effect: Conference hereby declares that those here present and belonging to the different parties in the controversy are agreed. The motion was not pressed, and subsequently withdrawn, but not because any one objected to or questioned the fact stated in the motion—for it was tacitly acknowledged that an agreement had been reached—but because, being a convention for free discussion only, it did not feel itself authorized to pass such a resolution.

c. Towards the close of the same session, Dr. Allwardt claimed that it was an error to charge those who held to the *intuitu fidei* with entertaining on that account synergistic views. To this Prof. F. Pieper replied: The *intuitu fidei* is, indeed, not taught in the Scriptures, but may be used correctly if only faith is considered a matter of divine grace only. This had reference to the main point at issue, and Dr. A. was satisfied with

Prof. P.'s answer. According to Eastern notions we would call this an understanding.

d. Just before the close that notable declaration was made by Dr. A., which it would seem leaves no room for doubt that an agreement was reached. Dr. Allwardt asked for the explanation of a certain passage in *Lehre und Wehre*. Pres. Pieper gave it. Thereupon, Dr. A. declared: I accept this explanation. If Missouri had from the beginning taught thus with reference to election I would never have left the Synod, nor ever raised my voice in opposition to Missouri's teaching. When the leader of the opposition is moved to such a public declaration, an agreement must certainly have been reached. And we also said:

4. That the representatives of Missouri had modified the extreme statements and unfortunate figures and comparisons used in the heat of combat. And here is our proof:

a. When the Rev. G. Fritschel, and others, in the afternoon of the first day called attention to certain similes used by Dr. Walther, which proved a stumbling block to many, Prof. Pieper disavowed them with the remark: "We do not consider Dr. W. infallible." In *Lehre und Wehre* (p. 132), Prof. P. states that Dr. W. had already, in 1881 (*Lehre und Wehre*, p. 43ss), explained certain statements which had given rise to misunderstandings according to the maxim of St. Augustin, *Sententiam teneat, linguam corrigat*. But what Dr. W. held, according to his deterministic views, viz: That God works with a larger measure of grace in the elect than in the non-elect, is not simply *lingua*, but *sententia*, and Prof. F. Pieper distinctly repudiated this, and showed that God at times grants even a larger measure of grace to the wicked than to the elect. We remember that article in *Lehre und Wehre*, 1881, p. 43ss., quite well, but the doctrine of an extraordinary measure of grace, and even force used by God with reference to the elect—"besonders "nachdrücken" were the words—was nowhere explained or disavowed. It was distinctly repudiated at Watertown.

b. What has been a stumbling block for the men of the Ohio Synod is the claim on the part of Missouri that God, in

the elect, overcomes the *wilful* opposition to the operations of the Holy Spirit. The Ohio Synod men say, whoever resists wilfully is not converted. Prof. Aug. Pieper said the use of the word "beharrlich," wilful, determined, or continued, is unfortunate. It does not express what we mean by it, and it had better be dropped. And Prof. F. Pieper says correctly, in *Lehre und Wehre*, 1903, p. 132: "By members of the Synodical Conference this declaration was made repeatedly: There is, indeed, in accordance with Scripture, a continued, wilful, etc., resistance against the converting grace of God, by which conversion and salvation is *hindered*. That in those who are converted and saved such wilful resistance against conversion does not manifest itself is not to be attributed to a more favorable disposition on their part, but to the grace of God alone."

c. A further ground for claiming that the representatives of Missouri had somewhat modified their former position we find in Prof. F. Pieper's attitude over against the *intuitu fidei*, referred to under 3 c. Missouri had always repudiated it. My notes say that Prof. P. declared the *intuitu fidei* may be rightly used if only faith is considered purely a work of grace.

d. Dr. Allwardt's declaration towards the close of the conference (vd. 3, d), implies that according to his judgment, and, indeed, that of the men from the Joint Synod, whose leader he was, the men of the Missouri Synod have modified the extreme determinism formerly taught by that Synod.

e. One striking proof of the correctness of our observation is Prof. F. Pieper's declaration: "If any one asks me if he is elected or not, I tell him not to worry about the secret counsel of God, but point him to the way of salvation, the means of grace, his baptism, the Word of God, etc., as the best proof of his election and salvation." In connection with the doctrine of election the way of salvation upon which election rests had never before been made so prominent in the Missouri Synod; it was rather the other point of view: The great mystery of the election, the election to faith, etc. And Prof. Pieper felt it himself that he had spoken more clearly and comforting of this great doctrine than had ever been done heretofore, because he added: Thus I have been taught in

catechetical instruction, and thus I have taught as professor of theology, as my students will testify. And one of the Missouri pastors assured me that this is a fact. There is no reason for Prof. Pieper's remarks except upon the ground that he himself felt, that what he had now said was something out of the ordinary and new. And it had a splendid effect.

We make these observations as a stranger, never before having attended a meeting of our Western Synods, much less an intersynodical conference; and as an outsider, not belonging to any of the Synods which had called this meeting. The meeting was for peace, and we looked for and carefully noted the evidences of it, and are glad to say, we found them on all sides. In our opinion the reports published by the Missouri papers do not do justice to the results of the convention in this respect. As we were identified with neither party, we were not biased or prejudiced for or against Missouri or Ohio, and had no object in claiming "defeat" for the one or "victory" for the other. We hoped, however, for a coming together of brethren of the same faith, who all accept fully and without any reserve whatsoever, the entire Book of Concord. We looked for a modification of terms used and statements made in the heat of battle, and afterwards, in the consciousness of being right, strenuously adhered to, and which all these years had caused strife and alienation among brethren, believing, with Pres. Pieper, that at heart they are all agreed that man does not contribute an iota to his conversion, but that it is all the grace of God alone, and that the great difficulty lies in the head, in the language used, in the way of looking at it. From this point of view, and with the sincere desire that soon all may be one, and instead of antagonizing and hampering each other in the work, all stand together and build the walls of Zion, we have written this report and postscript.

J. NICUM.

Rochester, N. Y.

RECENT PUBLICATIONS.

EXEGETICAL AND CRITICAL.

Explorations in Bible Lands.

EXPLORATIONS IN BIBLE LANDS During the 19th Century. By H. V. Hilprecht, Clark Research Professor of Assyriology and Scientific Director of the Babylonian Expedition, University of Pennsylvania, with the coöperation of Lic. Dr. Hensinger, formerly University of Berlin; Prof. Dr. Hommel, University of Munich; Prof. Dr. Jensen, University of Marburg; Prof. Dr. Steindorff, University of Leipzig; with nearly two hundred illustrations and four maps. Philadelphia: A. J. Holman & Company. 1903. pp. 809.

This comprehensive volume of archæology sums up the work of the nineteenth century in discovering the buried cities and treasures of the East, and details in full the excavations that have been made at the principal sites of Assyria and Babylonia, and in various points of Egypt.

Arabia also, which has long been exploited by oriental travelers, and on which there are several exceedingly valuable works of great compass, has here received particular attention from the point of view of the inscriptions that have been discovered in that land. As a result of his studies, Hommel states his well-known conclusion that the origin of the children of Israel is much more closely connected with North Arabia than we have hitherto ventured to suppose. Considering the genealogies as given in the 10th chapter of Genesis and similar passages, it is remarkable to see what a close kinship between Hebrew and Arab is indicated by the Hebrew tradition,—a kinship second only to that existing between the former and Ammon, Moab, and the really half Arabian Edom (pages 741, 742.) Further, the word Kush means Ethiopia only in four passages of the Old Testament; while in all other passages, beginning with the story of Eden and the table of nations, it means Arabia. The Gihon is a wadi of Arabia, as Nimrod is a son of Arabia. Ashur in Genesis 2: 14, etc., is a district in Arabia. Abraham's family was devoted to moon worship, which is Arabian, and Moses first changed the meaning of the name Ya, which originally meant moon, to Yaveh. Hommel points out a number of further details, including analogies between Southern Arabia and the ancient Hebrew ceremonial laws.

Professor P. Jensen deals with the difficult problem of the Hittite inscriptions. He maintains that "if we know of no inscription in Assyria and to the north of it, which is certainly much earlier than 1000 B. C., then there is absolutely no ground left for going back to the old kings of Khate mentioned in the Egyptian inscriptions of say 1300 B. C. and earlier, as the authors of our inscriptions." (Page 768). It is easier to fix the chronology of these inscriptions than to point out their origin or to decipher them. Jensen

alludes to the great difficulties that are still at hand in this matter, and the unlikelihood of there having been any powerful Hittite empire in Syria, or in fact anything more than petty Hittite states. He offers no solution as to the Hittites of Palestine mentioned in the Bible, but says that the deciphering of these inscriptions open to us the archives of an ancient people who are the ancestors of the modern Armenians of Indo-Germanic speech.

The whole romantic story of the discovery of the decipherment of the ancient Assyrian and Babylonian inscriptions is told in this book at length and in a very charming manner. The various expeditions to the East with their results and explorations are depicted in chronological order. Dr. Hilprecht's own contribution entitled, *The Resurrection of Assyria and Babylonia*, embraces 577 pages. His history of the four American expeditions and their labors comprises over 300 pages. Nuffar, with its school and students, its vast library, its temple, to which the kings of Babel made pilgrimages, its battles, its destruction and restorations, are here painted to the eye with great detail.

The well-known history and results of the excavations in the land of Egypt, including those at the Delta, those at the Pyramids of Memphis, those in the Fayum, those of El'Amarna, those of the tombs of the kings of Abydos and Naqada and the oldest Egyptian cemeteries, and those in Thebes, are given.

The book is enriched with great wealth of illustration, and is a credit to editor and publisher.

The Verdict of the Monuments.

THE VERDICT OF THE MONUMENTS. By Rev. George Finke.

This book of 71 pages, with the same title as the English edition of Sayce's "Higher Criticism and the Monuments," is based on third hand sources of a cheap character. It contains a lot of antiquated material, very poorly digested. The author is not a Semitic scholar. While men who are able to digest what scholars have produced are needed in order to popularize their results, it is a mistake for a publishing house to put into the hands of the laymen a book containing so many misstatements. The author has the right spirit, but it is such work that gives the dilettant of a different spirit an opportunity to bring the science into disrepute.

I might add also that the publisher is a pretty mean man to send a reviewer a paper-bound book selling at 25 cents, when he offers one in cloth for 40 cents.—A. T. Clay.

Leathe's on the Old Testament.

THE CLAIMS OF THE OLD TESTAMENT. By Stanley Leathes, D. D., Professor of Old Testament Exegesis in King's College, London. New York. 1897.

These two lectures on the Old Testament, while perhaps conceived in a vein more narrowly orthodox and rigid, in the way of sweeping generalization, than a perfectly open mind will appreciate, nevertheless contain some exceedingly forcible points of argument, and they bring criticism face to face with its own trail and tendency in a manner that the latter cannot relish. For criticism never loves to contemplate its own inconsistencies. It does not desire to gaze upon the weakness inherent in a general survey of its own unsatisfactory results.

One good illustration of the manner in which this author in

his little book of seventy-three pages brings criticism to bay is his opening up of the nature of the essential connection between historic events and spiritual and moral truth in the Old Testament. He says, "It is asked, 'What do we lose if Abraham, Isaac and Jacob were mythical personages with no historic existence? Do not the spiritual lessons remain which their narratives illustrate? The example of Abraham's faith abides, whether he is imaginary or real, just as the evil of marital jealousy remains whether Othello was or was not merely the creation of Shakespeare's brain.'"

"But this appears to me to betray a very unsatisfactory and vague conception of the necessary conditions of the problem to be solved. Let it be granted that the example of faith is the essential element in the story of Abraham. But let us also suppose that Abraham was a mythical personage, with no real existence. Then clearly the command which he obeyed and the promise which he believed, were unreal, as also was his obedience and his belief. Our position, then, would be this: 'Had Abraham acted under the directions supposed, as he is said to have acted, we have from the blessing promised upon his faith a corresponding advantage that may be expected to accrue to us from the like obedience and belief. The teaching of the narrative is equally distinct and eloquent whether true or false.'"

"Very well; but if the narrative is imaginary, so also may be the lessons derived from it. We do not care to know what conceivably might be the case under certain circumstances. We want to know what actually was the case under these circumstances as described. If God did not act as He is said to have acted in the case of Abraham, how do we know that He will act in a like manner in our own case? What *proof* have we that He cares at all about how we do act? Because it must be borne in mind if the history of Abraham is dissipated in this way, there is no reason why any other like matter may be dissipated and destroyed. If the ground of faith is thus relegated to the merely spiritual, impalpable, and intangible, apart altogether from the concrete, visible and substantial authority which vouches for it, there ceases to be any valid foundation at all for it, in the experimental and the real. Then there is no necessity for God to confirm His word with signs following, and in the great majority of cases it is a mistake to suppose that He ever did. Even in the time of Christ mankind had not emerged from this pernicious and childish habit of believing in signs, and in Old Testament times they were immersed in it. For us there has been reserved the far higher calling to dispense altogether with signs in the present, and to discredit the reality of those which are said to have been given in the past. Faith, if it is real, and in proportion as it is, can dispense altogether with an historic basis to rest on.

"There is no question but that this is the direction in which men's thoughts are largely moving. But is there not a manifest and pernicious fallacy in the reasoning? Because it is perfectly true that God would have us be independent of signs, does He intend us to believe that signs have never been given? Does he wish us to suppose that those which are alleged to have been given were fallacious, and that it matters nothing whether they were real or not? If so, surely not only the Old Testament, but the New likewise, must be written again *de novo*. Then not only may we pass by the miracles of Christ as of no moment, but we must also believe that He never really wrought them, and never actually appealed to them: that in all these cases there was nothing more than temporary and

apparent concession to human weakness. But then, in that case, we must likewise deal in some intelligible way with His birth, His life, His resurrection, and His ascension."

Weidner's Exodus.

STUDIES IN THE BOOK. Old Testament, first series, Exodus. By Rev. Franklin Weidner, Professor and Doctor of Theology, and President of the Theological Seminary at Chicago, Ill. Fleming H. Revell Company: Chicago, New York. Pp. 59. Price, 50 cents.

One of the chief excellencies of this little book is that it is strongly against the negative criticism, and that it furnishes a constructive outlook, with evidence, at points of attack, of the evangelical and traditional construction of the book. It is particularly clear in its analysis of the contents of Exodus, and is convenient for any one who wishes to undertake the study of the contents of the book as a book. The history of Egypt, the archaeological discoveries, and an interpretation of the text itself are woven together.

Lund on Job.

THE BOOK OF IJOB. Translated and commented upon by Emil Lund. Lutheran Augustana Book Concern, Rock Island, Ill. 1903. Cloth. 380 pages, Price, \$1.25 net, bound in boards. \$1.50 net, cloth.

This book is a vivid and accurate translation of the very vivid book of Job. It is prefaced by an introduction, and brief notes, commenting on the meaning; and the verses are interspersed in the larger type of the translation. A short review or summary of the contents closes each chapter. The notes written in a popular style are intended for general instruction and edification, and it is to be hoped that in this form the work will do much good in our American Lutheran Church. Dr. Weidner says, "I have carefully examined your translation of the book Job, as well as your notes on the book, and I have been greatly pleased with them. Your work deserves a large circulation. I find it most excellent work."

Dr. Beecher says of the same book, "Reading what you have written has given me real pleasure. No one would dispute that your work is carefully and accurately done. As to your competency as a Hebraist, you are at liberty at any time to refer to me if that will be useful to you." We hope the book will do much good in our Church, and that the author will be encouraged to proceed further in his studies.

Schmidtke's Die Evan. eines Alten Unzialcodex.

DIE EVANGELIEN EINES ALTEN UNZIALCODEX (B-ALEPH TEXT). Nach Einer Abschrift des Dreizehnten Jahrhunderts. Herausgegeben von Alfred Schmidtke. Leipzig: J. C. Hinrichs' sche Buchhandlung, 1903. Pp. 116. Price, 4 marks.

By making public this old Uncialcodex, written in the B-Aleph text, in a copy of the 13th century, the author has opened up a considerable amount of valuable material for the field of textual criticism. In view of the peculiar manner in which this manuscript throws light upon the causes of textual variations, a careful study of it should add to our knowledge of proper textual reconstruction.

The manuscript was written in the middle of the 13th century and consists of 152 parchment leaves. Some leaves at the close are missing. About a century after it was written it came into the possession of a certain Constantinos, and from then on until the 16th

century its history is to be found in many notes written on blank leaves and on the margins. It was probably preserved in Egypt. Matthew is written in running text, but the remaining gospels are given in uncials, and are full of chirographical and grammatical errors, as well as of misconceptions of many kinds, which show that the writer was one not versed in the art of uncial writing, and scarcely able to decipher an uncial codex. Schmidtke shows the nature of these errors and mistakes by multitude of citations in detail, all of which are instructive. It is conjectured that the manuscript was written at the wish of an abess named Olympias, and that it may perhaps date back as early as the fifth century. The original writer of this Olympias manuscript was a good calligrapher. It was written in Egypt. In the course of centuries this uncial was corrected to some extent by the use of the common text.

The Olympias manuscript belongs to the group of B-Aleph manuscripts. The author goes into a valuable discussion of the recension of the Egyptian Bishop Hesychius about the year 300, and its comparison with the Ammonianian Diatessaron. The whole work is clearly printed.

T. E. S.

Two Syriac Apocryphal Manuscripts.

APOCRYPHA SYRIACA. THE PROTEVANGELIUM JACOBI AND TRANSITUS MARIE. WITH TEXTS FROM THE SEPTUAGINT, THE KORAN, THE PESHITTA, AND FROM A SYRIAC HYMN IN A SYRO-ARABIC PALIMPSEST OF THE FIFTH AND OTHER CENTURIES. Edited and translated by Agnes Smith Lewis, M. R. A. S., Hon. Phil. Dr., Halle-Wittenberg; LL. D., St. Andrew's. With an appendix of Palestinian-Syriac texts from the Taylor-Schechter Collection. London: C. J. Clay & Sons, 1902. 4to, pp. lxxii, 71, 154. Price, 15s net.

In 1895, while Mrs. Lewis was at Suez, she purchased a vellum palimpsest, containing the Protevangelium Jacobi and the Transitus Mariæ. Both these narratives are unhistorical, but it is the latter writing which has had such wonderful influence upon Mariolatry, the festivals of the Greek Church, the dogma of the Immaculate Conception, etc. Ewald has declared that the whole cultus of Mary in the Papal Church rests upon this book, and that it is the foundation for a hundred superstitious reasons, which have intruded with less and less resistance into the churches since the fifth century, and have contributed so much to the degeneration and to the crippling of all better Christianity.

The first writing is assigned to the early tenth century, and the second to the sixth or eighth century. The volume is beautifully illustrated.

Flournoy's New Testament.

NEW LIGHT ON THE NEW TESTAMENT. By Parke P. Flournoy, D. D., with introduction by Prof. B. B. Warfield, D. D., LL. D. Philadelphia: The Westminster Press. 1903. Pp. 193. Price, \$1.75 net.

A popular presentation of the scientific and historical facts connected with the critical questions concerning the writing of the four gospels, and the testimonies which can be adduced from early literature for and against them. The true significance of the discovery of Tatian's Diatessaron, and of the Apology of Aristides, and the value of the testimony of Justin Martyr, are brought out. The book, though intended for the general reader, nevertheless deals with the subject in a scholarly and competent manner, and will be of value to

all who wish to go into the question of documentary testimony as to the early age of the four gospels, and the correctness of the traditional view as to their writing.

Bacon's Sermon on the Mount.

THE SERMON ON THE MOUNT: ITS LITERARY STRUCTURE AND DIDACTIC PURPOSE. A lecture delivered at Wellesley College, May 20, 1901, and subsequently revised and enlarged with the addition of three appendices adapted to exhibit by analytic and synthetic criticism the nature and interconnection of the greater discourses of Jesus. By Benjamin W. Bacon, D. D., Buckingham Professor of New Testament Criticism and Exegesis in Yale University. New York: The Macmillan Company. 1902.

It is a bold undertaking to give in a lecture to college students, or even in six lectures to an adult Bible class (p. vi), an exposition of the process and results of the higher criticism. The result is apt to be like that to be expected if a mathematician were to attempt in a lecture to give an exposition of the processes and results of calculus—fairly intelligible to mathematicians, imposingly obscure to laymen.

But, "the modern teacher who is ignorant" of the method of higher criticism "is justly considered incompetent. Baleful or beneficent, it must be understood." From teachers of New Testament exegesis to college students seems a long jump; but Dr. Bacon's logic seems to draw the conclusion that college students also must understand what teachers find it difficult to follow.

Higher criticism is a science. Is there any greater need that everybody understand its processes and results than that everybody understand the processes of any other science? It is quite certain that most men are more interested in their bodily welfare than in their spiritual: why do we not have a plea for the general acquaintance of the people with the processes and results of medical investigation? Partly, no doubt, because the average man cannot be trusted with those processes. Higher criticism is not less an untrustworthy tool in unskilled hands than the surgeon's knife.

Granted, however, that a popularization of higher criticism were necessary, it would hardly seem that Dr. Bacon is the man for the task. His criticism has been characterized as "intuitionist" (Dr. C. M. Mead, quoted in *The Bible Student*, Oct., 1902, p. 237), and intuitions are not easily reduced to system nor readily imparted. He has made the attempt, however, and purposes to supply the need of a text-book of criticism. Unfortunately, for a text-book he gives both too much and too little: too much original investigation, and too little justification of methods. The methods must be approved and systematized (p. vi). But the volume does neither.

Analysis of the book is not always easy. The opening pages emphasize the Christo-centric character of history, and state that the center of Jesus' teaching is the Sermon on the Mount. The question is raised whether the "quasi-legal" character of the Sermon, as found in Matthew, belongs to Jesus, or to the evangelist. Three objections against the probability that the Discourse goes back to Jesus as its author are stated and answered: "The *'nora ler'* idea of Christianity is post-Pauline; but in Matthew it is not fundamental, belonging only to the overlying elements, modifying clauses, appended qualifications" (p. 25). 2. It is improbable that long discourses would be remembered, and those now in our Gospels are probably compositions of the evangelists. In place of a direct answer to this, we have the as-

sertion that Jesus preached in connected discourse, and while "we may not, indeed, expect more than the briefest fragments of any such address, may there not be enough to form some outline?" (p. 31). 3. The evidence of Luke that a large part of the Sermon was spoken at other times. "Our final answer to this and all other objections can only be by actual comparison and cross-examination of the two witnesses" (34).

Then come "three reasons" for the general correctness of Matthew in his general representation, of which I can find only two: 1. "Luke's omissions are not unaccountable," and his language betrays acquaintance with a fuller form of the Sermon. 2. It is not probable that Jesus, as a Reformer, would not respond to the expectations of His time in republishing or interpreting the Law, when, at the end of His ministry, He responded to the expectations as to cleansing the temple (40ff).

The probabilities thus supported, the problem becomes, What did Jesus say? But first a word as to method. "It is the method of the higher criticism" (54), of comparison or cross-examination. The scientific principles of this method are those of the lawyer, the disagreement of two writers leads to a more original form of testimony, the inconsistencies of a single writer betray his bias and tendency, and so also lead to more original testimony.

Applying these principles to the Sermon on the Mount, Bacon finds that Matthew has evidently borrowed his setting for it from Mark 3: 7-14, but so stated it that the assemblage is unaccountable. Luke makes a similar mistake in borrowing from Mark, so that at this point "Matthew and Luke both introduce the Sermon on the Mount, rightly, so far as occasion is concerned; wrongly, so far as regards the audience addressed" (67). In reconstructing the discourse itself, the guiding principles are: "Follow the form most closely allied to the principal theme as already established. Reject that which is not germane, injures the sequence of thought, and whose presence can be better accounted for, otherwise than by utterance in this connection" (81).

This outline may show some traces of the evasions with which Bacon is occasionally satisfied. A greater evasion than evidenced here lies in his fundamental position toward Jesus Himself and the evangelists. Place side by side three of his statements: "That which meets our Lord's own teaching, as to true searching of the Scriptures (Jn. V: 39-40; R. V. XVI: 13, 14), would not give offence to those whose effort was to convey to us the story, 'even as delivered to them by those which, from the beginning, were eye-witnesses and ministers of the word,' that we might believe that Jesus is the Christ, the Son of God, and believing might have life through his name" (p. xi). "An impartial historical estimate will admit that Jesus' life and teachings constitute the highest revelation of man to himself, and since 'the invisible things of the creation are perceived through the things that are made,' this revelation is also the highest of God to man" (1f). "Understand Jesus as a prophet, a preacher, a herald of glad tidings, and all these first to his own times. And as you come more fully to understand him thus, more and more fully will you find him for all time and times, the Way, the Truth, and the Life" (119). Are these passages of Scripture quoted simply for effect, are they to be understood as meant in their Biblical context, or do they contradict the positive statement of the author on the first page? We should have had a commentary to give us certainty. As to the evangelists: "We believe, in fact, that as plain, high-

minded, but intensely interested men, they tell the story as they understand it, and with their own selection and emphasis, for their own purpose; to all of which they have a perfect right" (59f). Intensely interested in what? In the preserving of the records of the life of Jesus? No; but in some special phase of doctrinal or practical application of the facts of that life, which has led them to rearrange, mutilate, and modify the records as they found them.

The method of the critic is that of the lawyer; so the critic himself tells us, and concedes more than he thinks. The lawyer comes to his cross-examination with a well-defined theory of the facts to be discovered, and equally well-defined theories as to the character of his witnesses. He is intensely interested in proving or disproving a theory; the truth is of secondary interest to him. The result is that he can frequently make perfectly innocent testimony to appear incriminating. The critic, in boasting of the lawyer's method, must accept also the lawyer's conditions; he seeks confirmatory evidence for his theories, and we must not be surprised if he finds it. Only, neither the lawyer nor the critic should attempt to appear interested solely in the truth, and not in their theories.

We still need a text-book of the higher criticism, which shall "approve and systematize" the methods and principles of the higher criticism.

W. A. LAMBERT.

Rotherham's Emphasized Bible.

THE EMPHASIZED BIBLE. A new translation, designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred originals. Arranged to show, at a glance, narrative, speech, parallelism, logical analysis, etc. By Joseph Bryant Rotherham. Three volumes. New York, Toronto, Chicago: Fleming H. Revell Company. 1902. Price, \$2 net.

About a quarter of a century ago the author of this new Bible published a new translation of the New Testament, in which, by peculiar signs and emphasis, and by underscorings, as well as by the occasional use of more emphatic type, together with the help afforded by the inversion of dependent clauses, he attempted to set forth the exact meaning of the Bible for the eye and ear of the English reader.

In the present large work issued by the Revell Company, the author now carries out his principles more thoroughly and systematically, and with improvements in the methods, suggested by experience, and by the many new ways of printing parts of the Bible, which have been put to use since the appearance of the Revised Version.

It is the intention of the book not merely to set forth the exact meaning of the text, but to reproduce the graphic style of the originals, and to so arrange the text as to show at a glance—narrative, speech, parallelism, and logical analysis, and also to enable the student readily to distinguish the several divine names. The emphasis is given throughout according to the Hebrew emphasis and Greek idioms. The basis of the Hebrew emphasis is the newly revised Massoretico-critical text of Ginsburg. The basis of the New Testament is the critical text of Westcott and Hort.

The Bible is printed in double column, with fine but very clear type, and on a page of very large size. The lines and paragraphs are indented to mark the transition from narrative to speech,—and thus increase the dramatic effect—; to indicate the existence of speech within speech, to call attention to the existence of poetic

parallelism and to similarity of rhythm, and also to present the results of logical analysis.

Emphasis has been indicated by the use of the natural idiom, and by the application of a number of simple and expressive artificial signs.

There is no question but that these volumes will be very helpful to the scholar, the private reader, and to the public reader of Scripture. As one turns and opens the book one sees how vivid and picturesque the narrative becomes on every page, and how it appears to be the record of actual life, though he may differ on many points of detail with the emphasis placed on specific clauses, he cannot fail to be aided in getting the sense of the original writing.

SYSTEMATIC.

Wirth's "Verdienst"-Begriff.

DER "VERDIENST"-BEGRIFF IN DER CHRISTLICHEN KIRCHE NACH SEINER GESCHICHTLICHEN ENTWICKLUNG DARGESTELLT. Von Dr. Phil. Karl Hermann Wirth. I. Der "Verdienst"-Begriff bei Tertullian. 1892. II. Der "Verdienst"-Begriff bei Cyprian. 1901. Leipzig: Dörffling und Franke.

The doctrine of human merit is, as the author states, one "which even to-day is not only of most far-reaching importance for the Roman Church, but also rules or at least dims the views of numerous evangelical Christians" (I. 2f). It is one of the old differences between the Roman and the Protestant branches of Christianity, yet has waited long for a careful historical examination. The treatment here given it is purely historical and extremely careful.

The author's purpose is twofold: to give a systematic presentation of the doctrine, and to investigate how much in this doctrine is to be ascribed to the influence of the Christian, and how much to the influence of the ancient heathen factor (I. 3). He begins with Tertullian because Tertullian, the first great Latin writer of the Church, was also the first to establish a fixed linguistic usage connected with the doctrine. The advance to Cyprian is due not only to the close connection between the men, but also to the fact that only through Cyprian, the Churchman, did the views of Tertullian, the schismatic, influence the Roman Church.

Before Tertullian's time the traces of a doctrine of merit are not very clear, although it might not be impossible to find indirect traces of it in the New Testament in Paul's strong rejection of it. In Tertullian, however, the legalistic conception of the relation between God and man predominates, and upon it the idea of merit can flourish. In order to determine clearly Tertullian's views, Wirth first examines the word *merere* and its derivatives, and the various phases of Tertullian's use of them. His result is that "in Tertullian we have a strongly developed merit-doctrine in the sense of the mediæval church. Man is able, through meritorious sacrifices, through '*bono opera*', to win claim upon earned reward from God" (p. 51). This reward can be merited in two ways: by "obeying the '*voluntas Dei*' and not making use of His '*indulgentia*', and by increasing the voluntarily assumed satisfactory penal sufferings beyond the measure of the penalty" (p. 35). For in Tertullian's view

man is bound to make satisfaction for all sins committed after baptism (p. 25). But as the satisfaction is in exact proportion to the sins committed (p. 33), it is possible to make more satisfaction than is needed to balance the guilt, and this excess is directly meritorious (p. 34).

As to the character of this teaching and its source, Wirth concludes that "the Christian element is by far the smallest; on the other hand many heathen factors directly condition it" (p. 73). Tertullian's theory of satisfaction is possible and explainable only from a combination of the legal mode of conception derived from his legal training, with a philosophical, Stoic overestimation of the ethical personality of man, and an equally philosophical view of the teachableness of virtue and ethical relations (p. 64). The conception of morality as asceticism is also a heathen element (pp. 65-71), while the idea of meritorious "sacrifices," and of fear of punishment and hope of reward as motives for gaining merit are heathen "*Volksanschauungen*."

Of an entirely different character from Tertullian is his disciple Cyprian. Tertullian was bold and original, even to the extent of becoming a schismatic; Cyprian is cautious and diplomatic, referring everything to the final test: "Of what benefit or harm can it be to the Church" (II. p. 16). In the main he has reproduced Tertullian's doctrine of merit, but has also developed it. "The baptized Christian stands before the following possibilities: either he fulfills the law of God, and through such action (*bona facta*) gains God's approval,—sometimes also called *satisfacere* by Cyprian; or he does not do this—as in reality, owing to human weakness, is the case—then he must suffer God's punishment. If he wishes to escape the punishment, he must perform satisfactory works for his transgressions" (p. 38). "Cyprian, like his teacher, posits a *meritum* of man before God, based upon the assumption of extraordinary works exceeding the ordinary fulfilment of the Law. This also is applicable as a compensation for guilt, or it becomes available, entirely or in part, as a "pure merit" with a claim upon a special grade of immortality for the one doing the works, or on behalf of others" (p. 73). With Cyprian also the motives for gaining merit are fear of punishment and hope of reward, but Cyprian lays most stress on the rewards, Tertullian on the punishments. "The whole literary activity of Cyprian is briefly a great urgent plea to win merit for the sake of the reward it brings" (93). But, according to Cyprian, satisfaction is possible only in the *ecclesia catholica* (45), and therefore there is no merit outside the Roman Church.

The criticism of Cyprian's teaching (pp. 145-182) finds less trace of the influence of law, philosophy and popular religion; but Cyprian shows the influence of the legalistic spirit of Judaism, evidenced by his frequent use of the Old Testament and Apocrypha (167ff).

In tracing the doctrine of merit, Wirth has perhaps slighted two points: the influence of the persecutions; and the inherent tendency of the natural man to trust in works, and a system of rewards and punishments.

W. A. LAMBERT.

Biederwolf's Study of the Holy Spirit.

HELP TO THE STUDY OF THE HOLY SPIRIT. By Wm. Edward Biederwolf. Introduction by Wm. Moorhead, D. D. Boston: James H. Earle & Co., No. 17. Washington street. Pp. 155. Price, 75 cents.

Short studies to ascertain from all relevant passages of Scripture what the Bible teaches on the Holy Spirit's name, Advent, per-

sonality, Deity, sealing, anointing, communion, fruits, baptism; on the filling of the Spirit, the emblems of the Spirit, and the resistance of the Spirit in its various forms. The analysis is well done, and the exegesis is not bad, in many places very good. Difficulties are fairly met. None can take up this little work without having his thought clarified on the doctrine of the Holy Spirit. In many places the author comes quite close to Lutheran teaching, without really knowing it, from an analysis of Scripture. The author says, by way of explanation, that "The past nineteen years have seen more literature on the subject of the Holy Spirit issued from the press than all the rest of the nineteen hundred together." The *Bibliotheca Sacra* for forty-six years from the date of its first publication, 1844, contains not one article on the Holy Spirit; for more than forty years, from 1839, the *Methodist Quarterly* contained but one article; the *Princeton Review* in fifty-six years, from 1838, only one, and the same thing is true of all other theological magazines. Dr. Charles Hodge gave us three ponderous volumes of systematic theology containing 3200 pages, and of this number only twelve pages were devoted to the subject of the Holy Spirit. This is a surprising statement, and one particularly that should cause the Methodist Church, with its revival teachings and methods, and with its condemnation of what it considers a mechanical inherence of the Holy Spirit in the means of Grace in the Lutheran Church, to ponder deeply. The statement is a significant thing from this point of view. But, the author's indictment cannot be applied to the Lutheran Church Review. We recall one article on the Historical Mission of the Holy Spirit by Dr. Voigt, another article on the whole general subject and its literature by the present writer, and an extended article on the same subject now going through the Review by the Rev. H. D. Spaeth. Past issues of the Review contain articles on Regeneration by Dra. Ochsenford, Geissinger and Repass, and by Pastors Berkemeier and Holler, on true and false spirituality by Dr. Greenwald, on the Means of Grace by J. Simon, on Baptismal Grace by E. Greenwald; and there may be others, which do not come to mind. The book is useful as a study of the subject. The author has tried to make an impartial exegesis of every passage in the Old and New Testament Scriptures where mention is made of the Holy Spirit. The introduction tells us "There is everywhere manifest complete subjection to the authority of Scripture, and confidence in its unerring teaching." And it is a cheering sign to note what is said in the same introduction as to the relation of the Spirit to the Word of God. We quote the passage as follows: "We have long been convinced that to study the presence and work of the Spirit in the believer apart from the Word is a mistake if not a perilous experiment. Even his witness with our spirit that we are the children of God (Rom. VIII: 16) is not apart from the Word, nor yet from the glory of Christ, in whom alone we are brought into the filial relation (Jno. I: 12). Scripture holds the supreme place, and the author of this book uniformly turns to it for light and guidance." This is good teaching from a summer school lecturer and evangelist.

T. E. S.

HISTORICAL.

Luther on Christian Liberty.

The Lutheran Publication Society has issued this well-known treatise of Luther's in neat and popular pamphlet form. Ten cents per copy, \$1.00 a dozen, and \$7.50 per hundred. The translation is that of A. C. Buchheim, Ph. D.

Galley's *Die Busslehre Luthers*.

DIE BUSSLEHRE LUTHERS und ihre Darstellung in neuester zeit. By Alfred Galley, Licentiate of Theology. Part two, of the fourth volume (1900) of the "Beiträge zur Förderung der christlichen Theologie, herausgegeben von Dr. A. Schlatter, Professor in Tübingen, und Dr. H. Cremer, Professor in Greifswald." Gütersloh, C. Bertelsmann, VIII, 152 pp. 8vo. Unbound. M. 2. 40.

The work before us furnishes thorough and complete proof, that Luther's doctrine of repentance, after he had arrived at the true knowledge of the way of salvation, remained essentially the same, and did not undergo a change from what was originally an evangelical and Biblical to a legalistic and Romish doctrine, as the Ritschlians affirm. "The theology which follows the lines laid down by Ritschl claims that it alone has in the true sense entered upon the legacy of Luther, because it is endeavoring to restore to its original purity that Lutheranism whose proper development was hindered. While in other circles the "beginnings" of Luther are regretted as of too bold and revolutionary a character, and the time up to the clarification of the reformatory ideas, till about 1525, is designated as the Period of "Sturm und Drang," the Ritschlian tendency cannot sufficiently extol this period, which it regards as the golden age of the Reformation. And it condemns the work of the following years as a reconstruction which is to be regretted. It claims that the drama of the Reformation begins to degenerate at the time when the movements originated by the fanatical spirits arose, inasmuch as no full summer followed upon the promising spring of this splendid period; and that this retrogression is very largely due to the degeneration of the Reformatory power in Luther himself. It claims that in the few years, 1519-1523, the Reformer "was carried beyond his own limitations" while he afterwards very quickly returned "within the bounds set by his own nature." Thus the Ritschlians have accustomed themselves to speak of "a great onset from 1519-1523," which gave promise of more thorough-going reforms than those which actually took place, the development being broken off in its very beginning by unfavorable conflicts. Accordingly the representatives of this tendency imagine, that in order to give effect once more to the genuine ideas of Luther in the evangelical Church, we must confine ourselves to the "earlier" Luther, to the time "when Luther's genius was as yet unfettered," because gradually the mind of Melancthon prevailed and Luther gave way, compelled by "the needs of church leadership." Then, according to this view, there followed the period of "the suppression of Luther's original ideas" and of "creeping back into the camp of Rome." This suppression, or this surrender of what was once recognized as true, can, it is claimed, be traced everywhere in the individual doctrines, e. g., in the doctrine of God, of faith, and of the relation between faith and good works. . . . But this "broken development" of Luther is es-

pecially apparent in his doctrine of repentance. In the conflict with the Roman sacrament of penance Luther, it is declared, fought his way through to the "path-breaking perception," that repentance must spring out of love for the good, in general from blessed motives; but the "supremacy of this thought, which should have held the central place in the work of the Reformation, formed only a swiftly-passing episode." "The restorer of the old dogmas" soon withdrew into the horizon of the Roman sacrament of penance" (p. 1-3).

"It is the old problem of the anti-nomian controversy which we find ourselves facing in the contemplation of Luther's doctrine of repentance: If according to Luther's doctrine, contrition is to come from love of righteousness, from faith, how can legal motives for genuine contrition then come into consideration? When Luther at the time of the visitation of the churches emphasized the preaching of the law so strongly, Agricola felt obliged to take up the conflict and to oppose the original Luther to the Luther of that period. . . . But the earlier Luther had been misunderstood; and because of this fact, opposition showed itself when Luther maintained, in answering the very question 'how we are to come to faith,' that he remained true to the 'true, pure doctrine' which he had always taught. The reasons for that misunderstanding of Luther's original doctrine are therefore to be sought elsewhere, and are to be found, not simply in the defective understanding of the opponents, but also in the manner in which Luther in his earlier days exhibited repentance,—a manner which to a certain extent was not free from liability to misconstruction. Fortunately we possess some testimonies of Luther himself on this subject. At the beginning of his pamphlet against the antinomians Luther says, that his view of the doctrine of repentance was not one which was complete at first, but that on this very subject his views had developed. He says: 'I had to experience St. Peter's words: *crescite in cognitione domini*' (grow in the knowledge of the Lord). Wherein shall we recognize the development of Luther's doctrine at that stage as compared with a previous period? In that very point in which Agricola and Ritschl as well as Herrmann find a surrender of what had been previously recognized as true, namely in the greater prominence given to that crushing of the sinner through the law, which is the necessary pre-supposition for every true repentance. It is a fact which cannot be ignored, that from a certain time on—let us accept the year fixed by Kawerau, 1524—a change took place in Luther's estimate of the value of the preaching of the law. . . . Luther's method of teaching had become clarified and completed. He now emphasized more strongly that side of the doctrine of repentance to which he had at first paid little attention, namely, the experience of the '*terrores conscientiae*.' Even before the rise of antinomianism this attention to what had previously been neglected is apparent, and therefore we maintain that this is due to a clarification of Luther's views brought about by his further development. But this side of the matter was exhibited most strongly by Luther when clouded intellects like Agricola drew from the occasional lack of emphasis upon the legal '*dispositio*' the false conclusion that Luther regarded this '*dispositio*' as unnecessary and hurtful" (p. 19).

"The most important distinction which Luther makes in his statements concerning repentance is that between repentance as '*opus dei*,' as a divinely produced turning to salvation, and repentance as a work of man, which in this form is seen most clearly in

the preparation for the reception of the Lord's Supper. . . For our investigations, the distinction of Luther between repentance in general and poenitentia sacramentalis is also of the greatest importance. . . In an exhibition and investigation of Luther's doctrine of repentance, we must note whether he is speaking of contritio passiva or activa, of poenitentia vera interior or of poenitentia sacramentalis, and must not permit ourselves to be led astray by the fact that occasionally the question concerning the proper preparation for the reception of the sacrament of repentance is connected with a question concerning the essence of Christian repentance" (p. 29ff).

F. W. STELLHORN, D. D., TRANSLATED BY J. S.

Luther's Life.

Lutherbuch, enthaltend Luther's Leben und Wirken nebst einigen einleitenden und abschliessenden Capiteln aus der allgemeinen Kirchen-und Missionsgeschichte. Für Schule und Haus. Bearbeitet von Gustav Just, Lehrer an der Bethlehems-Schule in St. Louis, Mo. Concordia Publishing House. 1902.

Upon the correct principle that without its proper setting in general Church History the life of the reformer cannot be appreciated, Just gives a brief sketch of pre-Reformation (pp. 1-25), and a briefer sketch of Lutheran post-Reformation history (pp. 91-100). Most remarkable is the summary of the history of the Lutheran Church in America from the time of Muhlenberg to the coming of the Saxons to Missouri in 1839: "Into the Lutheran Church in America, which was so promisingly started, rationalism and fanaticism made great inroads. There came a time when only a few retained a trace of true Lutheranism. Yet it was to become light again also in this western land," with the coming of the Saxons. The remaining three pages give an account of the Missouri Synod and the Synodical Conference, without any suggestion as to the existence of any other Lutherans in America. It is a pity that a book otherwise useful should in this way be limited to one branch of the Church.

W. A. L.

MISCELLANEOUS.

Davidson's Theological Essays.

BIBLICAL AND LITERARY ESSAYS. By the late A. B. Davidson, Professor of Hebrew, New College, Edinburgh. Edited by his successor, Prof. J. A. Patterson. New York: A. C. Armsrong & Son, 3 and 5 W. Eighteenth street. 1902. Cloth, 8vo. Pp. 320. Price, \$1.75.

The death of Dr. A. B. Davidson, early in 1902, was a calamity to the school of thought to which this cautious, capacious and open-minded scholar belonged. His position toward the newer criticism was a peculiar one. He went with it in an apparently hesitating manner, and yet at the same time he recoiled from it. He does not regard a critical era as being the ideal state of scholarship, or the acme of modern achievement. This comes out very clearly in his somewhat remarkable essay on the "English Bible and Its Revision," published in the volume before us. Speaking of the new version, which had not yet appeared, he says, "What is to be feared in the

new version, or any version made in these days, is pedantry; the pedantry of exact scholarship, and the critical consciousness. Men cannot translate without having in view the critical questions now agitating the Church, and they cannot help bringing out every point that tells in critical discussion. This will certainly make a version strained where before it was easy. One could almost have wished the revision had been delayed till this fever of critical discussion had somewhat abated. May we not hope that Criticism will have its day, and that some of us may live to see it as much a matter of the past, as some of the subtle doctrinal discussions of the middle ages or the seventeenth century?"

In this essay Davidson scores the up-to-date spirit of the practical American scholar severely. He says, for instance, "There is a curious abstractness creeping into our language, very unlike the concrete way of Scripture, and also a false delicacy, which is hard to fight against; and all these war against the purity of simplicity in our Bible. Any one who reads private attempts at revision, will wonder at their extravagances. Our American brethren perform the most curious antics here. Among them this peculiarity of the age is most rampant. There the apostle mounts a stump, as if to the manner born. "My brethren, count it all joy when you fall into divers temptations," is what St. James says in England; in America: "My brethren, keep yourselves perfectly cheerful when you are exposed to an authority of trials."

But Dr. Davidson has forgotten one thing, and that is that the "curious abstractness" which he speaks of as creeping into our language has been in existence in the authorized English version from the start, and is part and parcel of it. Had he been as familiar with the German Bible, as he is with the Hebrew and English, he would have noted how much more fully the free life of the German corresponds with the original, than does the more abstract and essay-like mode of statement, which seems to be indigenous, not only in English theology and sermons, but in English poetry and style.

Nor does Dr. Davidson seem to be fully conscious of the great indebtedness that the English Bible has to the German. He admits that Tyndale's New Testament was "printed abroad," but he does not seem to be conscious of the fact that the English version was, like many other good things, 'made in Germany' and with the German Bible before the eyes of the maker. Davidson says: "The real basis then of our English Bible is the translation of William Tyndale. His New Testament appeared in 1525, having been printed abroad and smuggled into England. It is strange to think that we are still reading his words. Many portions of the New Testament, in spite of all the revisions it has undergone, are almost Tyndale's very words. In some of the shorter books it has been calculated that nine-tenths are his; while even in longer epistles, like the Hebrews, five-sixths remain unchanged. The exquisite grace and melody of the language has been a matter of surprise to those who are familiar with Tyndale's other writings, which have no qualities that raise them above the ordinary level of the time. But Tyndale set before him the translation of the Bible as his life's work; he threw into it all his feeling, and the unwearied labour of twenty years.

"Tyndale never published more than the New Testament. But he had translated the Pentateuch, and the Old Testament as far as the Chronicles. Two years after his martyrdom, his friend, Matthew,

published a Revision of the His Testament and his translation of the Old as far as he had executed it, the remainder of the Old being taken from Coverdale's Bible, which had appeared shortly before, and was a translation based on the Latin and the German. Matthew's Bible may be called the *first* Revision. Its circulation was sanctioned by the king; and it may be called the first *authorized* version."

As the author of the celebrated Hebrew Grammar, which has now reached its seventeenth edition, and his more recent Syntax, we would naturally expect in a Hebrew volume of miscellaneous essays, a number of the topics devoted to the language, literature and theology of the Old Testament. And our expectation is not disappointed. The two essays on the prophets Hosea and Amos are fine and quite exhaustive. They are written from very comprehensive points of view. The same may be said of the three Psalms, the second, the seventy-second, and the one hundred and tenth, which are here treated so exhaustively, though we cannot go with the author in some of his critical reasoning. The opening essay on Biblical Theology, and the one following on the wisdom of the Hebrews, do not interest us and seem to partake too much of the spirit of inane generalization characteristic of certain classes of theological writing. As the first mentioned essay was the inaugural address of Dr. Davidson and was delivered on the opening of his career, and when he was quite young, its character can be explained from this point of view.

The author's reasoning on the morality of the Old Testament in the essay on The Uses of the Old Testament for Edification, and in his fine paper on Modern Religion and Old Testament Immortality, brings up points of view, both new and old, which are of value. His two eastern papers, the one on Mohammed and Islam, and the other on Arabic poetry, are of interest, the latter from the point of view of the imaginative linguist. Davidson does not take the rose-colored view of Mohammed and his work that is so fashionable now-a-days, and that has found its way even into Union and Lane Theological Seminaries. His estimate of Mohammed is true. "Mohammed's own life presents no ideal, and, indeed, his moral shallowness can be understood from his entire failure to comprehend the meaning of the death of Jesus. . . Affection is impossible, sympathy is neither understood nor desired; moral unity and support in the duties of life are unknown. For life has no moral duties, either to the man or to the woman. Hence the frivolous, undeveloped mind of the inhabitants of the harem. And hence the raw, unrefined merely male human being which the man remains." . . . "The God of the harem is like the desert, monotonous and barren, an unfigured surface, and an irresponsible immensity."

"Mohammed certainly deserves to be called a religious and moral reformer. He abolished idolatry. He put down the cruel practice of burying female children alive. He forbade gambling and drunkenness. His legislation in behalf of slaves was humane. In some respects also he accorded rights to women which they had not before enjoyed. In other respects he perhaps lowered the position of woman. He introduced the veil in his own harem, and the galling seclusion of married women is due to him."

Dr. Davidson attributes the rapid spread of this religion rather to its eclecticism, which recommended it to many of the peoples from whose original religion it had been constructed, rather than to the fanatical and compulsory fatalism to which it is usually ascribed.

He believes that the temptations to escape tribute; that fashion, worldly advantages, indifference, gradually combined to drive the conquered races into the bosoms of their conquerors. He believes also that, except perhaps in Arabia, there was little real belief in the original Mohammedism in the Saracen period. He feels that Christianity has not yet discovered the proper method of influencing the inaccessible Mohammedan. "That which makes Islam so difficult to break in upon is, no doubt, its great truth of the unity of God, however defective its view be of that truth. The rigid unity has judged the Christian doctrine of the Trinity already beforehand."

T. E. S.

Purves' Sermons.

FAITH AND LIFE: SERMONS. By George Tybout Purves, D. D., LL. D., late pastor of the Fifth Avenue Presbyterian Church, New York; sometime Professor in Princeton Theological Seminary. With an introductory note by Benjamin B. Warfield, D. D., LL. D., Professor in Princeton Theological Seminary. Philadelphia: Presbyterian Board of Publication and Sabbath-School Work. 1902. Pp. 377.

George Purves was a student in the University of Pennsylvania when Dr. Charles Porterfield Krauth was in the prime of life, and held the chair of Mental and Moral Philosophy in that institution. Dr. Purves, as has been the case with many other distinguished Presbyterians, always acknowledged the debt which he owed to Dr. Krauth during his student career at the University. When he came to Princeton, he was more and more drawn into the methods and spirit of the theology of which Dr. Casper Wistar Hodge was the center, and it was this theology of which he was such a thorough and eloquent exponent, both in the pulpit and also in the Professor's chair. Through his studies under Dr. Hodge and Dr. Green in Biblical Literature and Biblical Theology, he was brought face to face with modern critical problems, and all the work that he has done bears the stamp of earnest conflict with these critical problems. He stands against the tendencies to which so free rein has been given in Union Theological Seminary, and his work on the Apostolic Age is one of the best modern constructive treatments of the New Testament in the interests of evangelical and conservative critical scholarship which the Church possesses.

The sermons in the present volume have been published as they left the pen of Dr. Purves, and without revision. They were never intended for print, and yet they are masterpieces. His language is clear, direct and sinuous; his analysis of his propositions are convincing and effective. His exegesis is thorough, and his conclusions impressive. One who knew him well says, "He was no phrase maker; he did not deal in antitheses, assonances, or colloquialisms; he used illustrations sparingly. He had no broken sentences. His periods were rounded, balanced and pellucidly clear; he never framed an unintelligible, weak or unvitalized sentence. He knew what he wished to say, and he knew how to say it so that it went straight from his lips to the intellects, hearts and consciences of his hearers. His sermons were always systematically and compactly organized, and made a unitary impression." The first four of the twenty sermons here given, have Christ as their center. Then follow three or four on the counsels and love of God the Father. There is one on Enoch, one on the Wise Woman of Tekoah, one on John the Baptist, one on Simon Peter's brother, one on God's Education of His Chil-

dren, one on The Many Mansions; and the book concludes with one on the Judgment. Each of the sermons is a full treatment of the subject of which it is an exposition.

T. E. S.

Schillinger's Sermons.

SERMONS ON THE PARABLES OF JESUS. By S. Schillinger, A. M. With an introduction by Rev. G. T. Cooperrider, A. M., chief editor of the *Lutheran Standard*. Columbus, O.: Lutheran Book Concern. 1903. Pp. 460.

This book of sermons on the parables of Jesus is soundly evangelical in character. The truth applied, is the real gospel, without any ornate sociological, literary, sentimental, or poetical additions. The author has rightly, and for the sake of completeness, included a great many New Testament scenes and sayings of the Lord, which may not, in the strictest sense, be universally agreed on as coming under the term "parable." On these pages appear the Sheep and the Goats, the Ten Pounds, the Different Servants, the Fig Tree, the Rich Fool, the Shepherd, the Rich Man and Lazarus, the Importunate Friend, the Working Servant, the New Patch and Old Garment, the Two Houses, the Tower, the War of the Two Kings, the Wedding Garment, the Unfruitful Fig Tree, the Householder, the Seed Growing Secretly, as well as such better known parables as that of the Prodigal Son, the Sower, the Laborers in the Vineyard. The sermons have all been preached, and are a clear, brief, and sound exposition of the pure gospel as contained in the themes of which they treat. The book is a credit to the Lutheran Book Concern.

Kraeling Sermon.

THE EVANGELICAL SERMON. By Rev. E. C. J. Kraeling, pastor of Zion's Lutheran Church, Brooklyn.

This is an address written in a fine spirit, and with clear distinctions. There is no difference between the sound German sermon here pictured and the sound evangelical English sermon, excepting, perhaps, that the English pulpit admits of a more solid and extended presentation of facts, and of the introduction of courses of reasoning to convince the intellect. In other words, the English sermon addresses itself somewhat more fully to the intellect, and, without lack of devoutness, bases itself somewhat less upon sentiment, than does the average evangelical German sermon.

Arnold's Notebooks.

MATTHEW ARNOLD'S NOTEBOOKS. With a preface by Hon. Mrs. Wodehouse, and a portrait. New York: The Macmillan Company. Pp. 137. Price, \$1 net.

This book opens to us an insight into the mind and thought-range of Matthew Arnold. It is in some sense a key to his work and his writings. He gathered these brief quotations throughout a lifetime in small note books, from which they are taken, and to which he appended lists of works which he desired to read every year, and which are here also reproduced. One of his quotations is from Clarendon, as follows: "Clergymen understand the least, and take the worst measure, of human affairs, of all mankind that can read and write." Another is the German proverb, "Ein enger Geist verengen sich der Sinn." Still another is the following, "Wer sich heutzutage nicht ganz vom Klatsch der kritischen Blätter zurück-

hält, und sich nicht mit Gewalt isolirt, ist verloren." The book is clearly and openly printed, and is a good thing to take along to the country to muse on in a thoughtful mood.

Hilty's Happiness.

HAPPINESS. Essays on the Meaning of Life. By Carl Hilty. New York: Macmillan Company. 1903. Price, \$1.25 net.

A series of seven essays in happy vein, and beautifully printed, on the art of life. A good tonic, if here and there a little bitter, for the intellectual, the fastidious, the skeptical, and for poor, over-worked society people.

Outlines of Sermons on Old Testament Texts.

[CONTINUED.]

Doing Glory to God in Pursuit of the World.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x: 31.

1. Nothing is too slight or trivial to glorify Him.
2. A desire of letting his light shine before men.
3. Thankfulness to Almighty God and the inward life of the Spirit itself.
4. True humility.
5. He will use his worldly business as a means of keeping him from vain and unprofitable thoughts.
6. One should not retire from our worldly business at the close of life, to give our thoughts more entirely to God.

—Newman.

Our Heirship.

"If children, then heirs."—Romans viii, 17.

"A testament is of force after men are dead."—Hebrews ix, 17.

1. A large property.
2. A proprietor with undisputed title.
3. The fact of this owner's death legally established.
4. A will or bequest, either oral or written, according to forms of law, attested by unimpeachable witnesses.

—Wadsworth.

The Whip of Small Chords.

"And the Jew's passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting," etc.—John ii, 13-17.

- I. The justice of the Saviour's indignation.
 1. He had abundant cause.
 2. The Lord had indisputable right to manifest His indignation in the way recorded.

II. The courage of His zeal.

1. He repeated this act during the last passover before He suffered.
2. Our Lord was regardless of consequences.

III. The miraculousness of His power.

Says Bengel: "Even a large body of soldiers would not have ventured to attempt it." Yet our Lord, single-handed, drives everyone of them forth; no riot, no hostility (as far as we know) follows. No procedure would be more likely to excite the worst passions of their nature.

Self-interest, will brook no opposition. Pride, is like a tiger robbed of her whelps when disgraced.

Hypocrisy, is cruel as the grave, when detected.

IV. The wisdom of His words.—Ver. 16.

1. He acquaints them with His authority. "My Father's house," etc.
 2. He stated their offence.—Mark xi, 15.
 3. He was self-possessed in the midst of His wrath.
- Appl. 1. Are we not guilty of the sin He rebuked?
2. Are we not guilty of neglecting to rebuke it?

—Sermon Framework.

THE LUTHERAN CHURCH REVIEW

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ARTICLE I.

OUR RAJAHMUNDY MISSION.

ITS WORK. ITS METHODS. ITS AIM.

At the last meeting of the Ministerium of Pennsylvania, it fell to our lot to represent the Foreign Mission work of the General Council in one of five addresses at the same evening service. The editor deeming the suggestions there made worthy of a place in this Review, we propose to treat them here with somewhat more fulness and in a somewhat different form. We write from the standpoint of one who, while always interested in Foreign Missions, has been compelled to give considerable attention to its details for nearly two years, in response to the call of the General Council, in an extreme emergency.

We do not profess in this brief time to have gained more than a general view of its problems. We are ready, however, to communicate the results of our experience and observations thus far. It is to be understood that while we write upon the basis of information officially obtained, no one else is responsible for the conclusions here stated.

The difficulties that have been distracting our mission in India for the last few years are not peculiar to our work. The history of all Foreign Mission Societies contains many examples of similar experiences. Wherever any effort is made to

advance the Kingdom of God, and particularly when it exhibits marked progress, our great adversary is sure to stir up trouble. Experience teaches us to expect such occurrences as a matter of course, instead of grounds for discouragement. The founding of our Lutheran Church in America has been marked at every stage by like trials.

The three most formidable obstacles to our work in India, at first may seem to be the distance, the climate, the language. The distance of half-way round the globe entails an expense of three hundred dollars or more, and of from four to six weeks' time in reaching the field. A letter rarely arrives at its destination under less than four weeks. The stay abroad of the missionary is necessarily protracted. For years he is isolated from the home churches, except through the mail and the arrival of new or returning missionaries. The Church at home also has to judge missionary conditions from very inadequate data. If the distance were such that an official visitor could learn the real conditions by personal observation triennially, and that the missionaries themselves could spend every fifth or sixth year in America, the influence of united, harmonious and self-sacrificing work in India would penetrate our congregations, or the obstacles which obstruct it would be much sooner removed. Were Henry Melchior Muhlenberg to appear among us he could justly reproach us, however, for being intimidated because of the length of the voyage. He was one hundred and two days reaching America on his missionary errand, and under circumstances we never ask a missionary of to-day to endure. The steerage passenger has a luxurious voyage compared to what he experienced. Our missionaries are in India in less time and with far less exposure and fatigue than our home missionaries consumed in going beyond the Mississippi in the days of our grandparents.

The severity of the climate is not to be underestimated. But even our own climate is by no means paradisiacal—we write at the close of a June, in which the cold rains, lasting for weeks and laden with pneumonia, would make some of the extra heat of India very agreeable. Ordinary prudence must be employed in sending out sound men and women, and in

insisting that they use the well-established precautions. They must learn that they cannot live and labor and take risks as they do in America. Their clothing and homes and diet and times of rest and work must be those of a tropical land. It is economy for the mission to send its missionaries annually to the hills for a month, for the recuperation of strength which would otherwise languish on the plains, until they could resume work with diminished energy after the heat is over. The over-scrupulous missionary who claims that he does not need the rest, and that he can save that much expense, should be reminded that if a premature breakdown occur, he is entailing greater loss upon those who send him, than a series of such vacations would cost. No missionary, for lack of conveyance, should canvass his district on foot through the fierce tropical sun. He is wasting his time while he can reach only one-third of the ground that could be covered by a horse, and diminishing his efficiency, if not risking his life, by every moment of exposure. If we wish long-continued and efficient work from our missionaries, we must see to it that there are no unnecessary exposures or unnecessary strain upon their energies. Young and vigorous men die in America, who might have long survived if they had gone to India. Not every death in our mission force must, therefore, be charged to the climate. Long, of Samulcotta, was opposed to vaccination. Was it astonishing that he fell a victim to small-pox? The younger Groening was a victim to cholera. This would have been just as fatal some years after at Hamburg as at Rajahmundry. Every year medical science is making headway in its means of prevention against the more dangerous diseases. The measures that have almost entirely eradicated yellow fever in the West Indies, and which have rendered the deadly African fever far less formidable, suggest the great advantage of some medical knowledge and the strict adherence to medical directions that should be followed by our missionaries. In some cases the climate of our mission territory has actually promoted instead of undermined the health of Americans. The history of our Mission, as well as of others, shows that those who have laid down their lives, have been, as a rule, young and devoted

men who, with mistaken zeal, were forgetful of self, and took risks beyond what prudence demands. It is on this account, probably, that so many of the more successful missionaries have been men who have gone forth in or near middle life, after they have learned how to labor with the greatest economy of power, and with a wise adjustment to surroundings. They remained for years, while the men who went out in their twenties fell or returned home as invalids. Heyer's entrance upon the foreign service in his forty-ninth year, and his vigorous health on his last heroic journey, twenty-seven years later, are well known. Ziegenbalg went forth at twenty-three, and survived only ten years. Plutzschau, his companion, was twenty-eight, and continued in the service but five years. Fabricius was thirty, and gave over half a century to India. Gruendler, going out at thirty-two, remained twenty-one years. Schultze went at thirty, and spent twenty-three years in the service. Carey went at thirty-two, and labored for forty-two years in India. Bishop Daniel Wilson's activity in India began at the age of fifty-four, and continued for twenty-six years. Dr. Unangst, of the Guntur Mission, still lives after forty years of labor in India which he began in his thirty-fourth year. Dr Schmidt was thirty-one when he was sent out. In other lands, the Norwegian Schreuder's thirty-nine years service among the Zulus began at the age of thirty-six, and Schauffler's fifty-two years in Turkey began at thirty. C. F. Schwartz is a notable exception of forty-eight years' service by one who entered it before twenty-five, and J. B. Kohlhoff, Schwartz's associate, of fifty-three years' service by one who entered it at twenty-six. These examples concur in showing that the climatic conditions can be overcome; but they also give overwhelming evidence that it is thoroughly mature men who are best fitted for its trials.

The mastery of the Telugu is correctly insisted upon. Our Mission has joined in the South India Conference in framing and endeavoring to enforce a schedule of rigid examinations by an impartial board. To some missionaries the dangers from heat and malaria are nothing when compared with this most dreaded test. The language is so unlike our Western

tongues in vocabulary, constructions, idioms and order of words, that it is not thought too much to ask that the first two years of a missionary's life be given exclusively to its mastery. Without an examining board, there is always danger that the requirements for efficient work in this respect will not be met. Not every man who is devoted to practical work is a linguist. Much may be accomplished, it is true, without extensive acquaintance with the language. Father Heyer's Telugu is still the subject of much amusement. He always made himself understood, it is said, but without any regard to the grammar. His verbs, for example, were not inflected. He was content to say: "Who to build this house?" Nevertheless, he was able to do a pioneer's work without any greater attainments. He made few conversions. He was only the advance guard that prospected for those who were to follow. Far greater use, too, can be made of the English in reaching even natives—chiefly of the higher castes—than has been yet attempted by our mission. But we cannot be content with the minimum in this particular. We want workmen thoroughly furnished. Men who cannot express themselves with logical coherence in their own vernacular, cannot be expected to thread their way through the Telugu. The acquisition of the language, besides furnishing a tool, instructs one in the peculiarities of Hindu thought, and opens to the missionary all the literature of the natives with the falsehoods he has to disprove and the prejudices he has to overcome. Our Mission formerly required the missionaries to provide their own munshis or teachers; but as economy was apt to be consulted to the detriment of progress, it has been deemed best that the Mission select and pay these instructors.

While, therefore, distance, climate and language present serious difficulties, there are still others less prominent, which are no less important.

We venture to say that there are few among our people, or even among our better informed pastors, who have a correct conception of the standard needed for efficient missionary service. We fear that most place it beneath the standard needed

for the average pastorate. That the missionary should be a truly consecrated man, full of faith and courage, a man who reads his Bible daily, and leads a life of prayer, all concede. But we fear that when these requirements are thought to be probably met, there is failure to appreciate the peculiar qualifications needed for any measure of success in this calling. We take our standard too much from that of the average address of the returned missionary, with its desultory and wearisome amplifications, expressed in a halting, if not broken form. The verdict too often is: "He may be a very good man to preach to the heathen, but he could never have been a success at home." Such a representative becomes typical, in the eyes of the Church, of the class of men whom we send out. Fortunately, there are not a few exceptions; but we speak of the class, comprising missionaries of other churches as well as our own. The point we want to make is this: Such men exhibit not the standard that the work demands, but the standard which the Church itself has set in former years. We have overlooked the fact that in the Apostolic Church, it was the most accomplished and best furnished scholar and the most profound theologian who was the greatest foreign missionary, and have lapsed into the opinion: "Anything is good enough for India." We grow tired of appealing to individuals to accept a call, and, finally, are content with accepting anything that offers! Is it a wonder that we awaken to find our Mission disorganized, and to realize that damage has been done which it will require years to repair? We have put a most delicate and costly piece of mechanism into the hands of unskilled workmen. It may not be unprofitable, therefore, for us to look somewhat more closely than is usual into the peculiar qualifications for success in the various departments of our Foreign Missionary field.

For it is a most complicated work that opens as we begin our survey. Heyer's mission of sixty years ago was like Muhlenberg's mission to America a hundred years before. Providence used the personality of one man in a field until then practically unbroken. But as Muhlenberg's simple mission methods have expanded, and rendered necessary a well-organized Church government, with its subdivisions of labor, and

its ever new departments of activity, so whenever a Foreign Mission passes beyond its pioneer stage, it demands organization into a number of distinct spheres, each administered by specialists.

We begin with the simplest work of a missionary. How is he to bring a single heathen to Christ? How is he to obtain a hearing, and to overcome the superstitions and prejudices of heathenism with respect to any individual soul? The land swarms with people; let him select but one, with whom to make a beginning. The ordinary means of approach in Christian lands are absent. The underlying doctrines, the great facts of Christianity, are unknown. Theism itself has to be taught and proved. Every word that he utters is apt to be understood in a sense different from that which he intends. How can he win the confidence of that lost soul, and lead him step by step to the Gospel? Does it not require a special charism to do so? Does it not require the highest wisdom and the knowledge not only of human nature in general, but of that nature in its Hindu form? Would one who shrinks from such direct personal dealing with souls in America, be apt to be more successful in India? Or consider the pastoral care of souls already brought to Christ. The old virus of heathenism remains and has to be constantly treated. Converts from heathenism require still more patience than that which taxes a faithful pastor in the care of those who have been trained to Christianity through generations of ancestors. He can readily, by mistaken judgment, break the bruised reed and quench the smouldering flax. How is it possible for him to be faithful in this office, unless he have learned to thoroughly understand the people, and to sympathize with them in all their conflicts with multiform kinds of superstition and prejudice and vices almost unknown in Christian lands? He must know how to avoid offence in matters where Europeans are not sensitive, and how to approach the natives on their most accessible side. Nowhere are sanctified tact and resourcefulness more needed.

The chief office, however, of the district missionary is not so much to practice this art himself, as to teach it to others.

He uses native Christians to directly approach native heathen. India will never be converted by the preaching of European and American missionaries, but by that of the Hindu Christians whom they train and send forth, and whose work they plan and superintend at every stage. He is not a simple pastor, but in reality a diocesan bishop. What to teach and how to teach, what to preach and how to preach, how to deal with all cases as they arise, where to go and how to proceed, are subjects comprehended in his frequent instructions to the army of native agents under him. He hears at stated times their reports; discusses in their assembly their experiences; instructs them in the Bible, particularly those portions which they are charged to expound; teaches them Christian doctrine, comparative religion, apologetics; shows them how to unfold the riches of the Catechism, and how to conduct public worship. As the educational curriculum in our colleges and seminaries has been the outgrowth of long experience, so this mode of conducting India missions has been gradually adopted upon the basis of the organization that grew from the efforts of the first Lutheran missions, from Ziegenbalg through C. F. Schwartz, the Church Missionary Society, Rhenius and others, up to date. It is sometimes known as the Tinnivelly system, and pervades all the Protestant missions. It throws an immense responsibility upon each missionary. He is the very heart of a large and delicately organized body. All the weaknesses and defects, as well as all the strength and excellences of the missionary, are multiplied a hundred fold. If he be a man of feeble convictions, half-hearted in his work, confused and indefinite in his teaching, careless, indifferent, self-seeking, timid, vacillating, readily discouraged, sensitive, censorious, passionate, compromising with the faults of those still having many of the characteristic traits of heathenism, instead of resolutely rising above them, and leading the people according to a higher standard, all their infirmities will be reflected in his band of workers. He may be sure that the fullest advantage will be taken of all that he in any way may seem to allow or practice.

Men may meet the demands of useful pastors in America, living largely in their studies, preaching edifying sermons and performing faithfully every pastoral act, who may be entirely destitute of this special gift for leadership and organization and administration, upon which so much depends in India. The work of the native agents must be subject to constant supervision and inspection. Unannounced, perhaps, the missionary appears right in the midst of a preaching service, or the session of a school, and learns, by personal observation, how the work is proceeding. He examines the children, and holds teachers responsible for their failure to reach the standard. There are frequent visitations of the congregations, and patient hearing of cases of reference or of appeal, as well as of the general condition of each church. Even though the ultimate decision be made by the Missionary Council or Executive Committee, yet the assignment of fields and the promotion, degradation and change of workmen, as well as the adjustment of their compensation, depend largely upon his judgment. He is fortunate when he can use the railroad for such visitation. More frequently it is an ox-cart, or a canal boat that may stick for hours in the mud, or on horse-back; occasionally miles have to be covered on foot beneath the blazing sun.

In the absence of lay experts, he must have the training of a financier. The administration of the funds for the district is in his hands. He must know how to make most out of the limited means. To keep books, to fix salaries, to adjust accounts amidst a poverty-stricken, grasping, not always straightforward crowd of Orientals, add greatly to the perplexities of the missionary's life. There may be often absolute justice in clamors for increased compensation, or great distress suffered for lack of concession of an equitable claim. But he must learn to be inflexible, and not to assume obligations for the mission, except as duly authorized. An injudicious missionary, even without the diversion of a pice to his own personal use, may thoroughly demoralize a district by assuming unwarranted responsibilities in the employment of additional agents or in promising increase of salaries and allowances. The mission often cannot repudiate his promises without causing the direst

distress and incurring the charge of dishonesty from the natives, who cannot appreciate how the promises of the missionary are not binding.

Some acquaintance with legal knowledge, especially such as pertains to the title and transfer of property, is highly desirable. Property has to be purchased, and to be legally secured. Buildings have to be erected, and contracts made, under mission supervision. Our plant in the Telugu country is constantly increasing in value. Lands and buildings are annually being added in various localities. Missionaries should be able to appreciate values and to attend to all business matters, so as, if possible, to avoid litigation or loss, either at present or in the future.

The practical ability of a missionary is put to a severe test in supervising the erection of buildings. It may be a bungalow, a church, a prayer-house, a hospital, a modest school house, or a college, or seminary, or a canal boat, that is to be constructed. In most cases, he has to be architect and builder, selecting and purchasing the materials, and employing, guiding and paying the force of workmen. His knowledge of Hebrew will not help him to judge between the durability of different kinds of wood unknown in America, or how to select the more desirable from the less suitable pieces, or how to treat with various classes of dealers of material.

Medical knowledge is also always in demand, especially amidst the epidemics which throw natives into a panic. The knowledge of sanitary principles and the judicious use of the simplest preventives have often saved mission stations from the most fatal scourges that have raged all around them. As in the days of Christ, the bringing of relief to the suffering bodies of men becomes a most ready way to find access also to their hearts, and to bring relief to their suffering souls.

Naturally, the missionary becomes the adviser of the people of his district in earthly, as well as in spiritual things. He looks after their material welfare, sees that they are not oppressed by the extortioner, and that they have the means of livelihood. He should be ever ready to help them help themselves, that self-sustaining Christian communities may be es-

tablished as permanent centres for the spread of the Gospel. But just here a peril may arise. If a missionary can command money, he may often invest it so as both to bring to himself or his friends a fair return, and yet save native Christians from being ground down in hopeless poverty from the native heathen extortioners. One of the curses of India is its poverty. It is a hopeless struggle most of the people make for a bare subsistence under most rapacious landlords, with whom twenty and thirty per cent. are no unusual rates of interest. It is undoubtedly a great relief if European and American Christians can, by the purchase of land, secure a rental for native Christians at one-half, or one-third, of what would otherwise be paid. The inducement is particularly strong, where there is a steady rise in the value of real estate, under which the native Christians may be in danger of being crowded out, unless sufficient ground be secured for them. Where investments, however, are made, the rent or interest, however low, must be collected. The missionary's energy is diverted from spiritual to temporal matters. He is secularized, and makes enemies, because even of his generosity, where his well-meant plans interfere with those of rivals. Times come when he has to appeal to the courts and resort to litigation. The payment of debts may necessitate the eviction of native Christians. Hence, the great discrimination that must be employed by the missionary in his attempts from the purest motives to bring pecuniary relief to his people. We can imagine the confusion which would result in America if a pastor, having some pecuniary resources, would purchase houses for the poorer members of his congregation, renting them at less than current rates. He would soon find it impossible to be landlord and pastor at the same time. The spiritual relation would be made the excuse for withholding payment of just debts, and when patience had ceased to have any more claims, any attempt to enforce his rights would be made the occasion for unrelenting hostility. Add to this the withdrawal of the missionary's attention from his spiritual functions and the paralysis of spiritual influence upon the workers under him. When his energies are spent largely upon the care of

worldly property, is it remarkable that those laboring under him, instead of exhibiting the aggressive and self-denying spirit of those who are to lose everything in the service of Christ, should be intent chiefly on wringing out of the mission treasury the most compensation for the least service, and that a scene of bedlam ensues with interminable charges and plots prompted by purely personal interests?

So far we have been considering the work of the district missionary. So much of this depends upon the native workers under him, that we inquire how these have been collected and trained. This brings us to another department of the Foreign Mission work. These workmen have been educated at an institution of the Mission. With us, it is the High School at Rajahmundry. "High School," let us call it, for "Seminary," as it has been sometimes named, expresses only the ideal. From the schools in the various districts the missionaries select the more promising boys of Christian parents and send them to this high school. Its director is always one of our missionaries. Under him are a head-master and a sufficient corps of teachers—all Telugus. A building is provided into which from one hundred to one hundred and fifty of these youths are crowded. The residence of the director is on the same grounds. The school is supported partly by government grants, for it is the policy of the British government to cherish every educational effort that brings the Hindu youth into contact with European influences. The government school administrator fixes its standards, and demands compliance with these requirements. When they are met, the grants allowed are liberal, and go far towards the payment of the staff of teachers. Some of the parents are able to add fees, which also increase the revenue. Many of our congregations, Sunday schools, Luther Leagues, as well as individuals, have provided scholarships at a cost of thirty dollars annually, which covers all the expense of a pupil. Last spring there were eighty-seven such scholarships. Additional appropriations are made, from time to time, from the Mission treasury. This educational work has its own problems. The regulation and administration of the scholarships has become involved, and is

now in the hands of a special committee of the Board, which, at the suggestion of an expert accountant, has adopted card catalogues as the most efficient method. The boys, sent to Rajahmundry at a tender age, need first of all pastoral supervision and spiritual care. They are liable to relapse into all the errors and vices of their people. The school should be situated where they can be isolated as far as possible from the heathen life of the place, with its many temptations. It should not be forgotten that we are dealing with a people whose native religion constantly appeals to licentiousness, and sanctions unmentionable crimes as acts of worship. The whole community is pervaded by an extremely low moral standard. At present the location is in the business centre, with the sights and sounds and scents of heathenism rarely absent. One of our most—if not the most—urgent duty, is to remove the high school to a new site, and erect a suitable building. For years this has been insisted on, and has been deferred only by the distracting controversy that has agitated the mission and paralyzed its energies.

In America the administration of such an institution would be in the hands of a Board of Directors, composed of experienced and representative men, who would devote days yearly to examinations and close inspection of the work. Thus there is a constant check upon the limitations, and errors of the judgment of any individual by the number of church representatives who share in the responsibility, and to whom belongs the ultimate decision. But in India, except for compliance with government tests, the Director is practically left to his own judgment. This indicates the width of attainment such a man should possess. He should be himself a man of wide culture. For we must ever remember the progress that education is making in India. A college degree is essential for employment in the civil service; and facilities for a regular college education are constantly increasing. Native parents eagerly seek to afford their children the best advantages accessible. The five Indian universities are in reality only bureaus of examination controlling the curriculum and the promotion from class to class in each of the numerous colleges. In 1899

India had 164 colleges with 20,842 students; and the standard of B. A. in these colleges is conceded to be equal, if not superior, to that required in our American institutions. In the small city of Peddapur, where we have begun missionary operations, Rev. Isaacson reports over 100 natives who have a college degree in arts. Such a college exists right at our door at Rajahmundry, with the English language largely used as the medium of instruction. Under such circumstances, it will not do for us to be satisfied with designating just any man from our corps of missionaries as the director of the high school. Dr. Graul was right when he declared, in 1854, of a similar institution of the Leipzig Society, that only such a man was qualified to be its principal as could efficiently superintend a school teachers' seminary in Germany.* He becomes an official of the educational system of India, and must not only master its details, but command the respect of those who administer it. Beside this, he must know how to use the school for its chief end, the training of mission workers. This renders acquaintance with the history and management of similar mission high-schools, colleges and seminaries important. His chief advisers should be devoted men who are doing the same work in other missions. Christian education in India must be gradually developed, each mission and each generation building upon the experience of those who have preceded it in endeavoring to adapt their methods to the conveyance of the abiding principles of Christianity to the peculiar circumstances of Hindu life and thought. Text-books and methods that are admirable in the West, often would entirely fail in the East. The high school must gradually grow into something still higher. Even though its range should not be as high as the government college, its requirements, so far as it conducts its pupils, should command the respect of all educated men in India, heathen as well as Christian. The frequent changes in the directorship have rendered not only all progress, but also all unity in plan impossible; and it would not be surprising if the effects of this confusion would be felt for many years among those sent out

*Karsten, *Geschichte der Leipzig Mission*, 1: 189.

from this school to fight the battles with heathenism in the various districts. If no deep spiritual impressions have been made upon them, as youths in the church's preparing school, we may have to await another generation until the results of this evil disappear.

If after going forth as catechists and teachers, they marry heathen or uneducated Christian women, they would be apt to relapse into their old estate. The Christian family is, after all, the greatest missionary force, and the labors of native Christian men must be supplanted by those of native Christian women, if the results of mission activity are to be permanent, and to have solid growth. Hence, the importance of a high school for girls, some of whom shall hereafter become the wives of the native workers, and others be teachers of village schools, extending a network of Christian influence among the girls throughout the entire territory. Through their mothers, the children of the next generation are thus provided with Christian homes and the influences of the Gospel from earliest childhood. Our humble people are also raised in the social scale by the education of the future wives and mothers, and enabled to provide for themselves with greater success. Every report commends the efficiency of the Girls' High School at Rajahmundry. Like the Boys' High School, it has a number of scholarships—some sixty-four or five at last account. Fifteen dollars a year suffices now for the support and tuition of a girl.

Our educational work, however, is not confined to children of Christian families. As a rule, when the mission furnishes a teacher or superintendent, the fees of pupils and government grants provide the rest. The chief stress is laid upon secular branches; and the heathen eagerly avail themselves of the opportunity of obtaining an education for their children by sending them to such schools. The mission uses the opportunity to teach, with the secular branches, the Word of God. This brings the children into closer contact with Christianity than is possible by any itinerant preaching. The administration of the mission has to see to it, however, that this chief branch in the course be not neglected or be done only perfunctorily. There are cases where the religious element vanishes, and the school,

even though partly supported by mission funds, is purely secular, or even heathen.

The influence of the educational work is not limited to the direct instruction or to the pupils. Through the schools an opening is gained to the homes of the parents, and respectful consideration shown the missionaries wherever they move among the people who know of their work. Prejudices are removed or disarmed, and an entrance gained for the Word.

This school work admits of infinite expansion and organization, and demands the services of a superintendent and assistants who can devote themselves exclusively to it, and study its adaptation to distinctively Christian purposes. Some schools are exclusively for native Christians, others only for heathen; some are elementary, others of high grade. No extensive buildings are needed for the beginning; as they can be conducted in the open air, under the trees, with the children seated on the sand. But as they progress, a more extensive and permanent equipment becomes necessary. Gradually, under the fostering care of the pastor at Samulcotta, an important higher school has developed in the neighboring city of Peddapur, reporting to-day about five hundred pupils and nineteen teachers. A photograph shows that the corps of native teachers is an intelligent and imposing body of men. This school has cost the mission practically nothing. Fees and grants have thus far sustained it. But it needs now more commodious quarters, and provision must be made for more extensive and thorough Christian instruction. It has been found almost impossible to secure a proper man to discharge this most important duty. Our converts are almost entirely of the lowest castes or people of no caste; the scholars in this school are of the higher castes, and are represented as ready to give a most respectful hearing to all Christian instruction which we can furnish. The city has an unusual proportion of college graduates, before whom Christian representatives of a somewhat higher standard of education are imperatively needed.

The schools prepare the way for the zenana work. The seclusion of women in the East renders them inaccessible to the personal conversation of the male missionaries. The zenana

service endeavors to fill this want by sending consecrated European or American women into the "zenanas," or homes, where, by teaching the natives of their sex reading, writing and various useful female arts, they are able to introduce also religious topics and instruct them in spiritual matters. The Leipzig Society has resolutely opposed this entire branch of mission work, partly on theoretical grounds, and partly because it assumes a condition of female life among the Tamils that can scarcely be said to exist.* With us, the experiment does not seem to have been attended with any marked success. A peculiar type of woman certainly is required in the zenana sister. Nowhere are thorough indoctrination into the elementary truths of Christianity, familiarity with the Bible, deep personal religious experience, maturity of character, years of practice in church work, tact, practical wisdom, and adaptability to circumstances, more needed. Some achievement in similar work at home should be an unconditional requirement in considering any name for such position. "Let her not be a novice."

Not only must the language be mastered—for without this, it is folly to expect to gain full confidence and enter into familiar intercourse with the women in the seclusion of their homes—but one must learn to judge peculiarities of character, to discriminate in hearing their tales of woe and the village gossip in which the zenanas abound, and to sympathize with actual sorrows and perplexities. An inexperienced and indiscreet woman sent out upon errands of mercy throughout his congregation by any of our American pastors, however excellent her character, could readily be imposed upon by those who know how to appeal to the sympathies of a woman's heart. Woman's strength does not, as a rule, lie in the possession of a cool, impartial, judicial temperament. She is by nature an advocate, not a judge. Where, on the other hand, she keeps at a distance, and discharges her duties only perfunctorily, she has no access to the hearts of these people. Our zenana sisters generally soon abandon labor among the zenanas for the close-

*Karsten, *Geschichte d. Leipzig Mission*, II: 25.

ly related and no less influential calling of teachers. We call them "zenana sisters"; but "teachers" they are. Hence, the Leipzig Society sends out "female teachers," instead of "zenana sisters." The real zenana work will probably, at last, find native Christian women its most efficient agents. In some missions, the widows of native agents have proved particularly serviceable in this sphere. We need native "Bible women," and a special school for training them for the work. In this, all our Lutheran Telugu missions could readily unite. Everything comprised in actual zenana service falls within the scope of deaconess work. May we not hope that in the future the organization of this important branch of church activity may be so extended as to include the training, sending out, and general control of zenana sisters in the foreign field, and the transplantation of the female diaconate to the Telugus in India? From the native Christian women, whether girls directly taken from the schools, or women left in widowhood, novitiates could be found, who, after preparation in a mother-house at some one of our Telugu stations, could reproduce on heathen soil the work now being done by deaconesses in Europe and America. We may be a generation or two in advance, but we, nevertheless, make the suggestion.

This would be the solution of the medical as well as the zenana work. For it is the seclusion of women in the East that necessitates missionary physicians and nurses and dispensaries and hospitals. The government hospitals are numerous and provide amply for all male patients. There would doubtless be opportunities among them for the visitations of mission-workers, as for chaplains and city missionaries with us. But the government is precluded by the prejudices and superstitions of the people from reaching the afflicted women of India. Men are cared for, but their women dare not and will not ordinarily be allowed the services of a male physician. Rather than this, they are left to suffer and die. Our aim, therefore, is to supply this want, and to bring relief to the agonizing bodies of the neglected women in and about Rajahmundry. This, again, is only a means to a higher end. We care for their bodies, in order to reach their souls with the Gospel. Our

lady physicians are, first of all, missionaries, and only secondarily, physicians. We seek for these posts not mere possessors of a medical degree, who are respectable church members, but women of thorough Christian earnestness, who can pray by the bedside of the sick, as well as diagnose diseases and write prescriptions, and who will ever be on the alert with all medical advice to direct their patients to the Great Physician. It is in reality only another extension of the calling of a deaconess.

What a field opens, too, in the Literary Department! This provides not only a translation of the Holy Scriptures, the Catechism and a Hymn Book, but the entire range of religious literature, from tracts to be scattered broadcast by the thousands, and the most elementary books for children and the unlearned, to elaborate statements and defences of Christianity adapted to the most thoroughly educated of the Telugu race. The merest beginning has thus far been made. A counter reaction of heathenism to the aggressiveness of Christianity in recent years makes a challenge which must be met. A Hindu Tract Society, founded in Madras in 1887, and composed chiefly of Brahmans, publishes and circulates tracts with such titles as "Something concerning the Unreasonableness of Christianity," "Are we Sinners?" "Christianity, the lowest of all religions!" "One Hundred and Fifty Contradictions of Holy Scripture." The material has been gathered chiefly from the writings of European skeptics. Shall the enemy diffuse his poison, and are missionaries not to provide the antidote? Must not the literary attacks of New India be met at every point by Christian writers wielding a ready pen?

Let us glance at what has been accomplished in this direction by Lutheran missionaries among the Tamils. The historian of the Leipzig Society says: "The different works belonging to this period may be divided into: 1. Devotional. 2. Theological. 3. School books. 4. Hymnological. 5. Liturgical. 6. Tracts. 7. Journals. Under devotional works, there exists a collection of 'Sermons on the Gospels and Epistles,' as well as a book of Meditations by Schanz, another series of 'Sermons on the Gospels and Epistles' by Blomstrand. a Prayer Book, John Arndt's 'Paradies Gaertlein' and 'Wahres

Christenthum.' There are also devotional manuals by Schwartz, collections of sermons by Döderlein and Ihlefeld, and recently a volume of 'Sermons on the Catechism' by missionary Sandegren. The native pastors have also made contributions to this branch. Among purely scientific theological works, we may mention a translation of Hutter's 'Compend' by Ihlefeld, of Graul's 'Distinctive Doctrines' by Blomstrand, re-elaborations of Kurtz's 'Sacred History' and 'Church History,' and a translation of the 'Symbolical Books.' Under exegetical, there are commentaries on Matthew and Mark by Ihlefeld, and by the deceased missionary Winkel a commentary on the Epistle to the Galatians. Very rich is the school literature, e. g. Schwartz's 'Children's Treasury,' containing the Catechism, 66 Bible texts, 32 hymns, elements of Christian doctrine, Psalms and a few prayers. Döderlein's 'Tamil Explanation of the Catechism'; 'Tamil-English-German Vocabulary,' 'Chronology of the Kingdom of God.' Ihlefeld has published a translation of Dietrich's Catechism."* The list continues for over a page further. To the purely missionary literature to which these missionaries contribute, must be added their articles in the secular native press, in which they have often opportunity to proclaim the principles of Christianity with respect to current discussions.

We refer to this Lutheran literature in the Tamil language, which equals all that we had in the English a generation ago, to indicate the field of usefulness that is open to those of our missionaries to the Telugus who carry with them the necessary gifts and preparation.

All these efforts culminate in the Native Church. We must teach our Indian converts the importance of self-reliance. They must learn that they cannot forever depend upon the Church in America. They must be taught, out of their extreme poverty, to contribute towards the support of the Gospel. Our Rajahmundry Mission has thus far been most remiss in this particular. Missions, not as well situated, and where poverty has been more widespread, have accomplished

*Karsten, *ut supra* II: 331 seq.

far more. The salaries of native workers should be scaled at a rate possible for the people to pay when they assume self-support. It may be that the example of the State Churches in Europe has been too much in view, combined with the precedents of endowments of Hindu temples, so as to render the worship of the people attended with as little expense to them personally as is possible. This policy must in time be changed. Suitable leaders must be raised up from among our native Christians, when our educational standards are advanced, and more attention can be given also to the higher castes. We must provide for the training on the ground of a larger number of native pastors. A foreign Church can do no more than plant the seeds of Christianity among heathen people. The future of the Church that springs up rests in the hands of these people themselves after they are prepared for independent existence. Our Lutheran Church in America would have long since ceased to exist, if it had continued to depend on Holland and Sweden and Germany not only for its pastors, but for the support of its operations.

The missionary, therefore, not only participates in deliberations and legislation for the Church that has arisen, but also in building up with reference to the Telugu Church of the future. Need we say that an immature man, with little experience at home, is at a great disadvantage here? How much in the first year or two of a pastor's life in America is purely tentative! He practices on his first charge for future efficiency. Men subsequently most successful in the pastoral office, have made such serious mistakes in their first pastorates as to have rendered early changes imperatively necessary. The errors were never repeated. If instead of being called to such first parish, the same man had been sent to the foreign field, the remedy of a change of parish would not be possible. At home, he may be so overawed by the presence of men whom he knows to be his superiors, that years may pass before he ventures to speak in any synodical meeting. But in the foreign field he may, within a very brief time, find himself compelled to be a leader. The responsibility rests upon him, and he must act. How desirable, therefore, that our missionaries

should know well the Church at home, its Church polity especially, and the manner in which intricate congregational and synodical matters are treated. For harmonious action in missionary councils, there must be agreement concerning settled principles, and a common model. But if our American Lutheran Church calls its missionaries from the Lutheran churches of various countries, such agreement can scarcely be anticipated. Where one missionary has the organization of the Church in North Germany, and a second that of South Germany, and a third that of Denmark, and a fourth that of Sweden, and a fifth that of the United States, as his model, it is not marvelous that there should be confusion and friction, even without any great culpability on the part of any of the representatives. Hence, the policy announced by the General Council at Lima, O. "It is imperative that more missionaries be sent into the field, and that they should be men and women from our own churches, and speaking our own tongue." (English Minutes, p. 62.) This means that it is not to any part of Germany, to Norway, or Sweden, or Denmark, or Finland, or Iceland, that we are to look for our reinforcements, but to the United States of America and Canada; and that if native Germans, Norwegians, Danes, Swedes, etc., are called, they should be such as by education in our American institutions or by long residence, have become thoroughly identified with the Lutheran Church in America, so that they are no strangers to our people, and our people are no strangers to them. Foreign birth can be no objection to men who have passed through a novitiate in America similar to that of Father Heyer before his first voyage. But it is a privilege the Church should not renounce, to place its own cherished children in the front ranks. The Ministerium of Pennsylvania, up to the autumn of 1902, had not sent more than three ordained missionaries into the Rajahmundry Mission, who had been born and baptized and reared in its congregations, although, strange to say, two prominent missionaries in the Guntur Mission had come from its congregations. It is impossible to chain together by any mechanical ties uncongenial people, however they may respect each other at a distance. Our missionaries should be united,

if possible, by home ties, as well as by those of their common work; so that their common life in India is a continuation of ties, and reflection of conditions in the Christian confidence and intercourse of mutual friends in their native land. The interest of the Church at home is largely dependent upon its having representatives in the field widely known and loved, and in whose word and work there is confidence based upon long acquaintance.

A violation of sound Lutheran principles we believe occurred years ago—how long we do not know—when the female missionaries were given equal voice and vote in the missionary council, with the ordained American pastors. There can be no question that such prerogative would be proper where the peculiar work of women in India would be under consideration, e. g. the zenana work, the various schools for girls' and women's medical work. But the rule extends further, and gives them a vote in regard also to all questions of missionary policy considered by the council. Ordained missionaries, graduates of colleges and seminaries who have passed the examination of a synod or ministerium in America, and are presumed to be familiar not only with doctrinal questions but with those in which church polity is involved, may be outvoted, after many years of service in the field, by women of whom no such tests have ever been required. It is as though in our synods, we would give every female teacher of an infant school a voice and vote equal that of our pastors, or, in our congregations, admit our Sunday school teachers, *ex officio*, into the church councils. All credit must be given to the work of our devoted women in the field and to their activity in our congregations. A new interest has been infused into the cause by the impulse of their societies, and the worthy representatives they have sent forth. The information they have disseminated by their publications and the literature they have circulated and the public meetings they have held, have borne fruit far beyond the results registered in their own reports. It is to the sons of such women to whom we look for the future conduct of this work not many years hence. Their activity for missions has had its influence on every other department of Church

labor. But there are limitations that should ever be kept in view. The ordained pastors, and none others, are, on the mission field, the proper representatives of the general interests of the Church. The details of congregational, evangelistic and pastoral work, need no other supervision and advice. Where differences should occur among the ordained pastors, the zenana sisters should not be expected to be the arbitrators. If the principle be correct, we ought to have women also on our Church boards. At this late date, it seems ungracious to criticise this provision; but we are convinced that its results could not have been foreseen when it was adopted. The standard of the men we send out should be set so high that the principle here asserted should be practically recognized.

In the disturbed condition of our Mission, a singular circumstance has been the attempt of some of the native workers to gain a hearing before the Board, sometimes by anonymous letters, and again by letter and postal following each other in succession to various members, setting forth complaints, and even appealing from decisions made by the authorities in India. It is not unlikely that similar letters reach influential persons in the General Council outside of the Board. It seems sometimes as though there were a regular correspondence bureau, bent on some particular end. While it is doubtless gratifying to have direct word from our native converts, there is but one way in which their petitions can have official recognition. They must come through the mission organization on the field. We have a Mission Council and Executive Committee, and on them rests the responsibility for the administration of these minor affairs, and not upon those living so many thousand miles away, and unable to investigate matters submitted except through the missionaries.

Some voices have been heard advising that the General Council should transfer to others its mission in India. To whom? Certainly not to the Church Missionary Society. Father Heyer answered that question in 1869. Nor to the American Board. This he answered in 1841. No one would for a moment think of any other denomination. To whom then? To any of the German Societies? If we mistake not, the

Hermannsburg and Brecklum Societies are the only German Lutheran organizations among the Telugus, and both are more recent and much weaker than our own mission. The Leipzig Society we highly esteem for its clear confessional principle, and its efficient organization, the fruit of such devout and earnest leaders as Graul and Hardeland. But its work is among the Tamils; its progress has been amidst conflicts similar to our own, in which it has several times felt the force of factional disruption, resulting in other missions; and even to-day, there would be much difference among us concerning some of the mission principles for which it stands, such as concerning the caste question, polygamy, the zenana work. Its thorough system of superintendence and inspection offers machinery which we cannot expect to have for many years. But missions that derive their support from America must have American missionaries, and American missionaries will not labor successfully under any other than American supervision. Our mode of life is different; our training is different; our standards somewhat differ. Such scheme would not promote harmony. It would soon divide the mission and its supporters into several bands. We unite the Church in America by united work on the mission field.

The Lutheran Church of all lands and languages should be grateful that the Lutheran faith is being upheld in India by an organization from a land in which that language is prevalent, which is the one tongue in which the various tribes in India communicate with each other and with the world without. We have no other faith to offer the heathen in India but that of our Church. It is the doctrines of the Lutheran Church, in the spirit of the Lutheran Church, and through the approved methods of the Lutheran Church, that our American mission teaches in that particular circle that the general consent of almost all Protestant Christendom has designated as its sphere. We admire the energy and rejoice with all our heart in the success of the neighboring Guntur mission, founded by the first efforts of the Ministerium of Pennsylvania. There can be no rivalry or collision between these two missions. Each, for the present, must work out its own problems.

In our "Rules," adopted by the General Council, there are two very significant statements. The first is:

"The aim of our missionary labor is not only to bear the Gospel to the heathen, and to lead them to Christ, but also to promote the establishment of self-supporting and self-governing Evangelical Lutheran congregations, which shall gradually grow into an organized Lutheran Church among the Telugus." (Section II.)

The other is:

"It is very desirable that some bond of union should, if possible, be established among the Missions of the Lutheran Church in India."

With independence of organization, unity of faith and doctrine and Spirit, the interchange of all possible fraternal offices, stated conferences for discussion of common interests, and for learning from each other, are at present the all important matters.

The administration of the home work of our Foreign Mission Board we must criticize as entirely inadequate. It is not salaried agents, that we need to canvass our churches for funds. Every pastor should be ready to give information to his people concerning the history and progress and present needs of the foreign mission work, and should see to it that collections are made. But what is needed is a more efficient executive than is possible with men crowded with other duties and responsibilities. A large board secures a representation of more elements, provided they be chosen from different localities. A small board concentrates interest and responsibility, and secures greater unity of action. The Leipzig Society, to which we frequently refer, because it is the most thoroughly organized Lutheran body working in India, is in reality a self-perpetuating board of five men, meeting monthly, with an advisory committee of about sixty members meeting yearly, and a "Director," who is one of the five members of the board, as an executive. A large board from different localities cannot meet with sufficient frequency to keep in living contact with the work. Members who attend irregularly, and who do not familiarize themselves with the details of the work, or study its pri-

ciples, are more of a hindrance than a benefit. They avoid responsibility, and yet embarrass the action of those upon whose shoulders they shift it.

But whatever be the constitution of the Board, the time inevitably comes, as the work expands, to require the entire time of an official as its executive. The extensive correspondence, the large financial interests, the care of increasing real estate, the allotment of scholarships and of the use of funds for native pastors and catechists, the examination into and prosecution of new enterprises, the securing of new missionaries, the preservation and classification of valuable papers, attendance at synods and conferences, interviews of various kinds that the work constantly demands, the mastery of the details of mission life, the study of the history of missions, the reading of current journals and books so as to have information for use abreast of the times, the editing of missionary journals, demand the exclusive attention of a man of the highest executive ability and the widest training the church can afford. The Presbyterian Board has felt the permanent influence of a prominent jurist, Hon. Walter Lowrie, who brought to it in its early years the experience of a United States Senator, with reputation as an authority in political history and constitutional law, in a body that numbered among its members Webster and Clay and Calhoun, and who served as its Secretary for the last thirty-two years of his life. The American Board had scarcely an inferior jurist among its earlier secretaries in Jeremiah Evarts, the father of President Hayes' Secretary of State. It is through the thorough organization introduced by such men of affairs that these two American mission boards have been so successful. For our mission, such men are probably not to be obtained; but the Lord of the harvest will undoubtedly equip most humble men with extraordinary gifts when He actually calls them.

HENRY E. JACOBS.

Mt. Airy, Philadelphia, July, 1903.

ARTICLE II.

CHRISTIANITY AND MODERN ANTIPATHY TO MIRACLES.

In the autumn of the year 1902 the Rev. Dr. A. W. Hunzinger, of Rostock, Mecklenberg, Germany, delivered a course of lectures on the above subject in Braunschweig. They afterwards appeared in a series of articles in the "Allgemeine Evangelisch-Lutherische Kirchenzeitung," of Leipzig. The translation here offered, whilst it may not do entire justice to the original German, should prove to be of value to American students of modern theological tenets.

I.

Never in the history of the Christian Church has there been a time when the question of miracles occupied so central a position in religious controversy as at present. Two significant theological tendencies have arisen within Christianity, which have paid particular attention to the subject of belief in miracles; the one pursuing it with delight, the other with malice.

Soon after the historical rising of the luminous Gospel, an atmosphere of errors enveloped it and thereafter followed it on its victorious progress through space and time. In this atmosphere two ancient corruptions of truth have reappeared in our day, namely: Rationalism with its antipathy to miracles, and Mysticism with its lust after miracles. The former is a proud intellectualism, nature-deification and worldliness, deliberately rejecting Christian belief in miracles; the latter a fanaticism, nature-degradation and asceticism, running Christian belief in miracles to extremes. Intoxicated reason cries: "Get miracles out of the world," and intoxicated sentiment says: "Bring miracles into the world." Both are modern cries;

a clear indication of the religious laxness of our age. The old Gospel holds a trying position between these two antagonistic tendencies. Whilst it must meet the attacks of rationalism in its front, it must also defend itself against the mystics in the rear. Despite its difficult position it has remained undefeated, standing to-day as strong as ever in the power of the old truth, prepared and sufficiently vigorous to repel the twofold onslaught.

We wish to consider now the modern antipathy to miracles. The world in which we live is full of miracles. Their praise is sung in the psalms of the Old Testament and penetrates to our sober century: "Marvelous are thy works and that my soul knoweth right well." In the life of the birds of the air and in the growth of the flowers of the fields Jesus sees the secret, miraculous activity of God, the Father. St. Augustine says: "What daily occurs in nature would surprise us much more, if it happened less frequently." Luther declares: "The great and wonderful works of God are disregarded by us, because they are so common and happen daily." Some time ago one of our ablest scientists raised his voice for a like testimony. Professor Reinke, of Kiel, writes in his excellent book, *Die Welt als That*: "The creation of the first organism from inorganic matter was undeniably a miracle, because we cannot comprehend it. Whereas we daily experience this miracle in a million ways, see it with our eyes and touch it with our hands, many have gotten so accustomed to it, that they are no longer conscious of the miraculous in the daily happenings." Thus antiquity, middle ages and modern times agree in their testimony; and, indeed, their testimony is true. Habit and thoughtlessness seem more and more to have weakened the original human sense which perceives the miraculous and, consequently, the divine activity in nature; and, what is more, since our childhood modern science has been leading us into ways of false thinking and been accustoming us to an incorrect use of words and phrases. It is not true that "science has traced the unbroken, causal-mechanical connection in the sphere of the natural," as Hæckel lately wished to make us believe; for science is still perplexed when it ap-

proaches the brinks of the impassable gulfs in the fields of cosmology and biology. The origin of nature, the world, life, feeling, consciousness and many other things, is precisely as unsolved and unsolvable to-day as at the time of the psalmist. The intoxication of reason which boasted of having explained the world and all that is therein, lasted but for a brief moment. Sober scientists have long ago come out of its stupor. Men like Helmholtz, du Bois-Reymond and the late Virchow have honestly and distinctly confessed and said, *ignoramus, ignorabimus*. Candidly speaking, the knowledge of some of the **natural** laws does not indicate a perfect understanding of the causes and relations of all earthly things. So long as there remain problems for science to solve, those who assert that they have gotten rid of miracles, make themselves guilty of culpable conceit. To be sure, many are still so attentive to the voice of scientific presumption, that the teachers of the modern view of the world find responsive audiences whenever, with the aid of an apparently scientific presentation, they seek to exclude miracles from nature and to trace everything which is and occurs to imminent causes; in other words, to explain the world as self-existing.

There can be no doubt of the anti-Christian, yea, anti-religious spirit of such scientific efforts, for they all at bottom aim to deny the theistic idea of God and, therefore, also the basic principle of all true religion. Those who make these efforts are perfectly aware of the fact that according to the theistic idea, the living, personal God is held to be the first cause and origin of the world and all its phenomena.

Now the relation of God to the world created by him is not to be conceived, as is so frequently and falsely done, as though he were over and outside of it, acting on it entirely from without, but rather that, although supernatural, he is always and everywhere present and active in it, permeating all things in a creative manner, continuing and sustaining all things by the power of his word, insomuch that we all live and move and have our being in him. This theistic, Christian idea which makes the whole world a continuous creation of

God and, therefore, an absolute miracle, forms the fixed basis of religion.

Opposed to this idea there are two views which play prominent parts in our modern life, namely: Materialistic atheism or, as it is now frequently termed, monism, and idealistic pantheism. The one is a product of natural science, the other of philosophy. Materialism in its recent, gross form saw nothing in the world and its phenomena, in life, feeling and consciousness, except modification of atoms, i. e. mechanical changes of matter. It denied the existence of the soul and the freedom of the will and designated thought as an effervescence of brain matter. This materialism had already become somewhat debilitated, when it was rejuvenated by the Darwinian theory of origin, which furnished it with a complete history of life, describing how by a chemical process inorganic matter produced the original cell which contained the germ of all the forms of life and which throughout an indefinitely long period of time developed into the various evolutions of the vegetable and animal kingdom, ending finally in man. Consequently, the world is defined as a great mechanism, performing its functions from everlasting to everlasting in obedience to innate laws; the existence of God is denied, man is degraded to a mere product of nature, and all that is wonderful on earth is ascribed to mechanical movements.

By the side of materialism ideal pantheism has made its appearance, also asserting that the world is eternal. Pantheism, however, claims that the origin, source and principle of all life is not matter, but the soul of the world, the universal spirit abiding in all existing things. As for the external visible phenomena reality may be predicated of them only relatively, in a broad, general sense; for real existence is of a higher, incorporeal, spiritual nature. It calls the universal spirit God. Since this god of pantheism, however, is not the personal, living, supernatural Divine Being, but only the world-soul incorporated in nature and identical with it, the conclusion of pantheism, like that of materialism, is the denial of the supernatural and, therefore, of a real God and of miracles.

Christianity with its theistic conception of God is diamet-

rically opposed to both of these world-theories, and its opposition is so self-evident that there is no further need of offering explanations for the irreconcilableness of the Gospel with either. With their denial of God and of the miraculous in the world they are totally out of sympathy with Christianity. Let it then suffice to assert that Christianity can be spoken of only where the confession is unreservedly made, that the world, as it exists, is not eternal and explicable as self-existing, but that it was created by the hand of the living, personal God, and that its continued existence is due entirely to his almighty government; in other words, that the origin as well as the preservation of all existing things is undeniably a miracle.

II.

And now, why are we not content with the miracles of creation and providence, which happen daily and remind us constantly of the hidden activity and rule of the all-wise and almighty Divine Being? What induces us to believe, furthermore, that an ass once talked, the walls of a certain city fell at the sound of trumpets, a prophet lived three days in the belly of a fish and was then cast up unharmed, and many other equally marvelous things which seem to mock all the laws of nature? When this question shall have been answered, the fundamental difference between our position and that of so-called modern theology shall have become obvious. Let us accompany modern theology for a while, since it wishes to hold fast, as we do, to the theistic idea of the living, personal God who made heaven and earth, upholds and governs it, and, therefore, accepts the miracles of divine providence and government in opposition to materialism and pantheism. Right here, however, the ways divide; they turn to the left, we to the right, for they reject all miracles which go beyond this point.

No one has spoken more distinctly on this subject than Harnack in his book, "Das Wesen des Christentums." He writes: "We are firmly convinced that whatever occurs in time and space is subject to the universal laws of motion and that, therefore, in the sense of being an interruption of the continuity of nature, there can be no miracle." In order that no one

might misconstrue his meaning, he adds: "That the earth ever stood still in its course, that an ass talked or a storm at sea was calmed by a single word of command, we do not believe and will never again believe."

Here we have an intimation of the motive which underlies the antipathy of modern theology to miracles. It arises from physical science. "Because miracles, such as that of an ass talking, interrupt the continuity of nature and contradict the laws of motion, and because science knows of no phenomena for which there are no natural causes, therefore, the Biblical miracles could under no circumstances have actually happened. Only as long as there was no definite knowledge of what is possible or impossible, and the natural laws of continuity and motion were not yet understood, were these miracles related and believed as true. But to-day, thanks to the unanticipated advance of physical science, we have gained the knowledge of the causal-mechanical order and coherency of the natural world, and for our modern theology faith in miracles is a thing of the past. Whoever still holds such a faith must fall back from the heights of present-day civilization into the darkness that enveloped the former generations." This is their argument.

It seems as if we were called upon to disagree with physical science and to confute its conclusions, in order to save our Christian belief in miracles. According to Harnack we must prove that there is no continuity in nature and that the law of cause and effect does not apply to the manifold changes in nature; in a word, that the natural laws are not everywhere operative. Should we succeed in proving such an impossibility, then, indeed, would we have established the reality of miracles—but at the same time we would have sawed off the branch on which we had been sitting. Then the miraculous would have become the natural and, therefore, ceased to be miraculous. Consequently, we would not only have proven the authenticity of Biblical miracles, but would also be obliged to believe that Hercules piled Ossa on Pelion, that Circe transformed the companions of Ulysses into swine, and every superstition, witchcraft and spiritualism, however absurd it might be,

would slip in under this argument. But it does not occur to us to advocate such a belief in miracles. We are as firmly convinced as Harnack, that the continuity of nature is reliable; and with this presupposition we speak of miracles. Long ago when in the third grade of the Gymnasium we studied Latin and Greek grammar, we learned that exceptions do not abrogate a rule. The same principle holds good in this case. In the sphere of scientific investigation the rule of causality must certainly remain in force despite exceptions and enigmas.

We must, therefore, take exception to Harnack's definition of a miracle as an interruption of the continuity of nature, for it leads to a misunderstanding. It makes it appear as though by a miracle an irreparable break in the natural order must necessarily occur. The Biblical miracles have not caused such a result. The resurrection of Christ did not nullify the law of death. Wine—at least the genuine product—is still made from the juice of grapes precisely in the same manner as it was before the wedding at Cana. The natural order was not at all disturbed by miracles. They are to be regarded not as in any way forming links in the chain of natural continuity, but as the results of God's creative intervention.

When we, therefore, hold fast to Christian belief in miracles, we do so in spite of physical science; and the motive of our faith is not scientific but religious. But what is the motive which underlies our faith? Is it merely confidence in the Almightyness of God? No, that is not it. We agree with Luther, who says: "The annual products of nature and the maintenance of life in the animal and vegetable kingdom, are as truly miraculous as the multiplication of the five loaves in the wilderness." Alexander von Oettingen likewise writes: "The Almightyness of God is manifested no more evidently in the speech of an ass than in the whole wonderland of biological development, nor more strikingly in the standing still of the sun than in the wonderful planet-system." For us, therefore, miracles are not extraordinary feats and demonstration of God's almighty power, which required special efforts of divine power, but simply an immediate manner of divine activity. It seems to me, however,

that to doubt the possibility of miracles is associated with the doubt of God's Almightiness; and I must admit that the theism of modern theology arouses my suspicion. To me it appears to approach now deism and then again pantheism.

We adhere to Christian belief in miracles because the miraculous belongs to the essential character of Christianity.

III.

We have now reached the point where we and our opponents clash. Modern theology does not confine itself to an absolute denial of the miraculous, but it firmly maintains that Biblical Christianity loses nothing by casting out miracles. Again and again we are told that it is a matter of indifference to Christian faith whether or not the Biblical miracles really occurred, and that he who believes that they did, is by no means a better Christian than he who does not believe it. Indeed it is asserted, that he whose faith has been purified by the removal of the dross of belief in miracles, has arrived at a more free, happy and vigorous state of Christianity; that miracles do not confirm the fact of our salvation; that Christianity has no need of any miracles; and that, in as far as miracles are believed, faith loses its saving power and becomes worthless—for, like all the haphazard and uncertain events of history, miracles should not be made to form a part of the basis of religious belief.

The denial of the miraculous has never before been advanced in such a flagrant manner. Whilst, hitherto, all the opponents of Christianity have haughtily demanded of us that we should take a definite position as to the alternative, either a belief in miracles or a break with Christianity; modern theology coolly refuses to consider belief in the Biblical miracles as necessary to essential Christianity. Therein it differs altogether from the rationalism of the eighteenth century, which crept into the church under the garb of intellectualism, but which, since Schleiermacher's time, has been generally regarded as overcome. Inasmuch as rationalism, as its name indicates, defined reason as the sole standard of knowledge, it was obliged to reject miracles as incomprehensible to rational

thought. Having drawn this conclusion, it could not consistently accept Christianity as a matter of faith; and, therefore, the position of the old faith was abandoned. It ceased to speak of revelation, salvation, reconciliation, justification, regeneration, etc. It recognized only natural religion which in its constitutive elements of belief in God, virtue and immortality is to be found apart from Christianity and beside it as well as in it. Thus by the elimination of miracles Christianity was reduced to the level of a natural religion and morality, the Bible was valued solely as a codex of morals and Jesus of Nazareth became merely a superior teacher of virtue. All else besides this and, therefore, faith unto salvation especially, fell away with the exclusion of miracles.

Modern theology pursues an entirely different course. It agrees with rationalism in the rejection of miracles, but its conclusions are of an opposite nature. Rationalism argued thus: "Miracles are impossible, therefore Christianity, as such, is incomprehensible." But modern theology presents this argument: "Miracles are impossible, therefore they are not essential to Christianity." No tears are shed over this divorce from miracles indeed, modern theology calmly continues to speak of revelation, repentance, regeneration, reconciliation, salvation, the Son of God and faith in Christ. The elements of Christian faith are said to have surrendered none of their true meaning and value but, as modern theology interprets them, they signify what they should and what was originally meant by them; wherefore Harnack permits himself to assert that miracles and belief in them are relatively matters of indifference in view of all else that the Gospel offers. In his estimation the records of miracles do not form integral parts of the New Testament message; his Gospel is a Gospel without miracles.

If modern theology is right, we might, yea we must abandon faith in miracles without any hesitation or compunction, for then the whole position of the old faith would become untenable. Evidently, therefore, the whole discussion revolves about the question: Can or cannot faith unto salvation, as established in the Christian heart by God's Word, exist without

miracles? When this central question is answered, two others shall also be disposed of, namely: Can we be firmly convinced of the reality of miracles? and, Are we compelled to accept the miracles of profane as well as of sacred history?

The bare assertion, in and by itself, that an ass once talked and that somewhere at sometime water was turned into wine, would elicit as little faith as the miracles of Roman Catholic legends. We could not by any means accept them, were we to meet with them in the writings of an Herodotus or Livy; nor do we believe them solely because they are found in the Biblical records. It is not a matter of willingness to credit the statement of any and every miracle.

We are not disposed to become the advocate of those who revel in the miraculous. We have a good and sufficient reason for our belief in miracles. It is a matter of conscience with us. We are firmly convinced that one might credit all of the Biblical miracles and many more besides, without having the least right to believe them. He whose faith is merely the conclusion of logical or historical deductions is not entitled to Christian belief in miracles. But alone he who knows that his relationship to the living God rests on miracles, has the right to believe in them; and he has it only with regard to those miracles which establish this relationship. In other words, we recognize belief in miracles as justifiable only when its religious and moral nature can be proven. We propose to furnish such proof of our right to belief in miracles.

When we seek to determine how our faith in miracles is related to our faith unto salvation, we discover that the former does not exist apart from or by the side of the latter, but that the one is involved in the other and is inseparable from it. To our conscious faith the acceptance of miracles has become such a self-evident, natural and necessary thing, that we would lose our Christian convictions were we obliged to disbelieve the Biblical miracles. Our faith unto salvation demands faith in miracles, and our faith in miracles is essentially faith unto salvation. Organically united, even identical, the loss of either faith means the immediate loss of both.

When we undertake to ascertain, furthermore, the actual manner in which we have reached Christian faith in miracles, we perceive that we did not, first of all, determine to accept this or that miracle, then another and still another, and so, proceeding from miracle to miracle, gradually gain enough courage to believe the whole history of salvation with all its marvelous events, until at last we were conscious of being Christians. If such a process of belief were at all possible, it would not, at any rate, end in true Christian faith. We certainly did not begin our Christian faith by believing whatsoever is recorded about Adam and Eve, then go on and accept the stories of Abraham, Isaac, Jacob, etc., and thus, working our way through to the New Testament, overcoming innumerable difficulties, finally reach a state of credulity which knew no bounds. On the contrary, we began with a religious and moral activity within us, whereby we obtained faith unto salvation in Jesus Christ; and then, contemplating this wonderful possession with rejoicing, we discovered that a rich treasure of miracles lies concealed therein, and that with it the certainty of belief in all the divine miracles of the history of salvation is given. Perhaps, before we reached conscious faith in Christ, we may have piously accepted the miracles told us by the Church, but their glory appeared unto us only after Jesus Christ had been seen as the Sun of Righteousness; and none save he alone who has seen the sun in his risen glory, can appreciate the splendor of the sunrise.

Thus far the subject has been presented only in a formal way. Now the question arises: In what does the salvation of which we are assured in Christ consist? That it is to be found in none save only Jesus, is not disputed by any theology. But when we speak of the assurance of salvation by faith in Jesus Christ, we mean that through Christ we are assured of God's grace and have the full guarantee of reconciliation with God and of living communion with him as his children. In other words, we know that our sin which barred approach to God, has been taken away by Jesus Christ.

But how do we experience the removal of the alienating power of sin, and why do we gain this experience in Christ and

in none other? If it were merely a matter of being made free from a distrust of God's mercy, why do we fail to experience the assurance of forgiveness through an Abraham whose faith was counted unto him for righteousness, or through a Moses who knew God to be merciful and gracious, or through a David who was pardoned for so many grievous offences, or through an Isaiah or Jeremiah who proclaimed God as the God of grace unto his people? Why is Jesus Christ the only one through whom we are assured of forgiveness? With this question we arrive at the absolute miracle.

When in contemplating the life of Christ we look for that which assured us and still assures us of forgiveness and, therefore, of being God's children, our eyes remain fixed on the cross. Yea, if we are truly assured of the grace of God, we cannot but see that such an assurance is attached to the cross of Christ; and only after the crucified One has been recognized as the Lamb of God taking away the sin of the world, as the curse for our sin, as the stricken, smitten and afflicted substitute of sinners, as the sacrifice atoning for human guilt, do we confidently approach God. Our experience of forgiveness through the assurance of reconciliation with God is produced by the atoning virtue of the cross. Modern theology errs when it maintains that, first of all, we receive an impression of the moral grandeur of the personality and inner life of Jesus, and then are carried away by this impression to belief in the love of God, the Father. Nay, we do not get rid of sin so quickly. Not as though the personality of Jesus did not always overpoweringly impress us, but precisely that which constitutes the strongest factor in the impression, even the sinlessness of Christ, reveals to us how little right we have to approach God as our Father, and how much we are in need of reconciliation. By the mere contemplation of Jesus we are not delivered from sin. We must realize, first of all, that the crucifixion of the guiltless Christ is the condemnation of sin, and that the burden of our guilt is transferred to him. Then the cross arouses and confirms faith in the grace of God, and after this faith is once ours, every moment of our lives brings us the experience of forgiveness. This relation between our faith and

Christ's cross is to remain unchanged for life, and when we die we hope to depart as conquerors in the sign of the holy cross. This is the experience concerning which we, as Lutherans, have learned to speak since Dr. Martin Luther's time, and we shall never cease to speak of it.

With the experience of our reconciliation with God at the cross we simultaneously experience the miraculous, for no one can ever explain how the fact of the cross produces such a marvelous result as that of reconciliation between God and man, and of union between heaven and earth. I do not know whether or not the universal laws of motion are thereby violated; but I do know that the greatest of miracles is here performed. Having experienced its performance, Christian faith in miracles has once for all been established in us; for the miracle of reconciliation is not to be surpassed by a talking ass nor by the confinement of a man in the belly of a fish.

IV.

From the cross the field of faith extends over the whole history of salvation. By the cross we are convinced of the divinity of the Saviour, since that alone constitutes its saving power and gives us the assurance that "God was in Christ, reconciling the world unto himself." By the cross, furthermore, we realize that "the Word was made flesh" and thus the virgin birth is verified. Faith in the cross, moreover, includes faith in the resurrection of Christ as the necessary consequence of valid atonement. On this wise we are led from the cross into a world of miracles on an historical way of marvelous events and truths.

The person, life and work of the divine Redeemer with their resultant effects constitute a history which, indeed, was enacted in the midst of the course of the world's historical development and which bears a certain relation to it, but which forms much more than a single chapter in it. When we look backward and forward from the cross, where the experience of redemption is gained, we note that Jesus Christ did not assume human nature suddenly and unexpectedly nor depart from the earth entirely and forever, but that his work of redemption

forms the centre of a history, the events of which all directly relate to that work, and that this history is miraculous not merely in a few sporadic incidents but in its entirety, whereas, because it has for its purpose the salvation of man through Christ, the natural course of human events furnishes no explanation of its events. It is the history of special divine acts, the history of divine revelation, the history of man's salvation; and from beneath the cross we see how this history, with Jesus Christ as its theme and the cross as its centre, stands out in bold relief against the background of the world's history.

As related parts of the history of salvation the individual miracles of the Old Testament as well as those of Christ and his Apostles are to be accepted because they refer to Christ and redemption through him. Details do not appeal to us because they happen to be marvelous, and we are free to admit that the history of salvation neither displaced the natural course of profane history nor yet received a mechanically errorless description. We do not forbid historical criticism. With the best conscience in the world we can relinquish whatever is clearly proven to be humanly incorrect; not, however, because it is too marvelous, but because it evidently belongs to profane history. We are ready, on the other hand, to believe the most marvelous things if their relation to the cross is manifest. We thus have only a relative certainty of the reality of individual miracles, but even the occasional omission of a miracle would not put the stamp of profane-historical evolution on the history of salvation. Its miraculous and revealed character would still be assured in Jesus Christ.

The fundamental difference between us and modern theology must have become evident by this time. It does not regard the cross as the miracle of miracles, it does not look upon it as the tree on which the Son of God was made a curse for man, but only as the tree on which a friend of God suffered martyrdom for his convictions. The religious experience which modern theology places in its centre, is not to be gained at the cross but already before the cross is reached. From the life and teaching of Jesus it seeks to be convinced, somehow, that God is not angry on account of sin and, therefore, does

not need to be reconciled. It interprets Jesus' words and construes his thoughts to imply that judgment of sin is not necessary to its forgiveness, but that everything is right and good between us and God, if we will only trust him. It would be assured of salvation no less, had Jesus died a natural death. It, therefore, has no place for miracles, be it that of the virgin birth or that of the resurrection; consequently, Jesus Christ is not the Son of God in this theology which deliberately and coolly casts aside the Gospel of John, leaves out all the miracles of Jesus, and is satisfied with the sermon on the mount and a few parables. It is interested and active in excluding, for religion's sake, all that is supernatural in the history of salvation, denoting that which it cannot use as worthless. As a consequence, the history of Israel has been reconstructed as one of natural events, enveloped by mythology and saturated with religious conceptions, depicting the development of a people which, aided by some special religious endowments, struggled onward and upward into an ever increasing clearness and correctness of religious ideas, until at last there rose up from the midst of this people a religious genius of the first order, who drew the final conclusions of the historical progress and definitely stated what the centuries past had dimly discerned. This genius is Jesus. Evidently, then, the revealed character of the history of salvation is eliminated, and all its miracles become foolishness. Sufficient unto this theology is the theory that humanity eventually, after a prolonged historical development, after many and various mistakes and backslidings, succeeded in finding its own way to God. Thus the elimination of miracles results and must result, as soon as the atoning death of the Saviour on the cross is emptied of its significance and shifted from the centre of faith.

V.

In the manner here indicated, the question of miracles is decided at the cross. He unto whom the experience of the forgiveness of sin through atonement has revealed a new world of miracles with the incarnate Son of God as its sun, realizes with wonder and rejoicing that the ways of God's dealings with

his children, planning and perfecting their salvation, abound in miracles which no physical science is able to explain away. He, on the other hand, unto whom such an experience is alien, may, indeed, find it impossible to believe that anything can happen within the limits of time and space, which contradicts the universal laws of motion.

Now let us go a step further for the purpose of exploring the deepest root of our faith in miracles. It has been said above that the experience gained at the cross is attained by means of a religious and moral activity of the inner man. This activity begins in the conscience. After conscience, aroused by God's Word, had accused us of our sin and led us to realize what it means to be sinners, only then did we take the first steps on the way to the cross. Our conscience forced us, laden with our sin, into the presence of the holy, living God and we found ourselves unable to stand in the divine judgment and became conscious of our wretched state of alienation from God, of which state David's penitential psalms, Paul's laments, Augustine's confessions and Luther's monastery conflicts perpetually testify. We may then have exerted all our moral strength in an endeavor to conquer sin and escape the distress of conscience, but the longer we struggled the clearer it became to us that an unbreakable continuity of sin held us captive; and no effort of ours succeeded in setting us free, but even against our will we were compelled to serve sin. Then it became unmistakably evident that this corrupt continuity must be broken at the point where it binds us to sin, if deliverance is to come to us at all. Our salvation, therefore, depends on a miracle in the sense of an *interruption of the continuity of nature*; and, behold, the miracle is performed when we reach the assurance of reconciliation with God and of the forgiveness of sin at the cross of Christ. Immediately our troubled conscience is stilled, our enslaved will is liberated from the dominion of sin—the continuity of nature with respect to sin is interrupted, suspended, broken, and this is the miracle of all miracles. When the Heavenly Father has thus drawn us from sin to salvation by the cross of his Son, he leads us onward into the wonderland of revelation and shows us the history of salvation from Adam

to Christ and to the establishment of the Church as a new historical way which ever returns to the cross, and on which we learn to appreciate all individual miracles as foot-prints of divine grace unto salvation.

Thus the deepest root of Christian belief in miracles lies in the attitude of the conscience towards sin. Here is really the point where the ways divide from the very beginning and once for all. That of modern theology does not start with a recognition of sin. It denies that in our relation to God sin is of any decisive consequence and thus it chooses a way which can never arrive at belief in miracles, because it passes by the cross. Denying original sin and guilt, the dominion of sin over the natural man, the wrath and condemnation of the righteous God, the relation between sin and death, modern theology, consequently, denies the necessity of the atoning sacrifice of Christ. It regards sin as belonging to the obstacles which naturally impede the progress of a man who, in the exercise of his freedom, strives to be as holy as God is holy. Sins, to use another of its expressions, are the symptoms of human ignorance and weakness. It cannot and will not admit that the way of salvation begins with the recognition and repentance of sin; and because it refuses to take this first step with us toward the cross, it does not arrive with us at the cross and the consequent acceptance of miracles. Its way of salvation is a natural process in which finite man raises himself through Jesus to a plane of high moral conceptions and, therefore, of nearness to God, meanwhile strenuously exerting himself in the exercise of virtue.

For us the way from sin to salvation by grace is one of miracles, both historically and psychologically; and every one who takes this way will find it so. And now the questions have been answered. There is no more need of asking whether or not we can be convinced of the reality of miracles, whether or not they are essential to Christian faith, whether or not we are obliged to accept those of profane as well as of sacred history. The fundamental difference between us and modern theology has been clearly demonstrated. It certainly does not lie in the fact, as they assert, that they are scientific and we unscientific, but in this, that they teach a *toto coelo* different way of sal-

vation. When, therefore, the modern lust for union here and there demands of us that we lay down our arms and come to terms with our opponents, we, for the sake of truth and honesty, are unwilling to comply. We must emphatically and repeatedly declare that between us and modern theology peace and union are simply impossible. Whilst many, as we are told, seek, nevertheless, to effect a compromise, we can only wish that such a bridge will never be built, for it is one of those which must never be built—a bridge, namely, between yea and nay.

GEORGE DRACH.

Philadelphia, June 19, 1903.

ARTICLE III.

SARPI.

STATESMAN, SAGE AND SAINT.

SECOND—THE AUTHOR AND HISTORIAN.

As a literary personality one has compared him to "a Macaulay of finer edge, to a Dean Stanley of more vigorous build; less commonplace than the one, more substantial than the other."

His literary products were of three classes: The *scientific*, which were accidentally destroyed by fire in 1769, but which are indirectly preserved in the notes of Foscarini and Grisellini; the *political*, which treatises he, as Theologian to the Republic or Counselor of State, was compelled to put forth in defining and defending the God-given rights of the Republic over against the growing usurpations of Papal absolutism; and last, and most enduring as a piece of literature, his masterly *history* of the Tridentine Council. Besides these, also, there is a voluminous correspondence extant.

We have already adverted sufficiently to his scientific activities, particularly as our knowledge of these writings is second-hand. Let us now notice his politico-ecclesiastical treatises, and we will not fail to trace the same fundamental principles, very learnedly and convincingly expressed, which the German reformers and princes asserted and defended during the preceding century.

After his appointment, in 1606, as adviser to the Senate in canonical jurisprudence, he emerged from the retirement of his cell into the greatest controversialist on this line in his age; and, during his remaining sixteen years, his name became the watchword of political independence throughout Europe.

His first utterance was a "Treatise on the Interdict." In

it he was the "first to break the neck of Papal encroachments upon the secular prerogative." He sought to prove "that men might remain sound Catholics and yet resist Rome's aggressions; that the Roman Court and its modern champions had introduced new doctrine, deviating from the pristine polity of Christendom; that the post-Tridentine theory of Papal absolutism was a deformation of that order which Christ founded, which the Apostles edified, and which the Councils of a purer age had built into the living temple of God's Church on earth."

Says Symonds on his views here expressed: "Sarpi's views seemed audacious in his own age. But they have become the commonplaces of posterity. We can, therefore, hardly do justice to the originality and audacity which they displayed, when only Protestants, at war with Rome, advanced the like in deadly hatred. Upon the path of Papal triumph toward the Capitol of world dominion, Sarpi, the puny friar from his cell at Venice, rose like a specter, announcing certain doom with the irrefragable arguments of reason. The minatory words he uttered were all the more significant because neither he nor the State he represented sought to break with Catholic traditions." His other political productions were of a similar trend. Among these was "*Delle Materie Beneficarie*." It was a discourse on ecclesiastical benefices, but it also included a sufficient history of the temporal power of the Papacy; an inquiry into the arts whereby the Church's property had been accumulated and also a telling critique of the devices employed by the Roman Curia to divert that wealth from its original objects. Gibbon calls it "a golden volume" in which "the Papal system is deeply studied and freely described." Speaking of its purport, Hallam observes: "That object was neither more nor less than to represent the wealth and power of the Church as ill-gotten and excessive." Next in importance was a "Treatise on the Inquisition"; giving a condensed sketch of the origin and development of the Holy Office. Here, again, Sarpi sets himself to resist ecclesiastical encroachments on the domain of secular jurisdiction.

A third was a "Discourse upon the Press," attacking the Index of prohibited books. He "was here able to demonstrate

that a power originally delegated to the bishops of proscribing works pernicious to morality and religion, was now employed for the suppression of sound learning and enlightenment by a Congregation sworn to support the Papacy; condemning as heretical all writings which denied the supremacy of Rome over nations and commonwealths and flooding Europe with doctrines of regicide, Pontifical omnipotence and hierarchical predominance in secular affairs."

These are the more important of Sarpi's minor works. In all of them he held to the main principle that the State, no less than the Church, exists *Jure Divino*. He argued that those are the real heretics who deprave the antique organism of the Church by making the Pope absolute. "Nay," he exclaims, "should one drag God from heaven they would not stir a finger, provided the Pope preserved his vice-divinity, or rather his super-divinity. Bellarmino clearly states that to restrict the Papal authority to spiritual affairs is the same as to annihilate it; showing that they value the spiritual at just zero."

Sarpi is best known by his historical masterpiece, "The History of the Council of Trent." It gives him a permanent place in the history of literature. It did more than any other of his writings to expose the Papal system. Strangely enough, it was not published with name or sanction. A manuscript copy, loaned by him to one Marcantonio de Dominis, Archbishop of Spalatro, was taken by him to England and published in London, 1619, under the pseudonym of Pietro Soave Polano—an anagram of Paolo Sarpi Veneto. But that Sarpi was the real author there can be no doubt, judged by both external and internal evidences. We have already spoken of his early determination, 1570, to write such a history and of the exceptional advantages which he enjoyed at Mantua for the collection of reliable data from prominent participants. Later, during his residence at Rome, 1585-1587, he had an intimate acquaintance with Cardinal Castagna, who had been president of the committee appointed for drawing up the decrees of the Council. In addition to these personal sources, he further had the vast Archives of Venice, including the dispatches of

ambassadors, a large store of published documents, besides the numerous details which he had obtained from the lips of credible witnesses, in the prosecution of his long cherished purpose of writing this History. As to the style and temper of this monumental account of that epoch-making Council in Rome's development, permit me to quote a single but sufficient authority, Sir Roger Twysden. He pronounced it: "To be written with so great moderation, learning and wisdom, as might deserve a place among the exactest pieces of ecclesiastic story any age had produced."

Even Cardinal Pallavicini, a hostile investigator and a deadly enemy, with the whole arsenal of Roman documents at his command, could only detect inaccuracies in minor details and express rage at the animus of the work. Sarpi demonstrated, as Froude has also so well shown, that the Council of Trent, instead of being a free and open Synod of Christians assembled to discuss points at issue between the Catholic and Protestant Churches, "was in reality a closely-packed conciliabulum, from which Protestants were excluded, and where Catholics were dominated by the Italian agents of the Roman Court; that the presiding spirit of the council was human diplomacy rather than divine inspiration, and that Roman intrigue conducted its transactions to an issue favorable for Papal supremacy."

What Sarpi had at heart in this voluminous history was the restoration of the Church of God to unity, to purer discipline and to sincere spirituality. This reconstruction of Christendom had now been made impossible by the Tridentine Council. But nothing more damaging to Rome could he have contributed to Church History than his precise analysis of her arts at Trent. Kurtz calls it: "One of the most brilliant historical works of any period." Macaulay: "Fra Paolo is my favorite modern historian. His subject did not admit of vivid painting, but what he did he did better than anybody."

THIRD—THE COUNSELOR AND STATESMAN.

Perhaps we have anticipated in presenting his literary work before his political. But our knowledge of what he wrote

will illuminate our view of his dramatic acts upon the Venetian stage. For it was the same just, keen, passionless, logical Servite friar; whether in the service of his Order or the larger service of his state. He is no longer the recluse; absorbed with books, telescope and laboratory. He is now the centre of the public eye, the patriot; the statesman, the hero of many bloodless battles.

To understand the political situation at this time we must remember that the Republic of Venice and the Vatican had had much friction between them for several years. So frequent and so serious were these disputes that the Senate now resolved to create a special office of Theological Counselor—in addition to the three permanent officials—constituting a sort of a Supreme Court of advice for Doge and Senate on issues that might arise with the Vatican. Their unanimous choice was Friar Paul, whose valuable advice they had followed often in the past. He accepted, but very prudently insisted that they first obtain the consent of the General of the Order; who, presumably, acted under the Pope. The value of this step will be seen later. Thus, in 1606, he entered upon his public duties, not to cease being the adviser of Doge and Senate until, in 1623, he died in his simple cell. During most of this time Sarpi was sole Counselor, as his three colleagues had died. Momentous questions soon arose; questions requiring the sound judgment, the perfect probity, the patriotic courage, which he had in such abundance. Through all these years the history of the Republic, acting upon his advice, was an unbroken record of great intellectual and moral victories. Fra Paolo loved Venice with an undying devotion, and Venice loved him with a tender and romantic affection.

An occasion for a quarrel with the Vatican soon came. The Pope was Paul V., made Pope as a compromise by Cardinal Bellarmine's faction in the College in 1605. Two dissolute priests had been arrested and confined by the Venetian authorities. This the Pope angrily resented; claiming that they were not amenable to the secular arm. Again, there were certain property laws enacted, which prohibited the Church from building any new buildings without the consent of the state;

prohibited them from taking any lands by inheritance, and compelling them to convert any such inherited property into money. This was simply a measure of self-defense, for already half of Venice was owned by the Church, and one-third of all Venetia. Thus the burden of taxation on the laity was out of all proportion, as Church property was exempt. In October, 1605, the Pope formally demanded the surrender of his imprisoned priests and the repeal of these hateful property laws. These demands having been insolently presented to the Senate by his Nuncio, and having been summarily refused by that body, other interviews at Rome were held. But all to no avail. Finally, on December 10th—contrary to the judgment of his Cardinals—this belligerent Pope put Venice under the interdict and excommunication. The Pope meant to fight, and the Republic would not yield! It was a duel between Paul the Pope and Paul the Friar. Who shall be master? Let us see.

Sarpi advised the Senate of two courses of action; either to argue the case *de jure*, before a Council, or *de facto*, by compelling Rome to take the aggressive, and then meeting aggression with force. The latter course he advised. It was adopted. Henry VIII., in England, had followed the former course and the result had been far from satisfactory. Sarpi then made the state's reply. Presenting the merits of the case, he showed that the Pope's demands were unprecedented in the history of the Republic; that they were contrary to Scripture, to Church Fathers, to canons, Councils and Bulls of former Popes. Venice would recognize no authority but God's.

All Europe was watching the struggle! All, but poor Spain, expressed their opinion on the side of Venice. On April 17 the Bull went into effect, but the Pope graciously allowed twenty-four days of grace wherein Venice might repent! It was a desperate alternative he had taken, but this Papal bully had not the slightest doubt as to his success!

However, the lightnings failed to flash. The fuse went out long before it reached the spot to be annihilated! Acting under Sarpi's clear generalship prompt measures were taken to nullify the effect of the Bull. "Defiance was met by defi-

ance. The Pope had interdicted all religious services; let the Republic order their continuance! He had ordered the priests to shut the churches; let them order to keep them open! He had ordered the censures affixed on the church doors; let them command all documents from Rome sent, unopened, to the Doge! He had permitted them to quit the accursed land; let them forbid them to stir from their dioceses! He had pronounced the people cut off from the body of Christ; let them falsify his utterance by remaining in communion with the true Catholic Church, which was not dependent on him!" A respectful protest was sent to all the European courts and to every priest in Venetia—to be affixed to his church door. The effect was wonderful! The vast majority of the clergy was loyal. A few threatened to be otherwise. One said that he would do "as the Spirit prompted him." The Senate replied that if the Spirit prompted him to curtail the service in any way, the same Spirit would infallibly prompt them to hang him at his church door before noon! Another was cured by the sight of a gibbet. The Jesuits gave all the trouble in their power. Of them Sarpi said: "That never from their schools came forth a son obedient to his father, devoted to his country, loyal to his prince." The Senate banished the whole Jesuit order and confiscated all their rich possessions.

Thus the effect of the Bull was neutralized. It fell flat. The European nations now offered help as they came to realize that Venice was contending for their rights as well as her own. For three months the controversy went on. The Pope then ordered Sarpi to Rome, but Sarpi replied, as did Nehemiah: "I am doing a great work, so that I cannot come down." He justified his disobedience on the ground that he was holding an official position which had been approved by the General of the Order, who had, doubtless, acted under the Pope's own authority! Thus his foresight had stultified the Pope. He politely offered to send his books for the Pope's perusal. He often said: "The arguments most convincing which she (Rome) adopted were the rope and the stake!" The Pope fumed. For spite he committed Sarpi's books to the flames, and put all the works of his printer on the Index! But the Republic

doubled his salary, that he might be better protected. The Pope retorted with a "greater excommunication," which he affixed to the door of St. Peter's. All of his fulminations failed. The Bull was a dead letter. The Pope's prestige waned. The dignity of the Republic was enhanced. About the close of November, 1606, Paul V. began to sue for reconciliation through his faithful mediary, the Spanish Ambassador. The English Ambassador at this time urged Venice to throw off entirely the Papal yoke, as England had done seventy years before under Henry VIII., Clement VIII. having been Pope.

It is interesting to remember that at that time Venice had identified herself with Henry—having been the only nation, but France, to send a representative to Henry's marriage to Anne Boleyn, in 1533.

All pacific overtures of the Pope were now declined with disdain, as he had been the aggressor and must be first to withdraw. This he finally did, revoking the censures—thus making a complete submission! Paul, the Pope, was vanquished by the humble friar! This was in April, 1607. By June the formal diplomatic relations were resumed. But the Pope could not conceal his hatred of his triumphant rival at Venice. Failing to secure his removal, he now plans for his assassination! Some Italian brigands are his tools. Orlandini, their leader, held a papal absolution for the crime; but as soon as they touched Venetian soil they were arrested and imprisoned. The Pope was unceasing, and soon armed others, equally depraved, with the necessary money and absolutions, and sent them forth. These successfully waylaid the venerable friar as, unprotected, he neared his monastery cell after a day of heavy labor for his State. The five ruffians sprang upon him; stabbed him; and left him for dead, the dagger sticking in his temple. But, again, the Pope was baffled. The frail man recovered—thanks to his abstemious habits of living and the loving attention lavished upon him! The murderers were not apprehended; but by the collusion of the authorities of the Church were able to escape. They were even so brazen as to boast of their crime in the sheltered precincts of Holy Rome! Sarpi was fully recovered by 1508 and busy at his post again, but:

still bearing the scars of the dagger stabs—the constant reminder to the adoring populace of his devotion and the Pope's perfidy. Busier and more beloved than ever he gave the next fifteen years of his life unreservedly to the Republic. His opinion was always sought and carefully given in all public emergencies. His judgment seemed infallible! No mistakes or unsound principles can be discovered in his records!

This brings us now to the last aspect of his varied personality, viz :

FOURTH—THE PROTESTANT AND LIBERATOR.

Much can be said to justify our title of Protestant, although, technically, he was an Old Catholic. Both Hallam and Macaulay were convinced that Sarpi was a Protestant at heart. Macaulay wishes that he had thrown off the friar's frock. Of course, much depends on our definition of the word Protestant. If we make Protestantism synonymous with Puritanism, or even Lutheranism, then he was no Protestant. But if his strenuous protestations against the worldliness of Rome, ecclesiastical abuses, and Papal supremacy are the standard, then he certainly was one. We therefore believe, that in the larger sense, our title is no less than justice to the heroic stand which he took, under the very shadow of St. Peter's, for the purification of God's church; and as expressive of the many evangelical truths which he firmly held. In the first place, he was a most pure and godly character. He was just as strong morally as intellectually. One of his fellow friars said of him: "I have never known any one more master of himself." Already as a student his example was model. As he approached a crowd of his colleagues they would say: "Here comes the bride; let us change the subject." An authority tells us: "One secret of his strength was his knowledge of Scripture and his regulating his life by the example of Christ and the principles of His teaching." The Scriptures were not by any means forbidden to the Servites. In fact there was a general turning of attention of the Church of Venice to them. The Council of Trent had authorized Jerome's Vulgate version, and in 1607 Diodati's classic translation had been introduced into Venice. Dr. Be-

dell, Chaplain of the English embassy, was a close friend of Sarpi's, and had translated the Book of Common Prayer. He said later: "For the substance of religion he is wholly ours," i. e. Protestant. Sarpi excelled in Bible knowledge. There was not a word in his Greek Testament that was not underlined with his red lead. He could and did quote Scripture freely and aptly, and, better yet, he could practice the teachings of Scripture. Certainly these are all good Protestant qualities.

Again, his evangelical faith was shown in 1579, when, as a member of the commission to revise the constitution of the Servite Order, he, thus early, did not approve of the worship of the Virgin, but secured from the Pope permission to omit the "Salve Regina"; and he did all in his power to restore the true worship of her blessed Son. Then, in his Tridentine History, he sketches the rise and progress of Mariolatry in the Church of Rome.

Another clue to his sympathy for Protestantism as such, was his deep regret and open reproof of the foreign policy of Sixtus V., in his bitter persecution of French, German and English Protestants. The Pope was his very good friend, and in his home reform policy had his hearty support.

Again, his heart was averse to the sacerdotal encroachments, as found in the Confessional. While at Milan, under Cardinal Borromeo, he learned the immorality that was the fruit of the Confessional. And never afterward would he hear confessions. Fearing to become an accomplice of the penitents in their sin, he directed them to confess to God.

Another Protestant instinct was shown in his implacable hostility to the Jesuits. He gave them their first decisive check in their expulsion from Venice.

Could Luther have been more scathing than this? "They are the ruin of good literature and wholesome doctrine by their pitiful pretense of learning and their machinery of false teaching. On ignorance rests their power, and truth is mortal to them. Every vice of which humanity is capable, every frailty to which it is subject, finds from them support and consolation. If St. Peter had been directed by a Jesuit he could have found a way to deny Christ without sin." "There is no perjury, nor

sacrilege, nor parricide, nor incest, nor rapine, nor fraud, nor treason, which cannot be masked as meritorious beneath the mantle of their dispensations."

Again, during the interdict, his secretary, afterward his splendid biographer, Fra Fulgenzio Micanzi, preached the pure Gospel in Venice. He told the people that in the New Testament he had found truth; but he bade them take notice that for the laity this book was even a dead letter through the will of Rome. The Pope complained that such teaching was to prejudice the Catholic faith. But Sarpi replied that "Christ and the truth had been openly preached in Venice by this man."

As his health finally failed; as one cord after another snapped, there was no repining, no sorrow, no self-laudation. His departing spirit was ideally simple, humble, trustful, and truly evangelical, if we can judge from his expressions. There was in him much of the Christian stoic. When told that he was dying, he said: "Let God be praised; what pleases Him pleases me." Still he lingered on another week. He had the Scriptures read constantly to him, especially the closing chapters of John's Gospel and those portions of Paul's epistles to the Romans where the Apostle dwells on the great fact of Justification by Faith. He knew the whole New Testament by heart, both in Latin and Greek, and he often quoted such texts as: "Being justified freely by His grace, through the redemption which is in Christ Jesus," etc. At last he said to his attendants: "Go! Do not longer stay to see me in this state. Go and rest and I will return to God from whom I came." The very last words were "Esto perpetua"—"May Venice last forever." This was the dying prayer of one who had consecrated his best faculties to the service of his country. And although Venice, as he knew it, has not survived, yet the immortal principles of religious and civil freedom for which he so boldly stood have been largely preserved in the modern constitution of Italy, 1870, which makes possible the presence of Protestantism, as we know it, at the very door of the Vatican, and the Pope a prisoner within. Not an inch of Italian soil can now be alienated for Church purposes, and not a penny of

taxation can this papal tenant-at-will levy for any purpose whatever.

Sarpi died Sunday, January 15, 1623, having fixed his eyes on an image of the Saviour, with a peaceful smile on his lips and his hands deliberately folded across his breast. His burial was an ovation. Although decreed at once, a monument was never erected until two hundred and sixty years later, 1892, when Romish machinations could no longer prevent it.

Why, then, did he not *completely* break with the Church? Let another tell: "Had Venice inclined toward rupture with Rome; had the Republic possessed the power to make that rupture with success, Sarpi would have hailed the event gladly, as introducing for Italy the prospect of spiritual freedom, purer piety, and the overthrow of Papal-Spanish despotism. But Venice chose to abide in the old ways, and her Counselor of State knew better than any one that she had not the strength to cope with Spain, Rome, Jesuitry and Islam single-handed. Therefore, he possessed his soul in patience, worshipping God under forms and symbols to which he had from youth been used, trusting the while that sooner or later God would break those mighty wings of papal domination."

He himself said: "It is better to suffer certain rules and customs that are not in all points commendable, than to acquire a taste for revolution and to yield to the temptation of confounding all things in chaos." Did he foresee the future sectarian distractions of Protestantism? And has history vindicated the wisdom of his decision?

We conclude with a general estimate of his character and work as given in an inscription, written by a scholarly noble, at the time of his death: "Paul, a Venetian, a member of the Order of Servites, a theologian so prudent, upright, and wise, that greater knowledge of either human or divine things, or a more upright and holy life you could not desire; endowed with an intelligence that searched all things, and with a wisdom ruling by its impulses, never prompted by any greed, nor disturbed by disease of mind; always constant, moderate, perfect, a true example of guilelessness, devoted to God with admirable piety, religion, continence; doing eager, faithful work

by such great virtues for the State, which is moved with a longing for him, defending the public cause by consummate force of argument and counsel, and with a free, upright mind, warding off by his own wisdom great attacks on the liberty of Venice, exhibiting to the Venetians a greater defence of liberty dwelling in his own person than in towers and armies; making mortals doubt whether he was more to be loved, to be admired, or to be venerated; secure as to the eternity of his fame among the good, and as to the immortality of his soul with God; neglecting sickness, despising death, influencing the actions of the living by speaking, teaching, praying, studying—in the seventy-first year of his age, greatly lamented by good men, I will not say died, but departed from life, and flew away into life.”

FREDERICK GEBHART GOTWALD.

Springfield, Ohio, May 18, 1903.

ARTICLE IV.

"THE DISCIPLINE KNOWN IN UP-TO-DATE THEOLOGICAL SEMINARIES AS THE HIGHER CRITICISM."

In a very remarkable correspondence that appeared some months ago in the columns of one of our church papers which attacked the report of an address made at a Lutheran Theological Seminary on "The Higher and the Highest Criticism," the author of the address, in defending himself from the attack, says: "I fear the writer of the article [in the church paper] is really ignorant of the discipline known in *up-to-date* theological seminaries as the Higher Criticism," and proceeds to explain that "the very work of the Higher Criticism is to make clear the *real** message of God to man."

This position, namely, that it is the function of the Higher Criticism to "make clear," amid the whole mass of Scripture materials, what is the "real message" of God to man, both in the Old and in the New Testament, is the position of Dr. Briggs and his school of writers, who, in turn, are a little in advance of several English mediating schools of Bible critics. All of this up-to-date scholarship, in order to get over critical difficulties, and to allow freedom for results along present lines of literary as distinct from archæological research, attempt to hold on to Evangelical faith while giving up much of what has hitherto been deemed essential in the Scripture record. It would probably be doing this school an injustice to say that they cling to the material and abandon the formal principle of the Reformation. It would accord more fully with their view to say that they still cling to the formal principle of the Reformation; but that the very task of the Higher Criticism is to purge away the uninspired rubbish in Scripture, and thus bring

*The italics are our own.

out clearly exactly what the content of the formal principle of the Reformation is. There is no doubt in their mind that the Bible *contains* a supernatural and inspired "Word" (or "Message," as they now love to call it) from God to man; and it is the especial function, opportunity and responsibility of our present-day critical scholarship "to make clear this real message of God to man."

Strange that the critical acumen of these schools has not led them to note how irrational their half-way position is, and how in the end the principles on which their reasoning is founded will prove fatal to both the formal and to the material principle of Protestantism.

Large parts of the American Church have been gradually, almost imperceptibly, succumbing to this view of what is referred to above as "The discipline known in up-to-date Seminaries as the Higher Criticism." Union Theological Seminary is honey-combed with it, and its men, younger and older, are working away with "dispassionate," if not always ingenuous, zeal to place the "Messages" of the Bible "in their true light" before the general American public. Other Presbyterian and German Reformed Seminaries have freely adopted the new basal position, and whereas Prof. Briggs' "Whither," and his assertion that "reason" was a co-ordinate factor of authority with "Scripture" and "the church," some years ago, created a mighty disturbance; if uttered to-day, it would produce scarcely a ripple upon the waters of our American scholastic life.

In the judgment of the present writer, there is no more dangerous thing in the theology and the Church of this age than this combination of rationalistic method and evangelical substance which is infecting the mind and casting its spell over the soul of so many of our good men and scholars. Very fascinating and enchanting is the semi-popular work of such exponents of these views, e. g., McFadyen, Bacon and many of Harper's pupils.

We know of only one journal in the land whose sole aim is to free the age from the subtle spell of this half-way higher criticism. It is called *The Bible Student*, and we are glad to notice that the new President of the General Synod, Dr. E. J.

Wolf, is one of its supporters and able contributors. The editor of *The Bible Student*, Dr. W. M. McPheeters, has published a leading article in the July number of *The Princeton Review*, on "The Question of the Authorship of the Books of Scripture," which is not at all an argument on the merits of the Higher Criticism, but which is intended to put a thought edgewise at least into that peculiar type of Evangelical mind which assumes and fears that those poor mortals who do not see the grand results accomplished by the newer Biblical Science "within the past twenty-five years," are in total and awful darkness as to "the discipline known in up-to-date theological seminaries as the Higher Criticism."

Prof. McPheeters begins his critique of the up-to-date scholarship as follows: "Of the three problems with which the Higher Criticism deals, one is that of Origin. Of the three principal phases of this problem, one is the question of authorship or personal origin." And the purpose of his paper is to direct attention to the condition of opinion at present prevailing on this latter question.

"It is hardly extreme to describe this opinion as chaotic. Perhaps the simplest and fairest method of getting at it will be to hear from a number of representative men."

The first writer quoted by McPheeters is R. Payne-Smith, Dean of Canterbury: "The Dean is a conservative. Indeed, the paper from which his views are to be cited is nothing else than a vindication of the Mosaic authorship of the Pentateuch. In introducing his discussion, he says:

"The question of the authorship of the books of the Old Testament is usually one of secondary importance, until we reach the prophetic writings. Even of all the Old Testament Scriptures, we may say that as regards our faith little depends upon human origin. For if they are what they claim to be, they are a message from God to our souls."*

But before the Dean has got through with his introduction, we hear him say:

"Occasionally the matter" (i. e., the question of the authorship of the books of the Old Testament) "has become one of large importance, because of the course of modern criticism. It is a question of great value in our days whether the Book of Isaiah is an anthology, made up of fragments culled from lost works composed by numerous writers, or the composition

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of one man. And so with the Pentateuch. Modern criticism has made the most of all the difficulties found in connection with a book of such extreme antiquity. It has used these difficulties to discredit the book and even to tear it to pieces and assign the fragments to a host of nameless persons. But though Moses himself followed the same impersonal manner as was usual with all primitive writers, yet there is in Exod. xxiv, 4, the assertion that Moses wrote all the laws at that time given, and, as we think, in the Book of Deuteronomy words which ascribe to him the whole Pentateuch. If this interpretation be correct, it becomes no mere archaeological question as might be that of the authorship of the Books of Judges or of Samuel. The veracity of Holy Scripture is at stake; and besides this, the authorship of Moses, for which there is ample proof, give a solid foundation for the genuineness of all the Old Testament Scriptures. If there be strong and abundant evidence for this conclusion, most of the remaining difficulties, debated so warmly, sink into minor importance."^{*}

The next citation is from an "excellent but not very happily named little book, '*Principles of Biblical Criticism*,'" by J. J. Lias. The author is a conservative, and his object is to contravene the conclusion of that school of English critics represented by Driver and Cheyne. "And yet we find him also introducing his discussion of 'The Genuineness of the Pentateuch' with these, under all these circumstances, remarkable words:

"We must also admit that Christians are in no way committed by their belief in Divine revelation to any particular theory of the origin or date of the books of the Old Testament in their present shape, but only to the general accuracy of their contents."[†]

A little farther on he again says:

"It has been admitted that the date and authorship of the Pentateuch, as it has come down to us, is a matter of comparatively little importance. But it does not follow in the least that we can accept theories, for instance, like those of Dr. Driver. The question which to us is of vital importance is the historical accuracy of the contents of the narrative."[‡]

Dr. McPheeters now turns to a third exponent of present-day theological opinion, Prof. A. F. Kirkpatrick, a critic of the mediating, or "progressive school." Prof. Kirkpatrick's book, *The Divine Library of the Old Testament*, is not only conciliatory, but gracious, and impresses one with the amiable temper and personal piety of the author, whose object is to commend the critical conclusions of the school of Driver as to the origin of the Old Testament to popular approval. Prof. Kirkpatrick uses a well known and favorite illustration. He says:

^{*}*Ibid*, p. 6.

[†] *Prin. Bib., Crit.*, p. 84.

[‡] *Prin. Bib., Crit.*, p. 87.

"The Bible has been compared to a great church which it needed some fifteen centuries to build. . . . Now, if I may develop that figure, it is not essential for the ordinary spectator to know at what precise date each part of the church was built, still less from what quarry the stones were brought, or whether old materials from some earlier church were incorporated in parts of the buildings. He can learn the lessons of grandeur and beauty, of holiness and devotion which the whole building teaches, he can see how it reflects the mind and purpose of its architects, even without this detailed knowledge, though the knowledge may add to his intelligent wonder and appreciation, and is essential for the study of the history and development of architecture. And so surely it is with the Old Testament. It is important, with a view to the study of the history and development of the religion of Israel, to fix the relative dates of the writings contained in the Old Testament and the student must labor patiently at the task. But there is much, very much, that the Old Testament has to teach us which is independent of the questions of date and authorship."^{*}

The final critical authority cited by Prof. McPheeters, is Dr. Briggs. Dr. Briggs, in the words of McPheeters, represents the school which "is composed of those who may fairly and without offense be described as radical critics of evangelical antecedents and predilections. For while their critical principles lay the axe to the very roots of the conservative tree, their personal predilections for certain important evangelical truths—predilections, in most instances, received by tradition from their fathers—distinguish them honorably from others of the same school who have no such inherited or acquired prejudices."

Now, in *Whither*, we find Prof. Briggs saying:

"The Reformers found the essence of the authority of the Scriptures in the Scriptures themselves and not in any traditional theories about them. Hence they were not anxious about human authorship."[†]

"The context will show that Dr. Briggs uses the Scriptures here as a term designed to cover both Testaments, the New as well as the Old. In the same vein, in his speech made in answer to certain charges preferred against him before the Presbytery of New York, with a fervor not unnatural to his circumstances, but evidently not conducive to his own insight into the matter of which he was speaking, we hear him propound this rhetorical question:

"But is it true that an infallible rule of faith and practice can only come from these (those?) holy penmen whose names history has preserved to us?"[‡]

^{*}*Div. Libr. of the O. T.*, p. 122. [†]*Whither*, p. 87.

[‡]*The Defense of Prof. Briggs before the Presbytery of New York*, p. 121.

"In his Inaugural Address, treating of the authorship of the Scriptures—not of any particular portion of the Scriptures, and, of course, wholly unconscious that he was both missing and obscuring the main issue—he had already said:

"We desire to know whether the Bible came from God, and it is not of any great importance that we should know the names of those worthies chosen by God to mediate His revelation."*

"The sweep and significance of these words will stand out more clearly in the light of the following statements with which Dr. Briggs had prefaced them:

"The only authenticity we are concerned about in seeking for the divine authority of the Scriptures is *divine authenticity*," (i. e., divine authorship), "and yet many theologians have insisted that we must prove that the Scriptures were written by or under the superintendence of prophets and apostles."†

These statements, coming from conservative, progressive and radical alike, and exhibiting a remarkable agreement of tendency to belittle the importance of the question of the authorship of the books of the Bible "are entirely sufficient," according to Dr. McPheeters, to "put us in possession of the present drift of opinion in reference to this question of the 'human origin' of the Scripture writings." "In a word," exclaims Prof. McPheeters, "I think that, after reading any one of these four writers, no one can fail to feel that, whatever the archæological and 'critical' interests that may gather around the question of authorship, its practical bearings are for the ordinary Christian quite remote."

"That this view can be rendered exceedingly plausible is evident from Prof. Kirkpatrick's illustrations. Why should the worshipper whose eyes are satisfied with the stately beauties of the temple permit his attention to be distracted by curious questions regarding the architects who framed it and the sources from which they took their materials? Why should one who has the Word of God in his hands and whose soul is reveling in its beauties worry himself about 'dates' and 'the names of the worthies through whom God mediated' this precious revelation? Is not the anonymity of numerous books of the

**The Authority of The Holy Scriptures*: An Inaugural Address by Charles Augustus Briggs, D. D., p. 33.

†*The Authority of The Holy Scriptures*, etc., p. 32.

Old Testament evidence enough of itself that no special importance attaches to this question of authorship? It is unquestionably true that what we want to know regarding the Bible is whether God is its author—why, then, should certain theologians insist that it is necessary to show that ‘the Scriptures were written by or under the superintendence of prophets and apostles?’ How are those, alike without learning and without leisure, to do this? Besides, if the ‘essence of the authority of the Scriptures is in the Scriptures themselves,’ what need have we to be anxious about their ‘human authorship?’ ”

“So specious is this line of reasoning that it is hard for one to persuade himself that it is all fallacious, especially when it comes to him with the endorsement of men of such diametrically opposite schools as that represented by Mr. Lias and Dean Payne-Smith on the one hand, and that represented by Dr. Briggs on the other.”

But a moment’s investigation will bring out a startling fact. It will show that the apparent agreement of these diverse critics is superficial, and that their own words, principles and results destroy each other. Take a single illustration. Three out of these four scholars are very careful to make it evident that when they affirm that the question of “human origin” is of “secondary importance,” they are referring only to the books, or to some of the books of the Old Testament.

But the fourth scholar, Dr. Briggs, attaches no such limitation to his statement. “For him the question of ‘human origin’ is of ‘secondary importance,’ not only in the case of the books of the Old Testament, but in that of the New as well. He chides those theologians who insist that it is a matter of consequence to prove that the books of the New Testament were written by or under the superintendence of apostles, equally with those who lay stress upon proving that the books of the Old Testament were written by or under the superintendence of prophets.”

This single illustration is sufficient to show us that “the discipline known in up-to-date theological seminaries as the Higher Criticism,” is an uncertain discipline, with some confusion in its combined results, and with no “clear” solution of

"the vital and permanent problems in every student's theological thinking." If the old theory of Scripture appears untenable because of difficulties and inconsistencies, surely the newer scholarship, which not only offers with great confidence to lift the burden for us, but which is ready to declare that seminaries, scholars and a scholarship which declines its offer are, if not indeed unlearned novices, yet at least back numbers in Biblical wisdom, should be in a position to present a theory to us which is unembarrassed by the burdens of inconsistency and confusion, and which offers at the very least some one thoroughly self-consistent and universally adopted ground and result.

The discipline taking to itself the name of "The Higher Criticism" does no such thing. What it offers is ideas and a method. Both its ultimate grounds and its final detailed results are as shifting and as divergent as are the sandbanks upon the ever changing beach. Wherein such a "discipline" is particularly fitted to "*make clear*" the "Message of God to man" in the Bible, and to separate it from all its uncertain and merely human elements, does not yet appear. Suppose we are open to conviction, and are ready to accept evidence of a purely scientific character. Suppose we put the prejudices of faith entirely to a side, and come humbly to sit at the feet of reason and of historical scholarship. What one fundamental result, universally tried and thoroughly agreed on, has the Higher Criticism to offer us? Take the doctrine under illustration, viz, that of the "secondary importance" of the question of authorship of the books of the Bible. Shall we go with Mr. Lias as far as Isaiah, and, if necessary, make concessions in regard to Judges, Samuel, and the prophets, and stop with him and the Dean of Canterbury at the Pentateuch, and declare with the latter that the non-Mosaic authorship of the Pentateuch imperils the very foundation of the genuineness of all the Old Testament Scriptures and impugns the veracity of the Bible as a whole? Or shall we go further, with Prof. Kirkpatrick, and accept the doctrine of the non-importance of the authorship of the Pentateuch? And why shall we not be consistent and go still further and accept the teachings of say Jülicher

as to the authorship of the Gospels, or at least of Harnack as to their substance? And why shall we not also go with the pious and reverent Van Manen and lay down the fundamental principle that the authorship of the Pauline epistles is a matter of secondary importance; or follow the clear, learned and brilliant reasoning of Smith and totally deny the Pauline authorship of Romans? Prof. McPheeters asks: "Is there to be one doctrine on this subject for the Old Testament and another for the New? If so, why so? At any rate, if one wishes to know where the army is moving he has only to keep in touch with the head of the column; and he who fears the splitting butt of the wedge may well beware of admitting its thin edge."

Who can deny that while the critical scholars may all agree in "minimizing and belittling the importance of the matter of authorship in the general, no sooner do they begin to be specific than the gravest disagreements emerge."

The fact is that the "evangelical," "progressive" and still more "radical" Higher Criticism is seeking to affirm virtue in the effect, for prudential reasons; and to deny it in the cause, because of rational difficulties. In a general way it is possible to do this, without exposure of the fundamental inconsistency, but in every serious, thorough and actual application of this peculiar denial of the universality of the law of cause and effect, embarrassments arise. Take Kirkpatrick's plausible and beautiful architectural illustration: "The Church is here to speak for itself. Centuries of use witness to its stability and safety. Why bother ourselves, then, about 'quarries' and 'architects?'"

Now, so long as *no question* is raised as to the character and competence of the architects, and as to the value and quality of the material, the appeal to the building itself, to its use and historical strength, is valid; but the moment you *cast doubt upon* or *impugn* the value of the *cause*; you cannot settle the matter for either a rational or a believing mind by simply pointing to the *effect*. It is you who have raised the ultimate question of cause, and of the weakness inherent there; and in so doing, you have also elevated that question into one of first importance.



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Now let us look into this question of the authorship of the books of the Old Testament from a New Testament point of view. Prof. Briggs and his school of evangelical rationalists [we think this term accurately marks the inconsistency of their position] assume that the endorsement of the books of the Old Testament by Christ and His Apostles settles the question that they are "a message of God to our souls" (i. e. are inspired),—and are so, apart from all questions as to their human origin. They say, "As regards our faith, little depends upon the human origin" of the books of the Old Testament.

But speaking now from that sober, sane, rational, and critically scientific point of view, which is such a leading characteristic of and which so eminently distinguishes "the discipline known in up-to-date theological Seminaries as the Higher Criticism," is it true that the endorsement even of Christ, no matter what be the historical facts, is sufficient to validate the claims of a book to be a message from God to our souls, apart from all questions as to its "human origin"?

"Let us suppose, for example," says McPheeters, that "Dr. George F. Moore has given us a true account of the 'human origin' of the Book of Judges, would we be honoring Christ by regarding Him as capable of endorsing the puerilities, anachronisms, and questionable morals of such a book as a message from God to our souls?" Would His endorsement eradicate the indelible stigma fixed upon the book by its 'human author,' and by him made a part of its very fibre? Christ's endorsement has no magic virtue. It would not change the Koran into 'a message from God to our soul.' And if that which Canon Cheyne tells us about Deuteronomy, Paul Haupt about Canticles, Dr. Driver about Chronicles and Daniel, Prof. George Adam Smith about the prophets of the Persian period were only true, were only the last word of scholarship about these books, Christ's endorsement would avail as little for them as it would for the Koran. That there is confusion of thought behind this assumption is palpable. It lies in overlooking the fact that in endorsing the books of the Old Testament as 'a message from God to our souls,' what Christ really endorses is the commission and the competence of their re-

spective human 'authors' to draw up and deliver such a message. It is unthinkable that one should endorse a history, for instance, without endorsing the candor and information of its 'human author,' or that he should endorse a prophecy without endorsing the official status of its 'human author.' But these questions of character, qualification and official position are the very core of the question of authorship."

"The assumption that *because* Christ and His apostles have endorsed the books of the Old Testament as 'a message from God to our souls'; *therefore*, 'as regards our faith, little depends upon their human origin,' is equally an evidence of mental confusion. The fact is that certain positions in reference to the 'human origin' and 'human authorship' of the books of the Old Testament will in spite of the endorsement of Christ not only jeopardize 'our faith' in them as 'a message from God to our souls,' but because of the endorsement they have received from Christ must jeopardize 'our faith' in Christ Himself. Why should we hide our eyes to the fact that in making Christ sponsor for the Old Testament we make Him responsible for these writings in such a sense that, if they are proven by 'criticism' to be marred by incongruities, grave and palpable historical inaccuracies, and a lack of what would now be considered correct ethical standards and moral perceptions, we make Christ responsible for these also."

We are speaking now, let it not be forgotten, from that sober, sane, rational, up-to-date, and strictly critical point of view, which distinguishes the higher criticism, and which does not allow an effete traditional atmosphere to interfere with the clearness of its thinking. Here, then, is a solid, critical result, which cannot be reasoned away.

But hear high-flown Dr. Briggs in his brave attempt to cut the Gordian knot:*

"We desire to know whether the Bible is from God, and it is not of any great importance that we should know the names of those worthies chosen by God to mediate His revelation."

This, says McPheeters, is about "as if the Cabinet at Washington, having before them a document purporting to be

**Inaugural Address*, p. 366.

from the Court of St. James, should dismiss the question of the credentials of the person presenting the document with the sapient remark: We desire to know whether this document comes to us from the British Crown, and, consequently, it is not of any great importance that we should know by whom the document is signed or examine the credentials of the person by whom it has been presented."

The reason why Dr. Briggs soars so smoothly over a difficulty of this kind is because of his reliance on his own *utter divorce of the divine and human in Scriptures* [which, indeed, God hath joined together; and whose putting asunder is the shortest and easiest way of getting rid of incompatibility, and one on which our impatient age, of both scholarship and practice, is prone to rely,—as the divorce courts abundantly witness]; and his wonderful rule—wonderful for a rationalist and wonderful for a Christian—that *critical questions* have nothing whatever to do with *inspiration*. That is to say, as Dr. McPheeters puts Briggs' position: The questions of authorship and of inspiration are not only distinct from each other, but are absolutely independent, the one from the other, so much so that no amount of light upon the former throws any light upon the latter.

Therefore, when we come down to critical applications, Dr. Briggs and his predecessors feel perfectly free to "*strengthen the historical credibility*" of the Pentateuch by setting up the theory that the primary sources of the material here are conflicting, not to say contradictory traditions, which were first reduced to writing and to harmony some five or six hundred years after the occurrence of the events to which they relate. The divergent traditions thus gathered up and repeatedly edited to meet the ends of four "schools" of writers, whose work drew itself out over as many centuries, were put into the shape we now see by a writer living after the exile. "These writers," remarks McPheeters, "are nameless—a truly surprising fact—but *not unknown*. It is true that neither the writers of the Old Testament nor those of the New have aught to say of them. Christ bears no witness to them because, *ex hypothesi*, He was in ignorance of their existence and of their work. But for all this they are known—by their fruits. For

me to attempt to describe them would have too much the appearance of caricature. For a portrait of them and for a portrayal of their methods and of its results, the reader is referred to the pages of Dr. George F. Moore's *Commentary on Judges*, or to Dr. Driver's and Cheyne's well-meant and much-needed, but ethically most surprising defense of the 'Deuteronomist.'"

Dr. McPheeters wonders that Dr. Briggs would affirm that such a theory as this furnishes a stronger ground for confidence in the historical credibility of the present Pentateuch than the theory that it was written by a man who was himself an eye-witness of the events and principal actor in the transactions which he records, and the very channel through whom God was pleased to communicate the laws contained in the Pentateuch; a man, moreover, whose character and competence as a witness are certified to us by numerous writers of the Old Testament, by the apostles and by Christ Himself.

This affirmation of superior historical credibility "can only be upon the assumption that in the case" of the Hexateuch, "there is no connection—shall I say?—certainly no connections as obtains in the case of other writings between historical credibility and authorship. For, upon every principle usually relied upon to test the historical credibility of a writing, other things being equal, of two documents, one from a contemporary and one written four hundred years after the event, that document is more trustworthy which proceeds from the contemporary and because it has proceeded from a contemporary. On the other hand, the 'historical credibility' of pseudonymous writings by writers living long after the events, writing not to reveal but to conceal the real sequence and significance of events and institutions, is usually regarded as *nil*."

Thus, says Dr. McPheeters, we are brought to a limit beyond which it is impossible for confusion itself to become more confounded. And when we turn to investigate the *causes* of all this confusion of fundamental thought in "the discipline known in up-to-date theological Seminaries as the Higher Criticism," it is not impossible "to make clear" the mistakes that vitiate the results of the whole magnificent effort of "the

last twenty-five years" given to this kind of scholarship. "For one thing," says McPheeters, "it is evident that not one of the four scholars whose statements we have been considering has thought it worth while to consider the question of authorship on its own merits. Canon Kirkpatrick and Dr. Briggs write as apologists of what they would call 'critical freedom.' They are both committed to 'critical' positions that make it absolutely essential to their peace of mind as evangelicals that they should not see what is involved in 'critical' assaults upon long-accepted views of the date and authorship of the books of the Old Testament. The Dean of Canterbury and Mr. Lias are dominated apparently by a desire to appear as liberal and as up-to-date as possible.

"But more influential than this is the failure of all these gentlemen to see that *the question of authorship, as to its essence, is not a question as to the author's name.* This leads them to misinterpret the significance of the anonymity of certain Old Testament books. They all show that they construe this phenomenon as evidence of the at least relative unimportance of the matter of authorship. This can be shown to be an error.

"Finally, and most influential of all as a source of the confusion at present prevailing in reference to this always and vitally important matter of authorship, is the notion that to show that there are other, and, for 'ordinary Christians,' more available ways of proving that the books of Scripture are 'a message from God to our souls,' is to show that that question of the 'human origin' of these writings is, 'as regards our faith, a matter of at best but secondary importance.' That there are ways of proving the inspiration and authority of Scripture which for the 'ordinary Christian' are more direct and not less satisfactory than by dealing directly with the often intricate and delicate question of authorship, I freely admit. But let the reader note the word *directly*. It furnishes the key to the difficulty. For when I accept the Old Testament on Christ's endorsement I am simply shifting the determination of the character, qualifications and commission of the authors of its several books from my shoulders to His. I do not, however, try thus to sever the indissoluble connection between root and

fruit, between fountain and stream, between begetter and begotten. I can reason from either to the other: but I cannot reason away, or think away, or believe away the connection between them. Let it not be forgotten, then, that those who, playing upon our reverence for our adorable Redeemer, seek to thrust upon Him and upon us through Him the productions of the literary, intellectual and moral nondescripts of the radical criticism are only adding insult to their injury; betraying Him, and requiring us to stultify ourselves. Let them stultify themselves. It cannot last long."

This line of thought, including the partial reproduction of the paper of the editor of *The Bible Student* in the last number of *The Princeton Review*, is not offered as an argument against the negative criticism, but against that peculiar and dangerous attempt to resolve the difficulties of the Scriptures by serving two masters, by sailing in two breezes, by holding on to the Cross with one hand, and undermining it with the other; by conceding the laws of destruction to the naturalist, and limiting their natural operation to arbitrary areas; by admitting the supremacy of reason as an organ of investigation and yet denying the universality of the operation of the law of cause and effect; by moving revelation from the strictly historic to the freer poetic realm; by offering the divine in the Word a now clearly established (i. e., through the scholarship of the discipline known in up-to-date Seminaries as the Higher Criticism) title to a divorce *in perpetuo* from the troublesome human.

THEODORE E. SCHMAUK.

ARTICLE V.

THE NEW TESTAMENT TEACHING CONCERNING CHURCH DISCIPLINE.*

The subject before us is one which pastors, synods and congregations should thoroughly understand. It relates to the cases of offence which arise in the Christian community and the cure of the offender. Such offence may arise either through false doctrine or through unchristian mode of life, in either case unfitting the individual to remain a member of that organized body of believers which lives by and brings forth the fruits of faith in purity of life and doctrine. The improper exercise of church discipline is attended with serious consequences; such improper exercise may arise either from too severe or too slack an administration.

Here as in all things that pertain to the Christian faith we shall find the New Testament sufficiently clear in indicating the doctrine. Let us briefly mark the Lord's statements and directions, the development and exemplification of the doctrine in the Apostolic Churches and then attempt to sum up the teaching as a whole.

In that series of parables which set forth the mysteries of the kingdom of God, Christ employed two to guard His disciples against the expectation of finding absolute perfection among the number of those who constituted His kingdom on earth. Clearly foreseeing that hypocrites would creep in and that many of the regenerate would be overtaken by grievous sins, He cautions His disciples in the *Parable of the Tares* not to uproot rashly, but "let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up

*A paper read before the Reading Conference at its last meeting and printed at the suggestion of some of its members as a basis for a practical application of the doctrine at a later meeting.

first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matt. 13: 30). He Himself furnishing the key to the parable describes the *tares* as "the sons of the evil one," "all things that cause stumbling and them that do iniquity." The parable refers to the final separation and its point for the disciples is to warn against rash judgments and hasty exclusion, doing more harm than good.

Similarly the *parable of the drag-net*, with its good and evil fish, points to many false Christians found in the kingdom. Its point is the final separation at the end of the world, when it shall fully appear what the net contains. These parables by no means forbid the exercise of church discipline; but impress believers with the great caution and care necessary in its exercise.

As the disciples became more conscious of the person and purpose of the Lord and the nature and methods of His kingdom, more specific instructions, promises and power to carry on the work were given them. When at Cæsarea Philippi that point of development had been reached by them, that Peter as spokesman confessed, "Thou art the Christ, the Son of the living God," there follows the promise, "Thou art Peter and upon this Petra I will build My Church, and the gates of hell shall not prevail against it." Here the visible Church for the first time becomes prominent and along with the promise of its foundation and preservation, there is given to it the promise of *the power of the keys*, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven." The fulfilment of this promise occurred on the evening of the resurrection day, when Christ "breathed on His disciples and said, Receive ye the Holy Ghost: whosoever sins ye forgive, they are forgiven unto them: whosoever sins ye retain, they are retained." With the outpouring of the Holy Ghost on the day of Pentecost and the establishment of the visible Church, this power became the possession, not only of the Eleven, but of the Church at large and has been exercised in proportion to its possession of the Holy Ghost in all ages.

Whenever a congregation or church body teaches the Word in its purity and rightly administers the Sacraments, there, according to New Testament teaching, is the Holy Spirit: with His possession is also that of the power of the keys. Such congregation or body not only dare, but must exercise both the positive and negative functions of this office. Church discipline is, therefore, one of the concomitants of the power of the Holy Spirit. This seems to be a self-evident conclusion. Conversely, it stamps lack of discipline as lack of the power and efficacy of the Holy Spirit.

We have noted above that Christ made the subjects of discipline twofold, false teachers and doers of iniquity. For the former He laid down no rule of procedure, since He was revealing the true and correcting the false doctrine for His disciples; for the persons to be disciplined He, however, laid down a permanent method of procedure. Proceeding from the point of development reached in the parable of the tares, He later adds, "It must needs be that the occasions come, but woe to that man through whom the occasion cometh!" He exhorts the offender to sacrifice the offending member of the body rather than allow the sin it causes to lie. As to offence in others He bids the faithful seek the erring, as the loving, conscientious shepherd seeks the wandering sheep (Matt. 18: 7-14). Then follows this rule for leading the offender to repentance and reconciliation, which literally translated reads, "But if thy brother sin, go, reprove him between thee and him alone. If he hear thee, thou hast gained thy brother. But if he hear (thee) not, take with thee one or two more, that at the mouth of two witnesses or three every affair may be settled. But if he refuse to harken to them, speak to the congregation. And if he also refuse to harken to the congregation, let him be to thee as the heathen and publican."

Three steps are here described: (1) A private interview, in which the offended shews the offender his fault in a kind way; (2) A second visit to the offender, in which the offended is accompanied by one or two disinterested brethren, who are to act, not as spies, but as arbiters in the case; (3) Handing the matter over to the congregation and allowing it to decide in

the presence of the offender. Refusal to hear the congregation, places the offender beyond its pale and privileges: he has become as the heathen and the alien to its members. It seems important to emphasize the fact that the object of this course of discipline is not to gratify personal feelings, but to lead the offender to repentance and thus to restore him to peace with God and man. Only utter impenitence, manifesting itself in wilful disregard of the offended, of several disinterested brethren and of the congregation as a whole is a sufficient cause for exclusion; but even then the chief purpose of such exclusion is to lead the erring to repentance. This seems plain from the general context of the above passage.

The Lord's example in the case of Judas is suggestive. He patiently bore the malignity of the betrayer; he repeatedly admonished him in all love; and when at last love and admonition failed to influence him, He opened the way for Judas' exit from the company of the disciples with as little publicity as possible.

The Lord's principles in this matter were carried out by the Apostles and the early Christian congregations. The office of the keys was exercised in its positive and negative functions. It seemed self-apparent that the members of a Christian congregation must not only be separate, but opposed to all that was worldly. The greatest danger to Christianity lay in the wordliness which would creep in upon the congregations. Hence the history of the early Church shews frequent instances of the exercise of discipline, for the standard of purity must be maintained at all costs. Fashioned as the individual congregation was upon the basis of synagogue organization, it had at its head elders; upon these to a great extent rested the duty of discipline. They are described in the New Testament as having oversight of the flock, as bearing rule, as watching for souls, as taking care of the Church of God.

An extreme case at once arose in the mother congregation at Jerusalem. Ananias and Sapphira are publicly charged by Peter with the sin of lying to God. At his charge God smites the offenders with death and the whole congregation is taught a salutary lesson at the very outset.

It would be characteristic of congregations organized among the Gentiles, made up mostly of those whose principles of moral purity had once been extremely loose, that frequent occasions for the exercise of church discipline should arise. Nearly all of the Epistles contain exhortations to progress in holiness and piety, warnings against unfaithfulness and apostasy, and sharp rebukes concerning degrading practices among the believers. Grievous sins often invaded the newly formed congregations. In the churches of Galatia many fell from grace and gospel liberty, back into the legal bondage of Judaism and the "rudiments of the world." Paul must rebuke the Church at Corinth for the spirit of sect, for the morbid desire for wisdom, for participation in idolatrous feasts, for the tendency to uncleanness and for the desecration of the Lord's Supper. His first Epistle is to a great extent a letter on discipline.

Exclusion, the extreme measure of discipline, had a three-fold object in the Apostolic congregation: it was a means of reproof and repentance to the offender, of self-defence against contaminating influence and of maintaining the Church's reputation in the sight of the Gentile world.

An instance requiring exclusion arose in the Church at Corinth. The offender had stooped to a repulsive sin of the flesh (1 Cor. 5: 1). Instead of disciplining him, the congregation allowed the whole matter to go unrebuked, did not even lament the affair, but was puffed up with pride. The few who felt the disgrace of this affair reported it to Paul. He promptly condemns the offender and rebukes the congregation. He bids them assemble upon the receipt of his letter, He being present in spirit at their assembly, and deliver the offender unto Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord Jesus. The purpose of this course was not to destroy his soul, but his sin.

The sequel shows the happy effect of such discipline. The offender was excluded from and punished by the "many," who treated him as a heathen and an alien (2 Cor. 2: 6). So keenly does the offender feel the punishment that he repents of his sin. To such an extreme does the congregation carry out Paul's command that the Apostle must ask them to forgive

and comfort the fallen one. This instance clearly shews the *purpose* of church discipline, its necessity in the case of a well known offence, its *administration* resting upon the whole congregation, the *obedience* due to higher authority, and the necessary *intervention* of such higher authority when the congregation becomes slack in the exercise of this duty. The *spirit* of the disciplinarians is well expressed in the Apostle's words: "For out of such affliction and anguish of heart I wrote unto you with many tears: not that ye should be made sorry, but that ye might know the love which I had more abundantly unto you" (2 Cor. 2: 4).

Not only from gross sinners, but also from those whose manner of life was *disorderly* the Apostle demanded withdrawal: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you . . . for we hear of some that walk among you disorderly, that work not at all, but are busybodies" (2 Thess. 3: 6-12).

An instance in which the whole Church is in the position of the offended brother is that of Peter at Antioch (Gal. 2). Here Paul publicly disciplines Peter. This is an instance of church discipline exercised upon a leader in the Church.

The Apostles guarded the pure doctrine above all other things. Men like Hymenæus and Philetus, who deny a fundamental truth of Christianity (2 Tim. 2: 17, 18), must be excluded for their word spreads like gangrene. Paul bids Titus "refuse a man that is heretical (or factious) after a first and second admonition" (Titus 3: 10). John writes concerning him who brings not the teaching of Christ, "receive him not into your house and give him no greeting: for he that giveth him greeting partaketh in his evil works" (2 Ep. 10, 11). The Hebrews are admonished to look carefully "lest any root of bitterness spring up and trouble them, and thereby the many be defiled," also, "lest there be any fornicator or profane person" among their number (Heb. 12: 15, 16). The Church at Pergamos is

threateningly urged to repent because it contains and suffers "some that hold the teaching of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication . . . also some that hold the teaching of the Nicolaitans" (Rev. 2: 14, 15).

Let us briefly sum up the New Testament teaching concerning church discipline as evidenced by these principal passages which mark its development:

1. Church discipline is a *divinely appointed* means of cleansing the Church and leading offenders to repentance.
2. Its *necessity* arises out of the fact that false teachers and false Christians creep into or are found in the congregation.
3. Its *authority* lies in the office of the keys.
4. Its *proper exercise* is a mark of the power of the Holy Ghost.
5. Its *object* is to lead sinning members to repentance, to offer salutary warning to the whole congregation and to uphold the Church's reputation before the world.
6. It is a *duty* resting upon the individual congregation, as well as on the heads of the Church.
7. The *spirit* of its exercise must be that of love to the offender and zeal for the purity of doctrine and life.
8. In its exercise all *rash judgments* must be avoided. The guilt must be well established. The method of procedure laid down by Christ (Matt. 18) must always be followed, viz, A private interview, attendance of arbiters, disposal of the case by the congregation.
9. *Exclusion* is only allowable where there is utter impenitence, or refusal to be reconciled or to retract. Such exclusion when administered must be *complete*.
10. Discipline is not to be exercised by any *individual*, but by the whole congregation or church body.
11. The *causes* for discipline are two: offence in faith and offence of life.
12. Offence of life is not limited to gross sins, but includes also a *disorderly mode of life*.

13. Church discipline is a duty resting upon the *congregation*; where it becomes slack in its observance a higher authority must intervene. This is the authority of the *primis inter pares*.

W. A. SNYDER.

Reading, Pa., July 6, 1903.

ARTICLE VI.

THE GLORY OF JESUS CHRIST ACCORDING TO THE FIRST THREE GOSPELS.

BY DR. JOHANNES KUNZE.

[Translated by special permission of the author for the Lutheran New Testament Society, by Rev. J. A. Weyl.]

In this treatise the word glory of Jesus Christ is not to be understood in its modern sense, which has divested it of its real meaning. We are so prone to magnify and exaggerate, that every conceivable thing is described as glorious. The term is used rather in its Biblical sense whereby glory is ascribed to God alone, as when we say in the conclusion of the Lord's Prayer, "For thine is the glory." We are here treating of the divine glory of Jesus Christ.

At the present time, while it is generally admitted that such a glory is ascribed to Christ in the New Testament, the view obtains that this ascription first occurs in the epistles of St. Paul and those directly influenced by him, whereas the first three gospels known as the *Synoptics*, because a similar plan underlies them, portray Christ as one, who, with all his religious geniality, does not transcend the height of humanity. The gospel of St. John is regarded as one of those writings which have woven the halo of divinity about the human head of Jesus, and hence its value as a source of history is gainsaid. Without considering the reasonable possibility that the Synoptics, of whom not one is conceded to have been an immediate follower of the Lord, might have failed to do full justice to the sublime reality of Christ's personality, their account is pronounced the only one of real historical value—according to the rule that what is inferior must have been the earlier, and that the more anything approximates that which is real, the more must its reality be admitted. Nevertheless, it cannot be denied that

the gospel of St. John, and especially its relation to the Synoptics, presents difficulties which cannot be satisfactorily explained.

What shall be our position? Shall we hold the view that the Synoptics present too low an estimate of Christ, and that the gospel of John alone sets forth his glory? By no means. Such a view would not only fail to satisfy our own mind, but it would also destroy our influence over a large portion of the Church and theology of the present time. . . . Or shall we place the determination as to our knowledge of Christ on a basis which is so narrow and disputed by Higher Criticism?

Moreover, the image of Christ which the believing Christian bears in his heart owes the largest number and the most vivid of its characteristics to the account given by the Synoptics. If they portray a Christ who differs from the Christ of our faith, we will not long be satisfied with the discord. Consequently, the attack on the validity of the gospel of John, which has made an impression and has been waged with renewed energy since the year 1820, imposes upon conservative theology the task, to make a careful examination of the Synoptics, with a view to determining whether they ascribe divine glory to Christ or not. Such an examination will prove the value of the gospel of John as a source of history, and also help us to gain a richer and deeper knowledge of the Synoptics than the Church has had up to the time of Rationalism. For Luther, to whose judgment the patrons of the Synoptics delight to appeal, is the very person who says of them, in his introduction to the New Testament (1522): "Because John records very little of the works of Christ, but many of his sermons, and just the reverse is true of the Synoptics, therefore, the gospel of John is by all means to be preferred to the Synoptics, for it is the only real, tender, principal gospel. For the same reason the epistles of Paul and Peter must have the preference over Matthew, Mark, and Luke." Even Schleiermacher, although proceeding from different premises, describes the impression which he derived from the Christ of the Synoptics in the following words: "A Jewish rabbi, with a humane disposition of mind, some Socratic ethics, a number of miracles, or at least what some claimed to

be miracles, and the faculty to proclaim beautiful maxims and parables—a man, who aside from having committed certain excusable follies, cannot begin to compare with Moses or Mohammed.” . . . (14th Remark in 5th Rede über Religion.)

We, therefore, desire to discuss in this article only the divine glory of Christ according to the first three gospels. And although they contain the record of miracles which occurred on the person of Jesus, as, for example, the transfiguration, we shall not refer to them for the present, but consider the words and acts of the human-historical Christ from his baptism to the time of his death. Nor have we any cause to subject our three gospels to the prejudice of an anti-Christian view of the world and then to erase or set aside whatever is unique in Christ's words or extraordinary in his acts. For, if the Christ of the Synoptics must first be brought to the level of resemblance with common humanity, then it were an easy matter to maintain the irreconcilable dissimilarity between the Christ of the Synoptics and the Christ of John's gospel, especially when one obscures the latter with clouds and incense. Others may exhaust their energy with the Sisyphean task of trying to find back of the Christ of the Synoptics another, who is lacking in everything supernatural; our purpose is, to assure ourselves if it is possible for any one who examines the first three gospels without bias, to discover in Christ, as they have portrayed him, one to whom must be ascribed divine glory.

At first this does not seem to be the case. Human lowliness, and not divine glory, appears as the characteristic of Christ's life. At the age of thirty Jesus, the carpenter's son, and himself a carpenter (Mark 6: 3), together with publicans and sinners, received in the Jordan John's baptism unto repentance, from which the Pharisees and Scribes keep aloof (Luke 7: 30; Matt. 21: 32; 23-26). After John had been imprisoned by Herod, Christ began to preach of the Kingdom of God which was nigh at hand, and, like the Baptist, gathered about himself a number of disciples (Mark 1: 14). His public utterance in the synagogue at Nazareth caused great surprise among those who had long known him and his family (Mark 6: 1; Luke 4: 16). The many miracles which he performed indeed

made a profound impression, so that he was supposed to be the promised Messiah; but the manner in which these thoughts were expressed—"Is not this the son of David?" (Matt. 12:23)—also indicates how remote the humble appearance of him, who had not where to lay his head (Matt. 8:20), who suffered others to minister unto him, was from the expectations of the people. After awhile his miracles fail to satisfy even those who had witnessed them but had not experienced them on their own person. They find something lacking in them, something wanting that is really great. They want to see a sign from heaven, one which, without any intervention, would come directly from above as an act of God (Mark 8:11). Christ's refusal to comply with this request might easily have been construed as inability on his part. Furthermore, following the announcement of his suffering, we find no mention of miracles performed on persons collectively, such as the healing of the sick and the feeding of the multitudes, and even miracles performed on persons separately become very infrequent. After his entry into the city of Jerusalem, which was certainly devoid of majestic grandeur, he performs no miracles whatever.* On the contrary, there now begins the history of his suffering. One of his disciples betrays him. Another, the most zealous, denies him. They all forsake him. His enemies, however, with whom all the people have made common cause, bind, scourge, mock, and finally, with two criminals, crucify him as one guilty of blasphemy. Thus he dies and is buried.

Where is there any room here for divine glory? There certainly can be no thought of such a glory, which, as the very reverse, must necessarily exclude the lowliness mentioned above. The point in question, then, first of all, can only refer to that divine glory, which is accepted by faith, by faith as opposed to sight; or, in other words, such a glory which Christ ascribes to himself, which he claims for himself. The first question to be considered, then, is, this: Does the Christ of the Synoptics attribute divine glory to himself? He certainly does. He claims it in connection with the personal mission which he ascribes to himself. His mission relates, primarily, to

*What about Luke 22:51? [Weyl].

the people of Israel, whom he owns as God's people, and whose sacred scriptures he accepts as God's Word (Matt. 15: 24). The declarations of Jesus concerning this point will only be fully understood when we properly appreciate their Old Testament presuppositions. But we must be careful not to attach to these Old Testament forms such a fixed value, as to make them absolutely binding on Christ, or to rate them so highly, as to make them the standard by which Christ's understanding and interpretation of them must be measured. We must infer from Christ's own words and deeds what he made of these forms, how he moulded, spiritualized, fulfilled, yea, perhaps, destroyed them. We see this at once when we consider the most general title by which Jesus designates his person and entire mission. He claimed to be the promised son of David, the Christ or Messiah, i. e. he who had been promised in the Old Testament as the King of Israel. This he solemnly confirms by oath before the High Priest (Matt. 26: 64). But from this we dare not conclude that Christ necessarily had the same conception of the Messiah as the Jewish High Priest. Such a conclusion cannot be admitted in any way. Jesus himself, therefore, can easily have associated with the name Messiah a much higher conception than the high priest. Otherwise, he would not have answered the latter's question in the affirmative. But he really did pronounce the prevailing notion concerning the Messiah as inadequate. For in referring to Ps. 110: 1, where David says of the Messiah, "The Lord said unto my Lord," he forced the Pharisees to admit that the title in general use, "David's Son," could by no means exhaust the being of Christ (Matt. 22: 41ff.).

Let us now consider what Christ's actual position was with reference to the Old Testament revelation; first, as regards the law, which was particularly sacred to the Israelite. Jesus does not destroy the law. He never, in fact, transgressed it. When such appears to be the case, he finds ample justification in himself. He has, indeed, been charged with Jewish narrowness in declaring: "Think not that I am come to destroy the law or the prophets" (Matt. 5: 17); but such a charge is due to a lack of proper perception of the exalted self-conscious-

ness which is contained in that declaration. For what reason does he assign *for* the assertion, that the law shall not be abolished? Not its inviolableness, which he himself could not affect, but his own will, his own self-conscious life-purpose: *I am not come* to destroy, but to fulfill. He is no servant of the law. This is very obvious in his further amplifications, where, as is well known, he places his: "But I say unto you"—over against the: "Ye have heard that it was said by them of old time." Let us understand this correctly. Some have held that Jesus declares himself against the interpretation which the scribes had given of the law; others, that, in contradiction to his own statement, he destroys the law, at least in part. Both these views are one-sided, and, consequently, erroneous. Jesus stands in the centre of the law, and out of its meaning and spirit he criticises, not only the ingenious manner in which the scribes had weakened the law, but also the imperfect character which it had assumed because of the hardness of hearts of the children of Israel (Matt. 19: 3-9). He does this without skilfully conceived interpretations, without doubt or uncertainty, simply with his sovereign: "But I say unto you." The person to whom the law is given, does not speak thus. Only the law-giver will speak in such a manner. Is not this a manifestation of divine glory?

Furthermore, let us see what position Jesus takes with reference to the great men of God under the old dispensation. It is claimed that Christ's estimate of himself does not differ from that of the prophets. But he says even of the Baptist that he is more than a prophet and the greatest among them that are born of women (Matt. 11: 9, 11). His disciples, whom he sent to preach, he compares with the prophets who had come in the name of the Lord (Matt. 5: 12). Of himself, however, he says: "Behold, here is one greater than the prophets, greater than Jonas (Matt. 12: 41), greater than Isaiah and the other great prophets who had prophesied against Tyre and Sidon" (Matt. 11: 22). And the Lord rises even higher. He not only, by explicit declaration, exalts himself above Solomon renowned for his wisdom (Matt. 12: 42), but also indicates that the Son of Man is greater than David, the great king (Matt.

22 : 45, compare also ch. 12 : 3 and the following verses). These men, especially the prophets, were signally blessed of God. They were privileged to behold the glorious revelations of the Lord. But the disciples of Jesus behold even greater things. Christ says to them : " Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things, which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them" (Luke 10 : 23). For he is the end of the law and prophets, the fulfillment of prophecy ; he, who brings the expected new covenant. None of the prophets of the Old Testament had regarded himself as final, least of all the last and greatest, John the Baptist. They all point to the future. Jesus, indeed, does not characterize his present appearance as final, but the final consummation of things is effected by him. True, he classes himself with John the Baptist, but only in so far as from the latter onward the time of the Gospel begins (Matt. 11 : 2). But John himself, the preacher of repentance, who detested empty conventionality and flattery, who was no respecter of persons, said of Christ, who came after him, not, that he, John, like a slave, at best, was worthy to unloose the latchet of his shoes ; but that he was not even competent to do such a thing (Mark 1 : 7). This is recorded by all the evangelists. Thus, John the Baptist no longer attributes to Christ human but divine glory. And Jesus applies this declaration to himself, by making himself known to the Baptist as the Christ for whom he had been looking and by referring to John as the messenger, who should prepare his way (Matt. 11 : 10, 14). Thus, Jesus rises above all the great people of the Old Testament.

But according to Christ's estimation, the temple was even greater than all these. He regards Jerusalem as the city of the great king, because it contains the temple (Matt. 5 : 35). In holy indignation he even suppresses its desecration (Mark 11 : 17) because, according to his word, God still dwells in the temple (Matt. 23 : 21). And yet, before the temple was destroyed or the vail of the temple was rent in twain, Jesus, addressing the Pharisees, says of himself : "But I say unto you, that in this place is one greater than the temple" (Matt. 12 : 6).

Do not these declarations indicate the true position of Jesus, especially when we remember that our consideration proceeds, not from the viewpoint of the heathen, whose distinctions between God and the world were extremely indefinite; but from the viewpoint of the Israelites, underlying whose religious thinking there was a clear conception of the difference between God and man, heaven and earth, Creator and creature, spirit and flesh? True, Christ is man, a fact we cannot and should not deny, but a man who ascribes to himself divine glory.

As a matter of fact he, therefore, instructs us to meditate on him not only from below upward but, at the same time, from above downward. Even in the Old Testament prophecy we can trace two converging lines running side by side. The one, namely the prophecy of the Son of David, we have thus far been considering. This is the line from below upward. The other presents the prospect, that God himself will come to his temple (Mal. 3: 1), that he will search his sheep and feed his flock (Ezek. 34: 11, 15), and that he will dwell in the midst of his people (Zech. 2: 11). Jesus shows that this line also reaches its goal in himself. For he designates John the Baptist as the messenger who, according to prophecy, should prepare the way of the Lord (Matt. 11: 10, 14). But in this reference to John we also find the claim implied, that he regards himself as the bearer of the kingdom, of the dominion of God. And he does regard himself as such, as surely as he claims to be the Christ, i. e. the King. Furthermore, his message concerning the kingdom of God, which is nigh at hand, dare not be viewed merely, in the sense in which John the Baptist had understood it, as the announcement of something to be restored in the future (Matt. 12: 28). Owing to the fact that modern philosophy, and especially the philosophy of Kant, has appropriated the term, kingdom of God, its Biblical meaning has been greatly obscured, and especially has the relation of Jesus to the kingdom of God been misunderstood. Much is said, at the present time, of how Christ established the kingdom of God on earth. But it is not distinctly stated in what manner he established it; namely, by reigning as king himself. This is what he has in mind, when in the parables he refers to

himself as the son of the king (Matt. 22: 1ff), or when in the great painting of the final judgment, he speaks of the Son of man as the king, sent by the Father, in whose name he addresses those on his right hand: "Ye blessed of my Father" (Matt. 25: 34). In that Jesus reigns as the Son of man, God reigns and the kingdom of God comes. That this is the true relation of Jesus, is proven also by the cognate predicates which he applies to himself, as that of the shepherd (Mark 6: 34; 14: 27), and especially that of the bridegroom (Mark 2: 19, 20; Matt. 22: 2ff; 25: 1ff). It is, undoubtedly, the most sublime conception of the Old Testament that the chosen people are called the bride of God or his consort. It is true, as Grau has well stated, that the king or shepherd may send a certain representative; but such is not the case with the bridegroom. And Christ does not refer to himself merely as a friend of the bridegroom, who presents the bride to the groom and then steps aside; but he characterizes himself as the very bridegroom, as the one who will celebrate the marriage-feast. Does he not here ascribe to himself divine glory?

However, God is the ruler of the whole world. If then Jesus is clothed with divine glory, he certainly will not have us believe that his relation is confined to any one class of people. Whatever the manner of mediation may be, the personal sensibility and action of him, who belongs to heaven, must be universal, it must embrace the whole world, all humanity.

If Paul had really been the first person to bring Christianity into direct relationship with humanity, the claim of divine glory for Jesus Christ would fall to the ground. In pursuing this line of investigation, we do not expect to find in Christ any other self-consciousness than this, that he is the Messiah. This is, as it were, the compass that encloses his whole life-purpose. But the point of importance is, as we stated above, to know how he filled this compass. Consequently, we can now place that name aside, and proceed to a consideration of the facts themselves. Here we realize, at once, that in his ministrations Jesus sees in the small land of the Jews, the earth; in every Israelite, every human being; in

his own people, all humanity. Every restriction that he makes to the people of Israel and which he commands his disciples to make, can only have a temporary and historical significance. He calls his disciples to be fishers of men (Mark 1: 17) and says of them: "Ye are the salt of the earth and the light of the world" (Matt. 5: 13 ff.). How much more, then, must he have given an equally comprehensive scope to his own person and work. In fact, Jesus always places himself in relation to men up to the time that he is delivered into the hands of men (Mark 9: 13). Likewise, he not only contrasts himself with them, but, in other passages, also with God, or in the same sense Heaven (Mark 8: 33; 10: 27; 11: 30). Thus, he has power on earth to forgive sins (Mark. 2: 10), and he did not come to send peace on earth (Matt. 10: 34), but to send fire on the earth (Luke 12: 49). In the Lord's Prayer, we observe his world-embracing vision when he elucidates his petition to the Father: "Thy Kingdom come" by the one which follows: "Thy will, Father, be done on earth, as it is in heaven." We can, therefore, readily understand, why this Jesus should say even of the sower's work, of his preaching: "The field is the world" (Matt. 13: 38); for he foresees that his gospel shall be preached throughout the whole world (Mark 14: 9) and shall be published among all nations (Mark 13: 10).

Consequently, it is unnecessary to refer to the numerous passages, in which Jesus, even in the early part of his ministry, speaks also of the future conversion of the heathen. But by one further point, which is a particularly strong one, we desire to show how Jesus places himself and his work in relation to the whole world. He assures his disciples that they, for his sake, because they belong to him, shall be hated of all people, that men will bring them before rulers and kings and into their synagogues and deliver them up to councils, in order to condemn them (Mark 13: 9, 13). What a grandeur this universal enmity implies! All the nations of the world see their power and dominion menaced by the gospel of Christ and rise against its witnesses. He who predicted this, is fully aware of his decisive and divine signifi-

cance to the world. For all men by nature hate only one, namely God. Thus, with reference to this universal enmity also, Jesus ascribes to himself divine glory.

In examining these principles more closely, let us notice in what relation Jesus places himself to men and to God. First, then, with reference to men. Jesus never includes himself in the same class with men. In all his addresses there is a continual change from "I" to "You." The communicative "We" is almost invariably missing. Whenever it does occur, it is always occasioned by some incidental cause. We have almost ceased to regard this as strange, because it appears so natural and self-evident. But we must make it plain to ourselves how utterly offensive this constant "I" would be, if employed by anyone in whom we could recognize only a member of the human race.

As a matter of fact, however, Jesus contrasts himself with men as the one who alone possesses the whole truth and conveys it to them. He is the only one who knows God. To every other man this knowledge of God is revealed by Jesus alone, not simply because men would know, but only when Jesus would reveal it (Matt. 11: 27; Mark 4: 11). In this matter he acts as one having full authority (Matt. 7: 29). Consequently, he never prefaces his words after the manner of the prophets with a "Thus saith the Lord," nor does he confirm them with the oath: "As the Lord God liveth"; but in place of both we invariably find the majestic: "Verily, I say unto you." Accordingly, Jesus declares his words to be eternal, i. e. words of God, which not only shall continue in the world, but also outlast the world. "Heaven and earth shall pass away, but my words shall not pass away" (Mark 13: 31). True, Jesus acknowledges his want of knowledge concerning one particular point (Mark 13: 32); but the fact that he is conscious of it proves that even here there is no uncertainty. We never see him hesitating, considering, vacillating, doubting. All his words shine as the sun with their own inherent light. He does not borrow for them from any strange light the power to shine. This accounts for the fact that in the gospels all men appear so small, so

pitiable, so completely lacking in knowledge, and that even the disciples of the Lord appear so simple. It is because they stand in the presence of Jesus. We, all, if we placed ourselves in their position, would not compare more favorably.

However, Jesus, does not bring a mere truth, but at the same time forgiveness of sins. Let us consider what this means. It is true, Jesus demands of all men that they forgive their fellowmen, as his Father forgives them, and in order that he might forgive them (Matt. 18: 35; Luke 6: 37). But from this, his own forgiveness is quite distinct. When men sin against him, he prays: "Father, forgive them" (Luke 23: 34). On the other hand, however, he forgives those who have sinned, not against him, but against God (Mark 2: 5; Luke 7: 48). And he does this, not as one who, perchance, knows God's purposes and informs men individually of a forgiveness which has long been in store for them, but as one who has authority to forgive. It was perfectly plain to the Pharisees, in each instance, that he, Jesus himself, forgives sins, when he says to the one sick of the palsy, and to the woman "which was a sinner": "Thy sins are forgiven thee" (Mark 2: 7; Luke 7: 49). It is true, Jesus did this only in a few specific instances. He no more forgave all men their sins, than he healed all the sick, or raised all the dead. This was kept in store for a greater future. But his authority he extends much further. He has power on earth to forgive sins. Thus, heaven has come down to earth. For the Pharisees judge correctly when they say, "Who can forgive sins, but God only?" This was Christ's view also. Consequently, we must decide in favor of one of these two: either the Pharisees are correct when they state, "This man blasphemeth"; or we must admit Christ's claim, that he possesses divine glory.

Christ does not limit his claim to such great things merely to the present. The present appears only as preliminary over against the future, when he shall come as the judge of the world. How does Jesus express himself concerning this matter? Not as though this office would first be transferred to

him, but in such a manner, that we must say, he is the judge of the world, but he has not, as yet, begun to judge. But some day he, the Son of man, shall come in his glory (Matt. 25: 31) and shall sit upon the throne of his glory (Matt. 25: 31), which is the right hand of power (Mark 14: 62) namely, in the kingdom of God (Mark 14: 25), and then he shall act as judge (Matt. 16: 27) of the whole world (Matt. 25: 32). Again, we are not to suppose that Christ is merely the person who shall pronounce God's judgment, or that there is any special higher court to which an appeal can be taken, but he himself judges; and to be able to stand before him is the goal (Luke 21: 36). That Christ will exercise the functions of his office as a judge in an entirely personal or kingly manner is proven by the fact that the norm of his judgment will be the relation that he sustains to men and they to him. "I never knew you, depart from me," this will be the sentence that he will pronounce upon the cursed (Matt. 7: 23 ff; Matt. 25: 12). Furthermore, he will be ashamed of those who were ashamed of him (Mark 8: 28), but will confess them, who confessed him (Matt. 10: 32). If then, without further discussion, we must admit, that, according to the judgment of Jesus, the deciding relation for each man is the one which he sustains to God, then the relation which we have described above can only be understood as embracing God's relation to us and, over against it, our relation to God. Such words of Christ, as, for instance, Matt. 7: 21, that only those shall enter into the kingdom of heaven, who do the will of God, dare not be urged as opposed to this conception; for, as the connection shows, the two do not exclude, but include each other. Just those, who do not do the will of his Father, are the very ones, to whom he will say, "I never knew you." Likewise, he calls those, who shall be saved in the day of judgment, his elect (Mark 13: 27). They are God's elect, because he secures for them justice over against a godless world (Luke 18: 7).

We have already observed, that the relation in which Jesus places himself to men, is reflected in the conduct which he demands of them. First of all, then, we must mention faith in him. True, it has often been regarded as one of the peculiari-

ties of the fourth gospel, to demand faith in Christ, whereas the Synoptics merely emphasize a moral disposition of mind, which is simply urged upon men. And even in recent times, again, the repeated mention of faith in connection with the miracles of Jesus has been interpreted as meaning, that the sick had to believe in the skill and cure of Jesus as is the case with noted wonder-working doctors, otherwise his skill would have been of no avail, or, in other words, he would not have been able to accomplish anything. Both these views are erroneous and could have proceeded only from an extremely superficial observation. Jesus always and everywhere had regard to faith as an essential factor. What else, but to believe in him, does he immediately demand of those Galilean fishermen when he asks them to forsake all and to join him, that he might make them fishers of men? (Mark 1: 17.) It is faith that he seeks in Israel, but he does not find it as great as he had desired (Matt. 8: 11). To believe in him, and not to be deceived by the appearance of things, is what he demands of the Baptist, when in his message to him, he blesses those who shall not be offended in him (Matt. 11: 6 ff; Mark 6: 3, 6). He requires faith in his person when he himself asks his disciples, as no prophet had ever asked: "Whom do men say that I am?" and: "But whom say ye that I am?" and when he pronounces Peter blessed for his confession: "Thou art the Son of the living God" (Mark 8: 27; Matt. 16: 17). Of what great importance faith was to him, is proven by the fact, that, according to the record of the evangelists, Christ marvelled on two occasions, once because of belief and, then, because of unbelief (Matt. 8: 10; Mark 6: 6). Those who believe in him are the little ones; and in their behalf he acts so ardently because they are great in the kingdom of God (Matt. 18: 6). That his faith might not fail, is the burden of his prayer for the disciple who shall deny him (Luke 22: 32). Even in these passages we observe that the faith which Jesus demands is something entirely different from that disposition of mind which produces susceptibility to suggestions. It is important to note, that Jesus, so far as we know, never healed any of his twelve disciples of a bodily sickness. So far

as faith in connection with his miracles is concerned, we must not forget, that in many cases, Jesus effected cures, not because of the faith of those who were sick, but of those who implored his help in their behalf (e. g. Matt. 8: 5 ff.; 9: 2, 18; 15: 21 ff.; Mark 9: 23 ff.). Consequently, when we read "Jesus could there (namely, in his native town) do no mighty work, save that he laid his hands upon a few sick folk and healed them" (Mark 6: 5 ff.), the cause of it is to be found, not, in the first place, in the unbelief of the sick; but, as the narrative shows, in the unbelief of those who were well, of the people of Nazareth in general, who were not willing to admit, that the carpenter's son could accomplish anything so great.

Above all, the faith which Jesus seeks to arouse and which he himself brings to maturity and completion only there, where the necessary receptivity is present, is of such a nature, that through Christ it tends toward God, with whom nothing is impossible (compare Mark 9: 22 with 10: 27). At best, therefore, Jesus always considers the mere belief in his miraculous power as a step to something higher. He says to only one of the ten lepers whom he had healed, namely to him, who turned back glorifying God and giving thanks to Jesus: "Thy faith hath made thee whole" (Luke 17: 19). By virtue of this faith, Jesus actually ascribes to himself divine glory; for he demands, that we shall trust in him above all things, to be sure not above God, but to trust in him above all things as our God. Furthermore, we are enjoined to love him above all things. Jesus had required of every one, who would obtain life and salvation, to become his disciple. To all he extends his invitation: "Come unto me" (Matt. 11: 28). It is true, he only mentions the weary and heavy laden; but by them, in reality, he means all people. For he regards those, whom no burden or trouble had driven to him, as only apparently righteous, well and blessed. Everyone should become his disciple; and that can only take place when the love to Christ is placed above every other love. Jesus says: "He that loveth father or mother, son or daughter, his possessions, himself, or his life more than me, is not worthy of me, and shall lose his life" (Matt. 10: 37-39). Yea, in opposition to these things, he even rises to the demand:

"If any man hate not these things," i. e. if any man love not me above all things, he cannot be my disciple (Luke 14: 26). But is not this demand included in the commandment: "Thou shalt love thy neighbor as thyself?" Everyone, undoubtedly, perceives that such is not the case. It is a greater, a different love, that Jesus requires for himself; namely, a love with all the heart, and with all the soul, and with all the mind,—a love that can only pertain to God.

How this faith and love are to manifest themselves, we learn from the command of the Lord, to confess him before men, i. e. on earth, but not to deny him, not to be ashamed of him; for he blesses those who shall be reviled and persecuted for his sake (Matt. 5: 11; 10: 32 ff. parallels; Luke 9: 26).

But after the manner of the Gnostics of the second century, this command of the Lord is interpreted as meaning, a confession in sentiment and in deed (Harnack); consequently, no confession in words. There is thus torn asunder, what only can and should occur at the same time. How often the disciples of Christ would have escaped ignominy and danger, if, instead of confessing with their mouth the Lord Jesus, they had simply confessed God. This is true at the present time. What Christ really meant by his command is shown by the history of Peter's denial. In tender love for his Lord, he enters the palace of the high priest; but his great sin consists in his denial of him with words. We can now correctly understand what Jesus means when he demands of all, to follow him. This is so easily misunderstood. Some think that it refers merely to the peculiar relations of the apostles; others interpret it as meaning that we should imitate Christ. But Jesus made his demand, to follow him, general and did not always mean a continual external association with his disciples (Mark 5: 18), but, primarily, that faith, love and confession described above or, in other words, a complete inward union with him. Thus, according to the words of Jesus, a relation is established between him and men, as it exists between disciples and master, between servant and lord (Matt. 10: 24 ff.). He that follows him regards and confesses him as his Lord. But he, who in faith says, "Lord, Lord," shall enter into the kingdom of heaven. This is the

necessary presupposition of that word which some delight to pervert: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7: 21). Not all, but only such as believe. In recapitulating what we have just stated, we observe that the Synoptic Jesus applies the first commandment: "We should fear, love and trust in God above all things" to himself in such a manner, that its fulfillment and observance must relate to his own person. To come to God in heaven, we must first come to Jesus on earth; and in what he does, we will experience the gracious and mighty working of God (compare Luke 8: 38 ff.; Matt. 9: 8). This is the relation that exists between Jesus and the Father. For him, who seeks God, there is no possibility to come to him apart from Jesus. And yet, he does not bar the way to God, but opens it.

For the relation that he establishes between himself and men is grounded in his relation to God. We have now reached the height of glory that Jesus ascribes to himself in that he calls himself the Son of God. For, surely, the credit or the blame of the assertion, that Jesus only discovered the consciousness of the divine sonship of all men, cannot be attributed to the Synoptic gospels. On the contrary, Jesus claims a most unique relation of his person to God when he uses the reciprocal names: God, my father; I, the Son. Here again, we must remember that the purport of the Israelitic title, so far as Jesus is concerned, is to be found, not in the title itself, but in the use that Jesus made of it. We see the complete uniqueness of Christ's relation to God reflected in the fact, that he never includes the relation of other men to God in the same class with his own. Consequently, he does not say: Our Father, but: Your heavenly Father (Matt. 6: 32). For the modern assertion, that Jesus prayed the Lord's Prayer with his disciples, belongs to those intentional misstatements by which the picture of the Synoptic Christ is made to agree with one's own wishes. Both evangelists that record the Lord's Prayer show, that Jesus prefaced it with the words: "After this manner therefore pray ye." And regularly the "My Father" together with the "I" of the Son stands in opposition to the "Ye" of men. In the very passages which refer to the determining

relation of other men to God, he calls God "My Father" (e. g. Matt. 7: 21; 18: 35).

Nor can any support be found in the Synoptics for the other rationalistic view, that Jesus at a certain moment in his life was, as it were, first adopted as the Son of God. Here again we notice a deliberate reconstruction of history on the part of such theologians, who avowedly do not believe in miracles and yet cite the voice from heaven at the baptism of Jesus: "This is my Son, in whom I am well pleased," as proof, that Jesus, who had now reached the age of 30, at this moment, first became conscious and sure of the fact, that he was the Son of God. As we stated above, the Synoptic accounts do not give the slightest support to such a position. Even the old Church Father, Irenaeus, pronounced judgment upon those, who merely selected such parts of historical narratives, as suited their fancy and cast everything else aside. But even from an historical point of view, the rationalistic position is not tenable. For then it would be impossible to explain the calm equanimity and certainty, the personal depth, and the supreme height of the unique consciousness of his sonship. This is so essential to his personality, it appears so firmly established, that we cannot but consider it as a part of Christ's being.

To deny that the Synoptic Jesus is the Son of God, is to deny that he existed at all. In a direct way, he speaks of this relation less frequently in the Synoptics than in the gospel of St. John. However, this can be accounted for, in a great measure, by the fact, that John reports, at great length, not only the confidential discourses which Jesus delivered before his disciples, but also his disputes with the Jewish dignitaries; whereas the Synoptics report, principally, the doctrinal sermons which Jesus delivered before the people of Galilee. And yet, words of direct self-testimony are not entirely lacking. That grand exposition of the relation of his sonship is found, not in the gospel of John, but in the accounts of two of the Synoptics, when he says: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and to whomsoever the Son will reveal him" (Matt. 11: 25ff.; Luke

10: 21 ff.). Thus, not only does Jesus alone know God, but God alone knows Jesus, and—by what follows we can add, only such persons know Jesus to whom God will reveal him (compare Matt. 16: 17). In this respect alone, the Son of God occupies a position so high, that it is unapproachable by man. But his relation to God is not limited to his knowledge only, but it consists also in this “that all things are delivered unto him of his Father.” He is not called the Son of God, because all things are delivered unto him; but, on the contrary, it is delivered unto him, because he is the Son of God, and inasmuch as he is the Only-Begotten One, therefore, all things are delivered unto him. Consequently, the glory of God belongs to the Son. In this glory he will come again in the clouds of heaven, that is, on the throne of God (Matt. 23: 22), surrounded by the angels, the ministers of God, who will then minister unto him.

This is the claim that is made by the man Jesus. Only faith can bridge over the discord between this claim and the lowliness of Jesus. But the mere claim would not be able to beget faith. There must also be present a reality, which will serve as a foundation for faith. For all faith needs a real ground-work upon which it rests; something actual, which will not make it superfluous but possible. For we cannot, as it were, believe in anything that has no real basis. Therefore, we must, by all means, show that Jesus possessed a glory which he manifested in a perceptible manner. For the word: “We saw his glory” does not exclude, but it includes the word: “We believed in him.”

The words of Christ appear, first of all, as such an extraordinary reality. All three Synoptics regard them in this light. Immediately after the beginning of his public ministry, the conviction forces itself upon the people, that the teachings of Jesus are specifically distinct from those of all the scribes. “He taught as one having authority (*exousia*)” (Mark 1: 22; parallel passages), whereas they—this is the contrast—in contradistinction to him, appear as men that, being unauthorized, proclaim the Word in an arbitrary and, therefore, inadequate manner. And even oftener, we read how the words

of Jesus, full of power and tenderness, foreshadowed something extraordinary in him and caused astonishment that bordered on amazement (compare Mark 6: 2; 11: 18; 12: 17, 34, 37). In connection with his words, as in all other respects, we must consider his miracles. Here is the place where and the connection in which they should be estimated. In the opinion of the evangelists, these miracles did not have the significance or purpose of forcing, as it were, faith even upon those in whose presence they took place. Such a faith would no longer be real faith, for it would no longer stand in opposition to sight; and this opposition is an element which dare not be separated from the nature of faith. But, on the other hand, we dare not deprive the miracles of Jesus of all significance to faith. That would be just as one-sided. Nor is it necessary for us immediately to answer the question, whether they are of any significance to faith at the present time, for we are considering the historical painting portrayed by the evangelists. But we can assert this much, that the miracles of Jesus, in the end, could have been of no significance even to his disciples or his contemporaries, if they are to amount to nothing so far as the faith of Christendom at the present time is concerned; and vice versa, that the latter is hardly possible if, at the time when the miracles occurred, faith was and should have been essentially related to them. This really was the case. For Jesus himself, over against the Pharisees and also over against John the Baptist, appeals to his miraculous deeds in the sense, that they demand and justify faith in his person (Matt. 9: 6; 11: 4 ff.; 12: 28). We, therefore, regard as abortive and pernicious the advice of just those, who, although desiring to have Christian piety fix its bearings after the "historical" Jesus, tell us: You may safely lay aside all narratives of miracles. That will simply not do. For these miracles are so necessarily and inseparably connected with the picture of Jesus, that, in plucking them away as tares, you will also pull out the wheat; or, without speaking figuratively, you will simply have a marrowless, shadowy Jesus, yea, even less than that. Consequently, we rather say of those miracles and the records of miracles, as we would say of every other historical appearance which, at first,

causes surprise: First of all stand still before these things and allow them to act upon you as something real, and do not speak indiscreetly. Then, perhaps, it will become manifest, that the arguments of those who deny miracles, do not affect these realities, because they fail to do them justice. You, however, especially when you remember that they were performed by Jesus, will understand these miracles and, thus, you will comprehend them in their higher naturalness. At any rate, there is no reason why, in this connection, we should consider the evangelical accounts upon the dogmatic presumption, that there are no miracles and lower, whatever rises above it, to the level of ordinary reality. For, surely, it is an easy matter to deny that the Synoptic Jesus possesses divine glory. We, however, desire to present the picture of the Synoptic Christ, just as it is; and, therefore, also the significance which this picture ascribes to the miracles of Jesus.

In the first place, what are the miracles of Jesus? We will not do them justice if our examination proceeds from the general dogmatic conception of miracles. For the usual definition: Miracles are acts of immediate divine activity which enter the established order of the life of the world, does not touch the essence of the miracles of Jesus. For in his person, in the person of this man, their mediation within the world is established; and by virtue of this mediation, they stand in connection with the life of the world from the very beginning.

Therefore, the miracles of Christ are to be defined rather as mighty works (*dunamis*) of the man Jesus, by which he accomplishes such things, as never can be accomplished with human, natural powers. In the general definition, the (relative) naturalness of those miracles is expressed; in the specific definition, the supernaturalness is expressed. In the first case, they are works of the man Jesus, wrought by his hands (Mark 6: 2), because of which the multitudes glorify God, who had given such power unto men (unto that one man) Matt. 9: 8. In the other case, his miracles are such works, as not only, as yet, have not, but absolutely cannot be derived from the ordinary course of nature and the powers (including the human) that govern nature. True, not only the dogmatic, but also the

historic right of this definition has been attacked time and again.

Only recently, the assertion has again been made, that the gospels date from a time, when miracles were almost an every day occurrence, and that an actual breach of the order existing in nature was not perceived, because, at that time, the people did not know what connection of nature was. These assertions, which are made in the name of "historic science," are entirely unfounded.

It is certainly worthy of note, that in all the literature of the Jews up to the time of Jesus, we find no record of any miracles performed by any post-exilic man of God. The evangelists, especially, who are claimed to be so fond of miracles, do not narrate a single miracle of John the Baptist, simply because, as the fourth evangelist states 10: 41, John performed none (compare also Mark 6: 14). But how necessary it would have been, according to the recipe of the mythologists, to ascribe miracles to this "second Elias," in order to complete the analogy with the first Elias. Concerning the miracles of the disciples, we find that they are always traced back to Jesus, who had given the disciples authority to perform them (Mark 3: 14 ff., parallels; Luke 10: 17). They are, therefore, only rays of the miracle-glory which is peculiar to Jesus. Just because of its contrast to the works of the Baptist, this miracle-glory manifests itself as something, which makes the historical appearance of Jesus new and peculiar and even, to a great extent, gives it its impress (compare Acts 10: 38). But that these miracles were regarded as something extraordinary, in the strictest sense of the word, is proven by the gospels on every page. Not only can we summon the scribes as witnesses, who derived the miracles of Jesus from demoniac powers (Mark 3: 22), but Jesus himself, who declares that man is not able to make even one hair white or black, that is to say, with his natural, human powers, much less to make the blind to see, or the dead to live (Matt. 5: 36, compare Luke 12: 25 ff., parallels).

In considering more closely the wonder-working activity of Jesus, it must be noted, that it presents itself to us, in every

respect, as a complete whole, and only as such can it be correctly understood. This is true with reference to the love as well as with reference to the power which manifests itself in this activity. We are now, principally, concerned about the latter. The general impression created by the wonder-working activity of Jesus is this, that he exercises control over truly divine power. For the idea of tracing his miracles to magic or suggestive influences must simply be rejected, in view of the nature of many diseases which he healed, such as blindness, leprosy, deafmutism, and others, in view of the many cures which he effected by his mere word, and which even benefited persons at a distance, as well as in view of the raisings of the dead and other miraculous deeds. Only upon the assumption, that God's power is at the command of the man Jesus, can the further impression be explained, that, per se, nothing is impossible to Jesus. We never see his power fail him; we never see him unable to do what he wills. He only refuses to do something, because he does not will to do it, as the sign from heaven. When he even promises his disciples, that, in case they have faith in doing the work which he had commanded them to do, nothing would be impossible to them (Matt. 17: 20; Mark 11: 22 ff., parallels), we can conclude, of what he himself was conscious. How completely he had the power of performing miracles in his control, is seen, especially, in the account of the man sick of the palsy. Jesus had granted him remission of sins. The Pharisees murmured at this and accused him of blasphemy. But in order to prove to them visibly, that God had given him such authority he pledges himself also to heal the man sick of the palsy and says to him, "Arise!" (Matt. 9: 1-7). He did not need to fear a refusal. But he not only heals those sick of divers diseases, he not only raises the dead, he repeatedly feeds thousands with a few loaves and fishes; and even the elements, the winds and the sea, obey him. But while considering these miracles, which cannot but catch one's eye, let us not overlook the intellectual miracles, especially his predictions. We shall never be able to expunge from the picture portrayed by the evangelists, without destroying it, the fact that Jesus, for a long time and repeatedly, had very accu-

rately predicted his end, its place and the several circumstances connected with it. And what a prophetic vision he evinces in the case of Peter! Here we find the two things equally marvellous and equally firmly established; namely, that Jesus had given this Simon the name Cephas, i. e., a man as firm as a rock, and had also predicted on the night before his crucifixion, that he, Simon, on that night, before the cock-crowing, would deny him thrice. Let us ponder over this single fact and we will be constrained to say: To this Jesus belongs divine glory. Those claims of Christ, which we considered first, make this reality clear to us; and, again, this reality confirms those claims.

For a correct understanding of these facts, however, it will be necessary to define more clearly the form in which Jesus had and would have divine glory. It is true, the self-consciousness of the Synoptic Jesus has been expressed by the formula: Jesus is Jehovah, is God himself, who is called Jehovah in the Old Testament (Grau). But this formula is a direct contradiction of Christ's own testimony. Jesus does not refer to himself as a theophany, as a ghostlike appearance. He claims divine glory only in such a manner as is consistent with the fact, that he, as man, is the Son of God. Thus, a limitation is established. What he has, was given to him. Consequently, his intercourse with God, his Father, finds expression in prayer, in thanksgivings as well as in petitions. Furthermore, on earth, he sustains his unique relation to God in faith and in the form of faith he continues to effect this relation. This will be denied only by such as dispute the inner reality of Christ's life of prayer. For prayer to God, as Jesus himself enjoins time and again, cannot take place without faith. In the form of faith, he possesses the almighty power of God (compare Matt. 17: 20).

But this is only the subjective side of the relation. Just as little as our faith in God should be or can be a voluntary, spontaneous soaring upward, just so little is this the case with the faith of Jesus. His faith also had a certain object upon which it rested. This was the Holy Spirit, the Spirit of God, who was in him, who worked through him, and through whom

he worked. The Holy Spirit designates the objective side of his relation to God. In this respect also, a formal similarity exists between "Christ" and the other witnesses of God (Cremer). This similarity is not destroyed by the prevailing dissimilarity, any more than the similarity is destroyed which exists by virtue of their common humanity. Jesus traces his miracles to the Spirit of God, especially his cures of the demoniacs (Matt. 12: 28). Of that great moment, when he expressed the consciousness of his sonship with such unique sublimity, we read: "In that hour Jesus rejoiced in the Holy Spirit and said" (Luke 10: 21). By the Spirit of God, this Son of man is the Son of God past all parallel, as we saw above. For only by proceeding from this assumption, will we understand that powerful, solemn word concerning the blasphemy against the Holy Ghost: "Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come" (Matt. 12: 32; Luke 12: 10; compare Mark 3: 29). With reference to this passage some have ventured to assert: That the apostles recognized in Christ a divine being in any sense is excluded by this word, that the sin against the Son shall be forgiven, but not the sin against the Holy Ghost (Weizsäcker). But the word of Jesus has here been misinterpreted. For he does not speak of sins simply against the "Son"—that would mean against the Son of God—but of blasphemy of the Son of man. And again, that blasphemy of the Holy Ghost is not directed against some one entirely different from Jesus, but, as the connection shows, against his divine activity in the power of the Spirit (Mark 3: 22, 30; parallels). Therefore, the meaning of that word is this: Whosoever blasphemeth Jesus as a man, it shall be forgiven him, if he repent; but if such an one as, having experienced within himself the efficacious influence of the Holy Spirit and through him having been brought to a knowledge of the Son of God—yet, afterwards, shall blaspheme against him, it shall not be forgiven him. Therefore, Jesus uttered that terrible word concerning the disciple, who would betray him: "Good

were it for that man if he had never been born" (Mark 14: 21). Surely, that can only mean, that the sin is unpardonable.

By these explanations, nothing is retracted of what we said about the divine glory of Jesus; its form is only more clearly defined. At any rate, it is not their purpose to cut his personal and mediatorial life into separate acts or separate manifestations of the Holy Spirit. The human form of faith does not exclude a continuity of consciousness; on the contrary, it only includes that movableness of it which alone makes possible e. g. the prayer in Gethsemane or the cry of agony on the cross. Nor does it follow from the form in which Jesus performs his miracles, that God only grants him power for each individual case or only after special petition; but Jesus thereby evidences, as it were, his general authority, which the Father had given him, as the Only-Begotten One, the Christ, for his work (Matt. 11: 4-6).

These fixed observations help us to solve many difficulties that present themselves in the picture of Jesus. We have already mentioned, that Jesus acknowledges his lack of knowledge concerning one point. Of the end of the world he says: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13: 32). This is not in contradiction to the divine glory which we had to attribute to him according to his own testimony. For, in the first place, it is not at all the opinion of the evangelists, that Jesus had been omniscient, in the ordinary sense of the word, i. e. one who had known all things. When he walked toward that green fig tree, if haply he might find any fruit thereon, he certainly did not know that he would find none. He first observed this, when he approached the tree (Mark 11: 12 ff.). And how poorly it would harmonize with the unfeigned surprise of Jesus, if, perchance, he had known beforehand, precisely what intelligent, believing answers the centurion of Capernaum or the woman of Canaan would give him. And yet, we would not, under any circumstances, do justice to the Synoptic picture of Jesus with the other statement: Jesus was not omniscient. On the contrary, we see, that he knows everything and anything that he wants to

know, and which is necessary for him to know for the purposes of his work. He even knows of the colt, "whereupon never man sat," which the disciples would find tied in Bethphage (Mark 11: 3). He knows that, in Jerusalem, his disciples would meet a man bearing a pitcher of water (Mark 14: 13). We never see Jesus ignorant of anything, not even in the case mentioned above. He knows that the angels do not know the day of the end of the world; likewise, he knows that he himself is unconscious of just this one thing. Just from this word of Jesus the consciousness appears that the Father does not withhold anything else from him. But this one thing he shall not desire to know, and, therefore, he does not desire to know it. For this one thing, human consciousness could not grasp without being shattered.

In like manner, we must also regard that familiar word of Jesus directed to the rich young man, when, after rejecting the address: "Good Master," he says: "There is none good but one, that is God" (Mark 10: 18). That Jesus did not include himself among the "evil" people (Matt. 7: 11) is not only proven by the joint picture of the Synoptics, but, principally, also by the fact, that he immediately asks the rich young man not only to sell whatsoever he had and give to the poor, but also to come and follow him (Mark 10: 21). In this manner, he should fulfill the commandment, which Jesus, as yet, had not mentioned; namely, the commandment: "Thou shalt love the Lord thy God with all thy heart" (Matt. 19: 18 ff.). But that the man Jesus, aside from all this, simply as the Son of God, reserves the predicate "good" alone for the Father, is due to the relation of his sonship. This derogates nothing from the fact that the Synoptic gospels also portray Jesus, not only as a man who committed no sin, but as one who is holy. This holiness, it is true, always presents itself in human form. For the consciousness that he is the judge of the world, and the other consciousness, that his death shall redound to the remission of sins of many, is consistent only with essential holiness. The Synoptic Jesus possesses this twofold consciousness.

The inference now forces itself upon us, that the divine

glory of Jesus does not reach its limit in what he permits to become visible of that glory, but that it extends infinitely beyond. This glory stands behind all his acts as the sublime background of power of a divine potentiality. Especially does Jesus' power of working miracles indicate, that if he had desired, he could have performed penal miracles, entirely different from that one, when he commanded the fig tree to wither away, whose beautiful foliage feigned that it was laden with fruit. We feel something of this power when the disciples wait only for the instruction of Jesus to command fire to come down from heaven, to consume the village which refused to receive him (Luke 9: 54). In a significant passage, we observe, how this background of power forms the foil (if I dare use the expression) even for the suffering of Jesus. When Peter wanted to set him free by means of the sword, he said to him: "Thinkest thou that I have not power to pray to my Father, and he shall presently give me more than twelve legions of angels" (Matt. 26: 53)? Thus it would be an easy matter for him to defend himself against his enemies in a powerful manner. But what appears at this one moment is true of the whole life of Jesus. He himself declares this in that word, where he characterizes his own example as the reverse of that which is customary in the kingdom of the world, where the kings and princes rule. The Son of man, however, came not to be ministered unto, but to minister (Mark 10: 42-45, parallels). The whole comparison, especially the word "I came not," which expresses a personal resolution of the will, only has sense, is only then free from empty phraseology, if this Son of man really could have come as king and could have forced all to bow before his feet. It is his will, if he comes in a different manner, if he ministers and dies. It is his will, because it is the Father's will (compare Matt. 26: 54). Therefore, he does not make use of what he has, he does not exercise what he has in his power to exercise.

But why should this be so? Jesus himself gives the answer: "That he might give his life a ransom for many" (Mark 10: 45). In that he calls sinners to repentance and saves that which is lost, he consummates his work. But there appears in

this Jesus another glory than the one we have thus far been considering, not a glory of power, but a glory of love, which manifests itself in the very renunciation of power, in ministering, suffering, dying. And, surely, the first three gospels attribute this glory also to Jesus. No one has ever dared to deny this. On the contrary, for this reason, the Synoptic gospels have frequently been preferred to the fourth gospel, in whose Christ one misses that loving, merciful condescension to sinners (Holtzmann). We accept every concession that is made in favor of the first three gospels. For surely, if love consists in this, that one does not live for himself, but for others: what love is to be compared with the one we find in Jesus? Especially is this true also of his miracles. In this respect also they present themselves as a complete whole. Aside from the cursing of the fig tree, they are all in the service of merciful, helping love. So far as those swine of the Gergesenes which perished in the sea (Mark 50: 11ff.) are concerned, this special occurrence is only an accompanying circumstance of one of the miraculous cures of Jesus.

This glory of the love of Jesus is certainly not less divine than the glory of his power. For just through and in Jesus we have fully perceived that God is not only absolute power, but that he is also love. But at the same time, it undoubtedly became clear to us that the glory of love loses its lustre and grows pale if we separate it from the divine background of power which we observed in the picture of Christ portrayed by the Synoptics. Only where love is joined to power and power is joined to love, only there appears the greatest love, the love of God. Far be it from us to abolish or to deteriorate the glory of Jesus' love by emphasizing the glory of his power. We thereby, in reality, give it its true value. And that divine glory really belongs to the humble Jesus, this, as we saw above, it attested also by our first three gospels.

In conclusion, we must not forget to state that the Synoptic picture of Jesus the Christ is completed only with his resurrection from the dead. With the account of it, each of these three evangelists crowns his narrative. But more than this, the Synoptic Jesus even predicts this fact in the most unequiv-

cal terms and in words which not only characterize it as an occurrence (*Auferweckung*), but some how as his own act (*Auferstehung*). (Thus Mark regularly; compare especially 9: 9.) This does not mean that, through his resurrection, Jesus became a different person than he was previously, but the evangelists indicate that only now he completely became manifest as the one that he was. The account of the two disciples of Emmaus, especially, shows how the actual resurrection of Jesus solved the perplexing discord of his believers; namely, the discord, on the one hand, that he must have been the Son of God, and on the other hand, that he could not have been the Son of God (compare Luke 24: 19 with 21). For, in the gospels, his resurrection by no means appears as a special instance of the general resurrection of the dead (Mark 12: 25ff.), but as something just as singular and extraordinary as his own person and his death on the cross. Therefore, whoever presents the picture of the Synoptic Christ without taking the resurrection into consideration abbreviates it in an arbitrary manner and, therefore, can easily say that the Synoptic Jesus is different from the one in the remainder of the New Testament.

How shall we understand the gospels? Not as though the decision concerning the divine glory of Jesus depended upon the resurrection, taken by itself, as a fact which is connected with the historic life of Jesus in an external manner, but that Jesus as the one that he was and wanted to be, could not remain in death, but had to rise from it. Thus, his resurrection appears as the seal, which has been affixed to his life and self-testimony.

If we view the picture of the Synoptic Christ in this manner, as it presents itself as a whole, we will be constrained to say, looking at the heart of the matter: The Synoptics have and know no other Jesus, than do John and Paul, namely, the Son of man, who is the Son of God, the crucified one, who arose again, who, although taking upon him the form of a servant, nevertheless possessed divine glory, in which he will come, at some future time, to complete his work for all eternity.

ARTICLE VII.

THE AGE OF MIRACLES.

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat.—Mark 8: 1, 2.

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.—Matt. 14: 14.

In the Sermon on the Mount our Lord told his disciples that they should love their enemies and pray for them which persecuted them. He assigned as the reason, as well as the result: "That ye may be the children (sons) of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Jesus himself was not one of the sons of God: he was the Son of God. He was in the Father, and the Father in him. If the Father was gracious, so was he. If the Father was merciful, so was he. If the Father was longsuffering, and abundant in goodness and truth, so was he. The words that he said he had heard with the Father. The works that he did he had seen with the Father. In him the Father stood revealed. With him grace and truth came—the abundance of grace and mercy and goodness and truth which belong to that God and Father, who maketh his sun to rise and his rain to fall, impartially and alike, on the fields of the evil and of the good, of the just and of the unjust.

It would be too much to expect that that great multitude in a desert place was made up only of the good and just. Among so many there were bound to be—to put it mildly—idlers and triflers, not to say scoffers and unbelievers. And, besides, there were those whose private lives would not bear too close a scrutiny. We may depend upon it that this Shep-

herd was finding more than one lost sheep there, that this Physician was finding there more than one sick patient. But he made no inquisition into their lives; he raised no question as to their worth: he worked a miracle for them all, and fed them all—the evil and the good, the better and the worse,—because they were hungry, because they had nothing to eat, because he had compassion on them.

And those great multitudes of whom it is said that he healed every sickness and every disease among them,—is it not too much to expect that they were good and just, worthy that he should do this thing unto them? Was not many a one healed whose disease was a direct result of sinful indulgence? Was not many a one dismissed with a caution that he sin no more lest a worse thing come to him? And yet the Healer did not discriminate. He cured them without distinction. He had compassion on them, and healed their sick,—good, bad and indifferent,—because they were afflicted and miserable and wretched and suffering.

Now, we know that Jesus is not only the Son of God, but also the Son of man. We know that he is our fellow-man, our well-wisher and elder brother. We know that he had compassion on the multitude not simply because they were as sheep not having a shepherd, but also because there were so many thousands of human beings stranded in a desert place, hungry, and having nothing to eat. We know that he had compassion on other multitudes and healed their sick because he pitied them in their wretchedness and helplessness. And we are told that he is the same yesterday, to-day, and forever. We are told that he has ascended far above all authority and power. We are told that he is King of Kings and Lord of Lords. We are told that in him all things consist, that he upholds all things by the word of his power, and that he is able to subdue all things unto himself.

And have we not the right to ask, if Jesus Christ is the Son of the gracious and merciful and long-suffering God, and is one with God; if he is also the Son of man and the friend and lover and helper of men; if he shewed forth abundantly the goodness and truth of God in the days of his earthly life

by words of compassion and power wrought on the just and unjust; if he is the same yesterday, to-day, and forever; if all power is given to him in heaven and in earth—to him, the Son of God and Son of man, so that as the God-man he rules the world for the succor and salvation of men,—have we not the right to ask what he has been doing all these almost nineteen hundred years for the relief of human suffering and need? Have we not the right to ask whether those few miracles of those few years were the only exercise of his almighty power put forth and to be put forth for the satisfying of human necessity, the curing of disease, the comforting of the afflicted and sorrowful? In a word, have we not the right to expect that the beginning then made would inaugurate a new era? that those signs were but the precursor and prophecy, the promise and pledge of future wonders? that when he himself was received up into heaven he would yet send forth beneficent and effectual powers which should carry on in his world among God's children and his own brethren the works of mercy which he had begun?

What did he do? He sent the Holy Spirit. And who is the Holy Spirit? He is himself God, one with the Father and the Son in the unity of the divine grace and mercy and goodness and truth. He is at once a distinct Person, and the Spirit of God, and the Spirit of Christ. In his coming Christ came, in his presence he is present, in his works he is at work—and that not only in the moral and spiritual, but also in the intellectual and physical world.

What we mean to say is that this is, after all, God's world. It may be and it is a fallen world. It is true that sin and death have entered into the world, and that it is this present evil world. But for all that, God has not abandoned it and handed it over to the powers of evil. The earth is still the Lord's and the fulness thereof: the world and they that dwell therein. Men are still his offspring. In him they still live and move and have their being. All things save sin own him as their Maker and Master—the rocks of the hills, the flowers of the field, the fishes of the sea, and the birds of the air. It is he who has given the sun (the Saviour calls it "his" sun) to

rule over the day, the moon and the stars to rule over the night. It is he who has commanded the earth to bring forth grain, the trees to bring forth fruit, for our food; who has commanded the rain to fall, and the fountains to flow, and the rivers to run, for our drink. It is he who has fashioned these bodies of ours, so fearfully and wonderfully made, who has provided for their shelter and clothing, for our every need. And if in that primal act of creation it was *God the Father* who was the Maker of all, it was through *God the Son*, by whom all things were made, and with *God the Holy Spirit*, who moved on the face of the waters, and brought order out of chaos and life out of death. If God spake and it was done, it was the Word which he spake that did it, and it was the "breath of his mouth" that quickened it.

It is this same Holy Spirit, proceeding from the Father and the Son, whom God has now sent in Person and fulness of power into his world. It is his work to develop and order it. It is his work to guide and instruct men in the use of it, that they may avail themselves of all the good and perfect gifts which he has put into it, for their employment, for their enjoyment, for their service and need, forasmuch as they are still the summit of his creation, whom all inferior creatures, both animate and inanimate, are commanded to serve.

We have not forgotten that the chief work of the Holy Spirit is to convict men of sin, to enlighten them and lead them to Christ that in him they may have righteousness and be justified from sin. But we do claim that it is also a part of the Spirit's work, although a secondary part, perhaps an auxiliary part, to display and develop the resources which God has placed in his world, and to enlighten men,—the evil and the good, the just and the unjust—as to their beneficent use; howbeit, in what seems to be an ordinary and natural way: in short, that the benevolence begun by our Lord in miracle and sign, whereby nature was accelerated or retarded, interrupted or intensified, transcended or otherwise controlled in behalf of the miseries and necessities of men,—that that same benevolence has been and still is carried on by the inspiration and in the power of the Spirit of God by means of the properties and

processes of nature and in what men are pleased to call a rational and ordinary manner.

That the Holy Spirit, in this lower sphere, has fitted men for doing God's service, Scripture abundantly testifies. Pharaoh speaks of Joseph as a man in whom the Spirit of God is, and as one who is therefore discreet and wise to be set over all the land of Egypt. When the tabernacle was about to be built, the Lord spake unto Moses, and said: "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise skilful works, to work in gold, in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold I have given with him Aholiab . . . and in the hearts of all that are wise hearted I have put wisdom, that they make all that I have commanded thee." Time would fail us to tell of Saul, to whom the Spirit was given that he might be filled with kingly thoughts and know how to rule over God's people; of Othniel and others of the Judges, to whom the Spirit was given that they might know how to lead Israel forth to battle; and to yet more for the accomplishment of some particular work in hand, as well as to Psalmists that they might praise, and to prophets that they might prophesy.

And the plain inference seems to be, that not only are these physical bodies of ours God's handiwork, but that our faculties also, our reason, talents, gifts, are all derived from the same divine source and are meant to fulfil a divinely intended purpose; so that there is no scholar so learned, no scientist so famous, no invention so useful and no discovery so great, but that all is to be referred to the goodness of that God and Father from whom cometh down every good and perfect gift,—and not from man from whom it comes *out*, nor yet from Satan from whom it comes *up*, unless, of course, Satan himself is transformed into an angel of light, and the many benefits of comparatively recent origin and growth which make for the welfare of men, are to be numbered among the wiles of the

devil. We believe that they are from the Father through the Son by the Holy Ghost.

For example. Our Lord fed miraculously with but seven loaves of bread and a few small fishes, a multitude of 4000 hungry persons in the wilderness. Since that day the population of the world has been steadily increasing, demanding, among other things, a larger food-supply. As the race multiplied, it spread out over uninhabited areas. When these tracts were occupied, the mariner's compass was discovered (or became known), ships were enlarged, sailors were emboldened, a new continent was discovered and opened to settlement. Still population increased; and as vacant lands were settled and tilled, waste lands were reclaimed, irrigation was extended, the structure and nature of edible and useful products were observed and studied; fertilizers were prepared and applied (whole square miles of phosphate rock were unearthed); harvests were augmented and the fruits of the earth were multiplied. Meanwhile, the use of steam was developed as a motive power; long trains hauled the harvests to the seaboard; huge ships stored them in capacious hulls and swiftly bore them to the densely populated West and East,—yea, when in Christian Ireland or Finland, or in heathen China or India, gaunt famine appeared, in a week, two weeks, from this country and from that, vessels freighted deep with stores were speeding on their way to banish from those shores that horrid shape and replace it with the gracious form of charity and plenty. So that nowadays there can scarcely be a multitude of hungry persons who have nothing to eat—as was so often the case in the old world,—and that not by some miracle, but by the good will of the nations and their bountiful supply. *And that is the way in which Christ the Lord is feeding the hungry multitudes to-day.*

Another example. In our Lord's day and for many a long year thereafter, there was small skill in treating disease, and such things as hospitals and homes were scarcely thought of. There was medical superstition, but as for medical science, it barely existed. The doses administered were loathesome and nauseous. Surgery was in its infancy, and its best efforts were only experimental and tentative. The woman diseased

for twelve years, who had spent all her living on physicians and became nothing better, but rather grew worse, represented the rule rather than the exception. There were no anæsthetics, and pain had simply to be borne. There were no sanitary precautions, and epidemics were frequent and widespread. There were no free clinics, no dispensaries, no poor-houses, no asylums, no provision for the insane, the crippled, the incurable, the blind or deaf or dumb. These all suffered and sorrowed and died. Our Lord was able to open the eyes of only a few blind, the ears of only a few deaf, in a little corner of the world; to unloose only a few tongues; to cure only a few sick, to heal only a few lame.

And to-day? To-day it verily seems as if the Lord had distributed for the public good and made common property his wonderful power to heal. To-day we speak of the marvelous strides made in the sciences of surgery and medicine. We hear of almost miraculous cures. We read of whole countries delivered from pestilence and plague. We know of a hundred institutions of mercy where all sorts of ills are specially and skilfully treated. We are told how pain is banished, or at least greatly assuaged; how crippled limbs, almost hopelessly so, are straightened; how diseases are modified or wholly prevented. Inch by inch, year by year, advance is being made into the sad and sorrowful domain of disease and suffering: and we exclaim, "What hath God wrought!" and we remember that all this has been done, all this progress has been made, not in all the centuries before Christ came, but since Christ the Lord has come, and ascended up on high, and sent to earth his Holy Spirit. *And that is the way in which Christ the Lord is healing their sick to-day.*

I know that science—there are a few noble and notable exceptions—claims these triumphs, and many more, for herself. I know that she says, "See what I have wrought!" I know her pride and boasting, that it is she who has benefited and blessed humanity. She has, indeed, solved many a problem, laid bare many a secret; she has discovered many a healing virtue long hidden in mineral and herb and flower; she has released many an elemental force in earth and sky and

air : but it was God who put it there and it was he who gave her the light to find it there. And in her forgetfulness of God, in her rejection of him, the reproach of Israel is hers : "The ox knoweth his owner, and the ass his master's crib ; but Israel doth not know, my people doth not consider."

And what then? May not God, some day, open the eyes of the blind and unstop the ears of the deaf? May he not give them humility and grace to see that these are the works of God made manifest in the healing of all manner of sickness and diseases among the people? And, meanwhile, is it not enough that God has put it into the hearts of men to wish to feed the hungry and avert famine, to cure disease and lessen pain? that he has discovered to them the means necessary to that end? that multitudes are finding that blessed relief,—the evil and the good, the just and the unjust? that not a few celebrate their recovery by finding the string of their tongue unloosed and in giving glory to God? that his own dear children by this means are delivered and their life of service is preserved and prolonged? that famishing heathen are favorably disposed to Christianity because of the aid rendered them, and that in far distant medical missions grateful heathen are turned to the Lord by what to them seems a miracle, but is only the employment of those methods and medicines which he has made known to men because he had compassion on them?

JOHN W. HORINE.

Charleston, S. C., Aug. 1, 1903.

EDITORIAL.

THE MISSION SITUATION IN INDIA.

The problem of Missions in India has not been confined to America. Within the last six months there has been a very animated discussion in British and Scottish theological circles on the question, "Are Indian Missions a Failure?" It appears that a somewhat liberally minded, but earnest physician, Josiah Oldfield, D. C. L., M. R. C. S., went to India last year as a physician to visit a patient in one of the first class Indian States of Kathiawar and used his opportunity to make an investigation at close hand of mission conditions, not only there, but in the Bombay Presidency Rajpootana Punjab Central Provinces Indore and Baroda. This physician said he went to India full of the joy of believing that Christian Missions wherever they were planted were a blessing. He returned with a different view. Wherever he went he avoided the Europeans, never once accepted their hospitality, but always sojourned in the homes of the people of the land, whether it was a village hut, or a village temple, or a professional man's residence, or a Rajah's guest-house. Dr. Oldfield has been so similar for many years in his personal habits to those of a Brahman, that he found no difficulty whatever in being at home in Indian high caste houses everywhere. And, consequently, he was able to enter into the sentiments of high caste Indian life, and to gain the opinions of the educated, intelligent and thoughtful natives of the country.

The classes of people whom he interrogated ranged from "prime ministers of Indian States to judges and pleaders, and doctors and village tax-collectors, and college students, in both Indian States and British territory."

His indictment of the work of Missons, though it is not lacking in appreciation of devotion, zeal and self-sacrifice of the missionary, is full of that sense of intellectual superiority and scorn which we know to inhere in the intelligent and cultured Hindoo. This trait crops out, for instance, in such an exclamation as the following, "Is it any wonder that the aristocratic Hindus of India look upon the adoption of Christianity much in the same way that the scions of English aristocracy would look upon one of their daughters taking up the trade of a barmaid!"

The severe criticism of Indian Missions thus made by Dr. Oldfield has been replied to by Rev. William Miller, C. I. E., D. D., LL. D., principal of the Madras Christian College and Vice-Chancellor of the University of Madras, and by several others. Both Dr. Oldfield's statement and the replies to it show how penetrative and discriminative a study of the whole situation Dr. Jacobs has made, and how the fundamental principles laid down by Dr. Jacobs are essential in the conduct of our Mission work in India.

From his study of the problem on the spot, Dr. Oldfield has come from India with the feeling that the work there is a real failure, but "with the full conviction that the Master Jesus would be followed by His millions if He appeared in human form in the great land of Hindustan, and that the missionary Saint of the Gentiles, too, would be as powerful to transform men's minds in the East as he was to sway the thought of the Western world in his day. Jesus as the divine teacher, and Paul as the enthusiastic and philosophic exponent of self-sacrifice to win souls, would find in India a waiting world."

In reply to this Dr. Miller says: "Dr. Oldfield appears to think that if it were not for the faults of Missions and missionaries the Master Jesus would at once be followed by His millions' in India," etc., and emphasizes the fact that if this is the true ideal of success, Christianity has *always* been a failure.

"The standard of success set up by Dr. Oldfield is not warranted by anything in the history of the Christian Church, certainly not by its earliest and most rapid triumphs. It is admitted on all hands that there was

special preparation for those triumphs in the condition of the Roman world when Christian missionaries were first sent out from Antioch. In spite of this, there is nothing to show, but much to disprove, that the Master was in those days 'followed by His millions.'

"Evidence is ample that Paul's letters were addressed to but small companies of believing men and women in Corinth or Philippi, in Thessalonica or Ephesus, and that the general life even of those cities where the gospel had taken firmest hold was going on, when the Apostle wrote, very much as it had done before his visits. Also we are distinctly told that 'not many wise men after the flesh, not many mighty, not many noble were called.' The companies of the called were not only small, but made up mainly, though not exclusively, of slaves and other members of the lowest classes of society, that is to say, of those who stood by no means high either in moral character or social influence at the time when they obeyed their call. In the main, it was upon what Dr. Oldfield would regard as most unpromising materials that Paul and his fellow-missionaries laid the foundations of the Church. Moreover, the Apocalypse is a proof that the lapse of a generation had not brought unqualified success even within the limits of those small companies. When that book was written, some at least of the churches in Roman Asia were going backward in earnestness of spirit, and therefore losing whatever power they exercised at first in moulding the mass of the world around them.

"It is true, no doubt, that Paul 'swayed the thought of the Western world'; but the question is pertinent whether he did so, as Dr. Oldfield thinks, in his own day? Paul's missionary life began, one may roughly say, in A. D. 50. Half a century thereafter, the slight acquaintance of Tacitus with what he regarded as a new sect among the Jews shows how little the thought of Rome was swayed at that date by the message which the Apostle had long before sealed by his blood. And if Pliny, writing a few years later, shows a better acquaintance with the workings of Christianity in Bithynia, still to him, as plainly as to Tacitus, it would have appeared a mere absurdity that Western thought would ever be influenced by what any Christian might speak or write. Even after the day when men like Tacitus and Pliny showed some acquaintance with the existence of Christianity, generation after generation passed during which the leaders of thought throughout the empire, as certainly as the aristocratic and conservative Hindus on whose opinions Dr. Oldfield relies, would have 'all agreed that Christianity was quite an unimportant factor, so far as the conversion of the upper classes was concerned.' It took full two centuries and more after Paul began the work of foreign missions before he could be said in any real sense 'to sway the thought of the Western world.'

"Now, what are the corresponding facts in India? Missions have been at work there for about a century. I refer to Protestant missions only. The number of avowed Christians connected with those missions, according to the census taken two years ago, is 964,000; and the number is steadily increasing. While the growth of the population of India in the last ten years has been at the rate of 1.52 per cent., that of the Christians connected with Protestant missions has been at the rate of between 50 and 51 per cent.

"Personally, I care little for statistics in discussions like the present, because there are still many elements of uncertainty about census-taking in India, and much more because things moral and spiritual can be gauged

even by correct figures only in the rudest way. Still there must be some starting-point in every discussion, and a tolerably accurate statement in figures is at least not altogether nebulous.

"To my mind it is not without deep significance that 964,000 of the people of India are now within the Protestant churches, whereas a hundred years ago there was practically not even one, and that the change has been effected through the efforts of men who at the beginning had everything to learn, and who accordingly made blunder after blunder in their methods. Now that experience has brought more wisdom to the workers, there is reason to hope that the work will go on at an accelerated pace. But even as things stand, the result is in every way encouraging. If all the circumstances be taken fairly into account, I doubt whether anything more encouraging has taken place on so large a scale in the history of the Christian Church. It would be hard to prove that the number of avowed Christians bore a greater proportion to the inhabitants of the Roman world in A. D. 150—that is, a century after missionary work began—than the fruits of Protestant missions do to the inhabitants of India to-day."

"If the signs of the times are not wholly deceptive, the fifty years immediately ahead will see a numerical development of the Indian church, at least as great as that of the church in the Roman empire in the time that elapsed between Justin and Tertullian.

"The fact is, that they who compare the results of Indian with those of apostolic or other early missions need to lay to heart the spirit of the advice to 'study large maps.' To one who does not take the trouble to think things out, a century, of which his own lifetime takes up a part, seems immensely long, while a century in some distant age dwindles almost into nothing. In point of fact, a century at one period is as long as a century at another. Such men have equal need to bear in mind that in all ages changes which are great and destined to be lasting take place in a way which appears slow, and call for patient, long continued, and to all appearance inadequately rewarded effort on the part of those appointed to effect them. If history, especially the samples of it contained in Scripture, bears any lesson, this is an essential feature of the divine plan.

"My opponents are welcome to the admission that the churches at work in India (and elsewhere) have given way too much to the natural tendency of our times. They have depended too largely on organization, and have unintentionally lessened, in those newly become Christians, that sense of personal responsibility for the health and growth of the Christian society which, if all things were as they ought to be, would be as active now as in earlier times. It is one of the errors for which allowance must be made when a novel work is entered on. The way to remedy the error, without foregoing the benefits of formal association, will be gradually disclosed as greater experience is gained in the coming generations and the coming centuries. But if the results attained in an age of organized, and therefore necessarily of more or less paid effort, be as solid as those arrived at in an age whose natural method work is different, the question of the immediately instrumental cause of those results is of secondary importance."

Coming down now to the facts, we find that the first specific criticism which Dr. Oldfield makes is the following: "The

Christian missionary takes up the position that Christianity is the *only true* religion, and that all worship of God in any other way is 'heathen idolatry.' In elucidation of this position Dr. Oldfield presents the following statements :

"All high caste Hindus are alienated by the arrogant condemnation of Hinduism by the missionaries, who are far more ignorant of the Shastras and the Vedas than the Hindus are of the Bible. The missionaries seem to forget that the sacred books of the East are full of sublime teaching, and lay down precepts as lofty as any which the West are in the habit of practising.

"When a missionary, more full of zeal than discretion or knowledge, begins his mission by publicly maligning the heroes of popular veneration; when he considers that Christianity can be advanced by holding up to contempt the stories of intrigues, for example, which have become woven about the life of Krishna, he is only building up against his creed an impenetrable wall of silent pity. It would be as if some missionary came into the marketplace of an English town and blasphemed against the Christian faith by gloating over the faults of David or Moses, or Abraham or Jael, or maliciously ridiculed the stories of Jonah and Joshua or Jericho, or repeated the lewd suggestions of profane publications about the Immaculate Conception.

"It must never be forgotten that high caste Hindus are as religious, devout, and as conservatively devoted to their religion, and as intellectually acquainted with its teaching, as are Christians in England with theirs; while they are exceedingly sensitive, and feel with a keen sense of being hurt in a tender place any public slight that may be levelled against their creed or against the heroes of their theology.

"Again, too, high caste Hindus consider that missionaries are not only ignorant but dishonest, because Hindus read the missionary reports and see that therein they and their religion are maligned. They see that to get funds for missionary work it is necessary nowadays to use startling colours, and lay them on thickly, with the result that to English audiences missionaries frequently paint Indian life in absolutely false colours. They tell tales which are quite true indeed, but which are given as typical illustrations of Indian life, whereas they give as false a picture as if a Hindu working in our East-end slums, with all their filth and overcrowding, and drunkenness and debauchery, and foul language and immorality, were to go back and relate stories from his work there as if these stories were typical of English life.

"The wide-minded Hindu reads and harmonizes the new thought with his ancient creed—and remains a Hindu."

Another critic of Dr. Oldfield, possibly a lawyer in Edinburgh, who evidently is a follower of Harnack, and who is so liberal in his Christianity, that he has no place for the atonement, and wrongly believes that the Oriental mind is different Occidental mind in feeling no presence of sin nor any need of atonement, makes a presentation of the religion of India, which is by no means as ideal as that of Dr. Oldfield's and which he distinctly declares is dying. The critic believes that,

"As in the pagan world, so in India, the old religion has grown powerless to affect men's wills. The forms of religion have become mere irksome trammels, clung to perhaps in some cases the more closely because they are all that is left, in others cast off altogether, and the best minds are seeking for something new to replace the old and outworn. 'There is no more tragic event under the sun,' writes a native gentleman, 'than the death of a nation, and this consists in the destruction of the beliefs, institutions, and national peculiarities that give it an individual character. This awful tragedy is now going on in India. The old religion is dying; the old morality is dying; the bonds of custom and tradition, which are the bones and sinews of the social organism, are dissolving; there is death and decomposition all around.' How closely this description corresponds with the state of the pagan world at the introduction of Christianity, and yet how different the effect produced! And why? What prevents Christianity appealing to the Indian to-day with the same magic force as it did to Jew and Pagan two thousand years ago?"

This Edinburgh critic believes, against Dr. Oldfield, that the native religions are dying and worthless, but under Harnack's influence, then goes on to show Christianity's mistake in India, as follows:

"What we are proclaiming to the heathen is not the evangel of Christ, but the elaborate structure of European theology into which we have woven much that was Jewish—some of which was, in turn, got from Egypt—much that was derived from the philosophy and the mysteries of Greece, much that was Roman, much even that was barbaric. For a great part of our Church doctrine there is no warrant in the writings of St. Paul, much less in the words of Jesus Christ. Even in its earliest stages Christianity underwent rapid changes, changes which it would be out of place, indeed impossible, to analyze here; but briefly put, they consisted in the development of what Professor Harnack has called Christology and the absorption of Hebraism and Hellenism. Christology is largely founded upon the Hebraistic idea of the Messiah, from which were developed the doctrines of the Incarnation, the Atonement, the Resurrection and the divine nature of Jesus Christ, and finally the doctrine of the Trinity. Should we be surprised that, when we attempt to cram into the Eastern mind the product of two thousand years of Western thought, we awaken no response? When we get away from the bed rock of Christ's teaching, can we be certain that we are dealing with living truths which will appeal to men the world over? That, on the other hand, the fundamental ideas of Christianity do appeal to the

Eastern mind is shown by the words of Keshub Chunder Sen, one of the leaders of the theistic sect of Hinduism, the Brahmo Soma]:—

“ ‘If you wish to secure that attachment and allegiance of India, it must be through spiritual influence and moral suasion. And such indeed has been the case in India. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power, need I tell you, is Christ. It is Christ who rules British India, and not the British Government. England has sent out a tremendous moral force in the life and character of that mighty prophet to conquer and hold this vast empire.’

“And yet we refuse to acknowledge such men as Christians because, forsooth, they are unable to accept ready-made the theology of Europe. Who shall say that in so refusing we are guiltless of that crime for the committer of which it were better that a millstone were hanged about his neck and he were cast into the sea?”

But not all critics have faith in the moral earnestness of the educated Brahmins. There is another trait of the Indian or of the educated native of India spoken of by Rev. Glonridge in his history of the Oxford History to Calcutta and referred to by the Edinburgh writer which shows the educated upper caste East Indian in a less favorable light. This is not a result of his contact with Christianity, but is a deep-seated mark in his nature. And it is this speculative and philosophizing instinct, the very thing which the Edinburgh writer condemns in the Occident which is responsible for much of the failure of Christianity in the Indian Orient. Abraham, and Elijah, and Isaiah, were Orientals of an entirely different type from that of the educated Hindu, such a Hindu as we saw in America, for instance, in the Parliament of Religions. It is at this point that the reasoning quoted above by the follower of Harnack is shattered. The following is the testimony of Glonridge: “The Bengali is always ready to talk about religion—nothing is easier than to get him on to a religious subject; but then one discovers, to one’s great disappointment, that his interest in it is merely intellectual and superficial, and that nothing is further from his thoughts than to accept any responsibility for such truth as he is led to acknowledge.” Anyone who has noted the peculiar characteristics of the Aryan Brahmin mind, will agree at once that it is very unlike the nature of the average “Oriental” mind; and that, in particular, it differs most widely from the earnest and intense Semitic mind. The only class of Semitics

with whom the Brahmins can fairly be compared are the Pharisees!

The next pointed criticism that Dr. Oldfield urges against the work in India is that the ordinary missionary has very little spiritual influence with the higher classes of the Hindus, and this for personal reasons.

It is noticeable everywhere that Dr. Oldfield takes the high caste position, and does not seem to think that the out-cast races, or "poor wretches who have nothing to lose and perhaps a little to gain by becoming Christians," are really worth saving and worth the attention of Protestant Missions. Has Dr. Oldfield forgotten the parable that instructs the Christian to go out into the highways and hedges and bring in the poor and the lame and the halt and the blind? The fact is that the whole outlook of Dr. Oldfield and his Brahmin advisers would be improved by a humble consideration of the parable of the Pharisee and the Publican, a parable, the full force of which the heathen Indian sage has entirely failed to learn.

Dr. Miller makes answer to Dr. Oldfield's insinuation that all the converts are from the lowest classes. He says:

"The sweeping statement on which his opinion rests is far from true. In not a few regions a very appreciable proportion of the native Christians belong to classes which both by birth and intellect stand high in the social scale. It is granted that the great majority of them originally belonged to the lower classes, and not a few to the lowest of the low—to classes as low comparatively as the slaves who bulked so largely in the churches of the earliest days. But to Dr. Oldfield and the critics who agree with him, the proportion of the entire population made up by the classes from which the native Christians are mainly drawn is probably unknown." He continues:

"Nevertheless those lower castes are for practical purposes outside the pale of caste and Hinduism. By the higher castes they are in most cases oppressed, while they are universally regarded with that contempt of which the article under review contains such abundant evidence. But those lower classes, whom it is proposed severely to let alone for the sake of conciliating the higher, form a large fraction of the people of India. I believe this fraction to be not smaller than a sixth or a fifth, and perhaps it is far larger. I admit that, for the reasons just adduced, this estimate is little more than

a guess; but if it be anywhere near the mark, it implies a total of not less than forty millions. To establish a living church in the midst of so vast a number would be a mighty work, even if the higher classes remained as absolutely untouched as Dr. Oldfield imagines that they are.

"I shall not either affirm or deny that the churches and societies have given an excessive share of their attention to this lower section of the Indian community. That question can be decided by those alone who are qualified by personal contact with all classes, and by deep thought and long experience. But that forty millions of people should be totally uncared for—they being the very ones whose need of every kind of elevating help is greatest, and to whom access is at the same time easiest—is a proposal which no Christian with the plain facts before him will entertain."

The first personal reason that Dr. Oldfield alleges for the failure of the Christian missionary in India is a social and political one. Dr. Oldfield says of the missionary :

"He is usually an Anglo-Indian, and no one who has not stayed for some little time in India can quite understand what that means.

"The line of social demarcation which is drawn between Indians and Anglo-Indians is as deep as it is sharp. You can hardly be a social comrade of the Indian people and retain social intercourse with the English official class.

"A missionary of good class is usually in touch with Anglo-Indian official life; he mixes with the officers and their families, he joins the gymkhanas and clubs, and therefore at once he comes on to the other side of the road. However good he may be, however earnest, however charitable, he is looked upon as an Anglo-Indian, and, under the present state of affairs, this puts a barrier in the way of his being a comrade of the people, or getting to understand the inner thought of the people.

"Again and again, when I have been sitting at meat in the houses of Brahmins or Vaishtyas, they have opened their hearts to me, and have admitted that never before had they spoken openly to an Englishman, for fear that their opinions would be carried to officers, and that some mischief would result to them; for, in spite of all that may be denied, there is the strongest belief throughout India that Indians who are independent thinkers will sooner or later become marked men, and will be made to suffer in some way or other, on the plea that their 'loyalty' is doubted.

"Thus the mind of the Hindu is a closed book to the Anglo-Indian, to whom he talks, as it were, on the surface, and who, in return, looks upon him as one of a race who are never to be trusted, who say one thing with their mouth and mean another thing with their heart."

In replying to this point Dr. Miller is obliged to admit that Dr. Oldfield is more than half right. Miller's words are as follows: "Dr. Oldfield is at least partly right in what he says as to the line of social demarcation being so deep and sharp that one 'can hardly be a social comrade of the Indian people and retain social intercourse with the English official class.'

This difficulty is seldom sufficiently emphasized. To get into close touch with the 'conservative Hindu' is hard for anyone, but particularly hard for the 'missionary' who is 'in touch with Anglo-Indian official life . . . and, therefore, at once comes on to the other side of the road.' There is a regrettable amount of truth in the remark that 'there is the strongest belief throughout India that Indians who are independent thinkers will sooner or later become marked men, and will be made to suffer in some way or other, on the plea that their loyalty is doubted.' The actual warrant for this widespread belief is immensely less than the excessive sensitiveness of our Hindu friends leads them to suppose, but that facts give *some* warrant for it cannot be denied."

The second point in the personal character of the Christian missionary which, according to Dr. Oldfield, accounts for the failure of missions in India is to be found in the personal habits of the missionary.

"The habits of the Christian missioner are usually lower in some ways than the habits of the people he is supposed to go out to convert. Again and again, a man in the position of a prime minister, or a judge, or a pleader, has said to me, 'Would you send out an East-end coster to address the members of the University of Oxford in order to convert them to Christianity?'" Dr. Oldfield's authorities explain further, as follows:

"These may appear small things; but if you actually carry them into practice at home, you will understand what sort of an atmosphere your missionaries create around them here.

"We always bathe before we eat; your missionaries do not consider it essential to their ideas of etiquette. We always change our clothes and put on a clean garment to eat in; your missionaries do not mind sitting down to dinner in the clothes in which they have walked the streets. We allow no dead body to touch our hands; your missionaries do not scruple to put them within their lips; and more, too, your missionaries are corrupting our young men, by trying to teach them that the spirit of humaneness is unimportant, and that the sanctity of life is a chimera, and that animals may be slaughtered and eaten, wholly regardless of their sufferings, so long only as the appetite of man is pampered.

"Your St. Paul said that he would not eat flesh or drink wine if thereby he made his brother to offend, but your missionaries have set up a lower standard than St. Paul; and although they know that thereby they offend

our religious ideas, they go on killing and eating, and drinking things that are revolting to our ideas of right and wrong.

"They do these things knowingly, and with a fine contempt for what they call our 'heathen scruples,' in somewhat the same way that your anarchists break every rule of polite society; and both sets of missionaries wonder why they can't convert people, blame the barrenness and hypocrisy and obstinacy of the world they live in, and never seem to recognize what grave errors they are themselves making."

Here the yawning difference between Dr. Oldfield's position and that of a sound Evangelical doctrine comes clearly to view. Dr. Oldfield might well study to advantage the principles so fully expounded by the apostle Paul, to whom he refers as an ideal missionary. Maintaining that missionaries must conform to the ideas with those of whom they deal, he here lays down the canon that it is necessary for missionaries to live an ascetic life, since the Brahmins do so wholly, and the other castes do in part.

The following is Dr. Miller's answer on this point to Dr. Oldfield:

"He implies that success is impossible so long as Hindus can say: 'We allow no dead body to touch our hands; your missionaries do not scruple to put them within their lips.' Paul, however, was no ascetic. Neither was his Master, who 'came eating and drinking.' Everyone knows how Paul protested when his friends in Galatia were tempted to regard Jewish customs regarding meats and drinks as *necessary* for Christians. When a proper occasion called for it, he was ready to make any and every personal sacrifice; but to base the whole life and action of the Christian Church on outward observances, or on the prejudices of those for whose good it labored, was a view to which he would give place by subjection, no, not for an hour.'"

The third personal objection that Dr. Oldfield urges against the missionaries is that their spiritual life is generally looked upon as actually lower than the spiritual life of the best Indian priests. Dr. Oldfield does not definitely prefer the charge of worldly-mindedness against the missionaries, and allowance must always be made in what he says for the tincture of asceticism. But even Dr. Miller admits that Dr. Oldfield's strictures deserve attention, and that there is "need of a higher spiritual standard among all workers for Christ in India—need for a greater number of 'saintly men of high intellectual capacity and childlike, charitable faith.'" Dr. Oldfield illustrates his criticism by the following conversation of a native Indian, which took place on the veranda of one of the state bungalows:

"Your missionaries are extremely nice fellows; jolly fellows to talk to; courteous, kindly, gentlemanly fellows; but I should no more think of learning *spiritual* truths from them than I should go to an English military officer and ask him to do a surgical operation for me, simply because he happened to be courteous and kindly and gentlemanly.

"From our own spiritual teachers we expect a constant devotion to spiritual study and spiritual exercises, and earnest communing with the great Spirit of all; we expect a giving up of the pleasures of the world, which tend to draw away the soul from the most difficult of all gnosis, the knowledge of the mysteries of God and of the hidden things of His will. But your missionaries do not devote themselves either to spiritual studies or spiritual exercises. Your Christ and your St. Paul used to fast and be always busied about the things of God, and used to go into the wilderness to commune with God, but your missionaries eat and drink and go to parties, and to tennis and to balls, and live a social life, and therefore we know that they are not very far advanced in spiritual truths, because at the higher levels where men are fitted to become masters and teachers, they have to devote their whole soul and consecrate their whole being to the practice of the higher life. . . . Do you doubt me? I will wager that if we drive round now to the house of your missionary in this town, we shall find him engaged in what you would call 'worldly pursuits.'

"'Let us test it,' I answered. My friends gravely arose and ordered the carriage, and four of us drove to the mission station. The boy who came out to us said that the sahib was at the gymkana (club). My friends looked at me, and we drove back; and in response to a message sent to the gymkana, the missionary was good enough to call in at our bungalow on his way home—in flannels and with his tennis racquet! In England we expect our spiritual teachers to be good tennis players, and many a story pictures the curate as winning his way to the hearts of his parishioners by means of the dexterity and power of his fists, but in India this is not so. The Hindus expect from their spiritual teachers a constant devotion to the gentler virtues, such as those enumerated by Paul when he was writing to Timothy."

Dr. Oldfield sums his whole case up in a few very powerful paragraphs. These paragraphs are powerful in their truth, and subtle in their errors. Dr. Oldfield is justified in his contention that a contempt for what is *good* in Hinduism, and a wholesale condemnation of the same, is very bad missionary policy. But when we actually come down to an analysis of Hinduism for the purpose of ascertaining *what* is good in it, we may find that he differs very much from the principles of Christ and from the apostle Paul. His constant emphasis of "ascetic practices" shows the real bias and weakness of his criticism. But, he is also thoroughly right in saying, "one ignorant dogmatic man, wanting in spirituality, will do more to lower the prestige of the Christian ideal than ten righteous men will do

to raise it." This is a fact of which the General Council is not in total ignorance through its own experience. Yet, Dr. Miller claims that this "is an error of the past rather than the present, though the need for dwelling on it has not entirely passed away." Dr. Miller, further, justifies Dr. Oldfield in saying that Hindus and their religions are "too often maligned in missionary reports"; and in tracing the evil not to deliberate misrepresentation, but to a pandering to mere effect, by dwelling upon tales which, though true in themselves, are not really typical of Indian life. Dr. Miller tells us that this is an error from which the missionary cause has begun to work itself free, but from which it must be made more free. However, let us come back to Dr. Oldfield's concluding paragraphs. He says:

"We must first of all learn what is *good* in Hinduism, and not condemn out of our own mouths the goodness of God by denying that He has revealed Himself to the millions of the East. In a different way, indeed, to that in which He has blessed the West, but none the less to the East as to the West has God revealed something of His glory and beauty and His measureless love.

"We must never forget that even our own ancestors were won from their pagan practices by having their festivals hallowed and sanctified with a benediction, instead of having them ridiculed and destroyed by dogmatic arrogance.

"In short, therefore, the first lesson to learn must be, that it is better to be a *good* Hindu than a *bad* Christian. The second lesson must be, that men should be sent out who are superior in saintly habits of devotion to the spiritual teachers whom they wish to convert, and *these only*. One ignorant dogmatic man, wanting in spirituality, will do more to lower the prestige of the Christian ideal than ten righteous men will do to raise it.

"The early Christian Church won its great victories by the growing recognition amongst Greek and Roman pleasure-satiated races that 'these Christians are better, are gentler, are more honest, are more truthful, are more self-sacrificing, and live in all things at a *higher* level than we do.' And lastly, it is my firm opinion that we are doing incalculable harm to the future of Christianity in India by taking out so-called converts from the lowest classes and teaching them but a smattering of 'Sunday School instruction,' and sending them out with a hall-mark of 'Christians' upon them. From the point of view of the progress of Christianity in India, it would be better to send a dozen spiritual men, who would, living at one place, emulate the saintly lives and ascetic practices of the early fathers of the Christian Church, in order to convert intellectually as well as spiritually *one single devout Brahmin of position who had nothing to gain by his conversion*, rather than to send men in scattered units, under all sorts of various administrations, to degenerate into elementary schoolmasters and managers of outcast children's homes and orphanages."

The bitter spirit of those classes in India who stand most aloof from Christian effort and who have influenced Dr. Oldfield can easily be discerned between the lines of this indictment; and again, we must refer to the entirely different teaching of Christ and of St. Paul which exalts the praises of babes and sucklings, and the labors of the lowly.

There is a weakness and danger in the Indian Mission field which Dr. Oldfield has not seen at all; but which appears very clearly in the presentation of Dr. Jacobs in this Review, and which crops out at intervals in all fields of Mission endeavor. It is the weakness that rendered it necessary for Paul to station Timothy in Ephesus and Titus in Crete, and which compelled him to write to the Corinthians and rebuke them so severely. The rise of factions and a party spirit, and their unwillingness to submit to control and good order; their willingness to allow the cause to decay, or to involve it in ruin, for the sake of establishing personal rights or paying back personal grievances, is a serious matter in any Church at home or abroad.

Dr. Jacobs, who is chairman of the Board of Foreign Missions, elected with great heartiness by the whole General Council, after long and serious deliberation, and invested by the Council with authority for the express purpose of making changes and bringing order out of confusion in certain parts of the work, in his article informs the Church of a disposition on the part of missionaries or disorderly converts to resort to disorderly methods for the purpose of spreading their own convictions, executing their own plans, or gaining their own ends in the sphere of Church government. Should the Church permit such a vicious principle to be operative for one instant in its missionary field?

Is there no sense of self-respect, to say nothing of a higher sense of honor, and a willingness to bear burdens for Christ's sake; and is there no proper appreciation of the Scriptural principle that all things should be done decently and in order in the individual Christian heart in India? Is the sense of subordination to discipline and to higher authorities, even

though those authorities be imperfect, and if so, should it go unrebuked by the mother Church?

The right to petition proper authorities, the right to appeal from these authorities in extraordinary cases to the Church itself, the right to resign for conscience sake, is certainly an incontrovertible one. But there exists no right to do any of these things in a disorderly manner. Even the appeal to such a wicked and worldly source of government as Cæsar was executed *in all due form* by the apostle Paul.

That men, called by the Church to labor in foreign fields and set by the Church under the rule of properly constituted authorities, should attempt to influence individuals in the Church in an irregular way, and behind the back of the regularly constituted powers, by means of privately printed broadsides and pasquinades sent out to persons of more or less influence in ecclesiastical circles in America, is a procedure of ominous character, and should be dealt with in a summary way by the Church as a Church. It practically amounts to treason; and, no matter what the provocation, is anarchistic in principle and result.

It is true that this disreputable method of exerting influence is used not merely in India, but in America itself, which thus sets India a bad example. But in no instance that we know of has such a method ever been attempted or tolerated on the part of any home missionary in America. The *regular* way of gaining a hearing may be slow, painful and arduous, but it is the only orderly and honorable way. The right to public and orderly protest and appeal to the highest authorities is recognized in Church and state. But a disorderly and illegitimate method of appeal and of gaining influence, is not only dishonorable, but criminal, however just the ground may be on which the appeal is to be made. We hope the attention of the Church as a whole will be directed to this disorder, and that it will be settled in no uncertain way.

As to the advisability of missionaries sharing in the social entertainments and amusements of their countrymen, Dr. Miller sympathizes with Dr. Oldfield. He believes that, as a rule, though there are numerous exceptions, missionaries in places

where there are Anglo-Indian centres, tend to become merged in ordinary society more than is expedient, if not more than is right,—at all events, to an extent which does something to accentuate their being foreigners rather than of one blood with those for whose benefit they labor.

"Thus it happens that, unintentionally and to a large extent unconsciously, missionaries seldom bear themselves towards Hindus of good social position as in my opinion they ought to do. Here again, however, the sensitiveness of the Hindu and the extreme suavity of his own manners make him reckon the evil as more than double what it actually is. The whole question is replete with difficulty. Besides dangers which I have not space to mention, too rigid a separation of missionaries from their natural associates would involve the danger of their being regarded as—and by and by of their becoming—a mere official class, saying and doing not what their hearts dictated, but what routine prescribed. A priestly caste, isolated from ordinary life, has rarely exerted much of really beneficial power. Thus there are dangers on both sides."

In bringing this whole matter to a conclusion, let us note that Dr. Miller distinctly declares that Dr. Oldfield by reason of his having been a few months in India is not qualified to give sound judgment on the problem.

"In almost every place which Dr. Oldfield tells us that he visited, missions are comparatively new, and have made less way than elsewhere with the classes to which his observation was confined. I can testify from long experience that in Southern India—that is, in the Presidency of Madras and the native states surrounding it—things are entirely different. If Dr. Oldfield will come to the South, he will find missionaries who not only do not 'drop their h's or put them in the wrong place,' but who do not overlook 'what is good in Hinduism.' I have a shrewd suspicion that if he had looked for them he would have found such missionaries elsewhere, but he will certainly find them here. He will find, moreover, that a Christian of Brahmin or other higher caste, 'who has had nothing to gain by his conversion,' is by no means an unexampled prodigy. He will also find, speaking generally, 'that Christian missions' . . . 'always command respect and reverence, even from those who are unable to accept the Gospel of Christ.'

"Without fear of contradiction from anyone who knows the facts, I affirm that the influence of missions is felt to-day through the length and breadth of Southern India in every class, from the highest to the lowest. I affirm, further, that there is a great and growing reverence for Christ even among 'conservative and aristocratic Hindus,' and that the most outstanding religious tendency, at all events of their younger men, is to try how much of the teaching and the spirit of Christianity they can read into the forms of the ancient faith. It is true that vast masses of the higher castes remain untouched and inert, but there is life, and thought, and movement among no inconsiderable part of them". . .

"Hindus of all classes are beginning to think, if not yet very often to say, 'these Christians are better, are gentler, are more honest, are more truthful, are more self-sacrificing' (I would insert 'more purposeful and

strenuous'), 'and live in all things at a higher level than we do.' The native church is visibly growing in vigor, and purity, and cohesion." . . .

"In proportion to the population from which they come, Christian graduates of the University are far more numerous than in any other section of the people except Brahmins, and if the progress of recent years be maintained, they will soon equal or surpass even them. In other educational lines they are equally or even more progressive."

In this searching investigation into the merits and demerits of mission work in India, little attention has been paid to the faithful missionary. He is a man of feelings and sensibilities, surpassed by none in loyalty, devotion and the spirit of self-sacrifice. It wounds no one so deeply as himself to hear charges of ambition, dishonorable conduct, unworthy example before the heathen, ignorance, incompetence, uselessness and failure made against the men and the work with which he is identified. He has given up friends, language, honors and promotion at home, and has consecrated his very soul to the proclamation of the Gospel of Jesus Christ. He, too, is operating under great difficulties, and is hampered and limited by the fact that his authorities are not on the ground. The great chasm of distance between the directive and the operative point affects him no less unhappily than it does the forces at home. And the feelings of uncertainty, shame for wrong-doing by unworthy associates, and varied disappointments, are not mitigated, as they are here at home, by participation and absorption in other interests. But every true heart in America is beating in sympathy with his zeal and devotion. We have not forgotten. We suffer with the brethren far away. It is not with us, as Lucretius would have the world believe,

*Suave mari magno, turbantis aequora ventis
E terra magnum alterius spectare laborem.*

On the contrary, ours with you are the words of the Apostle:

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra, ut possimus et ipsi consolari eos, qui in omni pressura sunt, per exhortationem qua exhortamur et ipsi a Deo. Quoniam sicut abundant passiones

Christi in nobis, ita et per Christum abundat consolatio nostra. Sive autem tribulamur pro vestra exhortatione et salute, sive consulamur pro vestra consolatione, sive exhortamur pro vestra exhortatione et salute, quae operatur tolerantiam earumdem passionum, quas et nos patimur. Ut spes nostra firma sit pro vobis; scientes, quod sicut socii passionum estis, sic eritis et consolationis.

Non enim volumus ignorare vos, fratres, de tribulatione nostra, quae facta est in Asia, quoniam supra modum gravati sumus supra virtutem, ita ut taederet nos etiam vivere. Sed ipsi in nobismet ipsis responsum mortis habuimus, ut non simus fidentes in nobis, sed in Deo, qui suscitavit mortuos, qui de tantis periculis nos eripuit et eruit, in quem speramus quoniam et adhuc eripiet, adjuvantibus et vobis in oratione pro nobis, ut ex multorum personis ejus quae in nobis est donationis per multos gratiae agantur pro nobis.

THEODORE E. SCHMAUK.

August 15, 1903.

THE LUTHERAN CONFESSIONS AND THE HIGHER CRITICISM.

Article IV. in this number deals with the Higher Criticism as taught in up-to-date theological seminaries from a critical point of view. We desire also to look at the same subject from an evangelical Lutheran point of view. Neither that presentation nor this is intended as a discussion of the Mediating Higher Criticism as such, but they are intended to bear on the position of Lutheran clergymen who are trying to persuade themselves that it is possible to be an Evangelical Lutheran and an "up-to-date" higher critic at one and the same time.

While it unquestionably is true that the Lutheran Confessional writings have not bound the Church to the mechanism of the letter in Scripture, and have not constricted our investigation of the Canon or fettered the reason and faith of the believer by human theories, explanatory of the inspiration and integrity of the Scripture, and thus have given us marvelous deliverance from the throes that are agitating and straining the very soul of the Reformed Churches; yet it is also true,—and this needs to be emphasized under present conditions of thought, criticism, and scholarship,—that the Confessions of the Lutheran Church accept and use the canonical Scriptures of the Old Testament in their full integrity, and quote them as final authority, not merely as "Messages of God" to the soul, but as being part and parcel of "the Holy Scriptures," all of which is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. It, further, is true that our Confession declares all "*other writings, of ancient or modern teachers,*" [whether they be ancient documents, or the works of modern critical or archæological scholarship] "*whatever reputation they may have,*" to be altogether subordinate.

As part of "the Holy Scriptures," and as having final au-

thority, such books as I. Samuel, Numbers, Deuteronomy, Job, Psalms, Proverbs, Jonah, etc., are constantly quoted in the Confession. There could be no stronger testimony than this to the actual position of the Lutheran Church. Moreover, if with Dr. Briggs and other "evangelical" critics, we were to use the "scholarship of the last twenty-five years" and drop from the Pentateuch (or "Moses" as the Confessions would say), the historicity of the First Adam, the Fall into Sin, the promise to the Seed of the Woman, the Flood, the patriarch Abraham, with his call, his covenant, and his faith, the very heart and foundation stones of the Confessions would arise to protest and cry out against us.

We must remember that the Confessions had been ripe for a full century before Richard Simon and Jean Astruc with their early seeds of critical scholarship were born. Who can doubt that if Dr. Briggs had come to Luther with his doctrine of the co-ordinate sources of authority, and had said, "I, too, am evangelical," that Luther would have replied: "Briggs, you are a fool. The devil has got you. Your 'messages of God to the soul' are men of straw. Get down on your knees, and spew out your proud, false doctrine of reason. Let Moses and the law open your eyes, and bring you to repentance."

Not only do the Confessions tell us that the Law of Moses was divinely revealed;* but they say clearly:

"We believe, teach and confess that the only rule and standard according to which at once all dogmas and teachers should be esteemed and judged are nothing else than the prophetic and apostolic Scriptures of the Old and of the New Testament. . . . Other writings, of ancient or modern teachers, whatever reputation they may have, should not be regarded as of equal authority with the Holy Scriptures, but should altogether be subordinated to them, and should not be received other or further than as witnesses, in what manner and at what places, since the time of the apostles, the doctrine of the prophets and apostles was preserved."†

Again, in speaking of the comprehensive summary, foundation, rule and standard, whereby all teachings should be judged, the Confessions declare, "First, we receive and embrace the Prophetic and Apostolic Scriptures of the *Old and New Testaments* as the *pure, clear fountains of Israel*, which are the *only true standard whereby to judge all teachers and doctrines.*"‡

*Apol. XIII, XXVII. 1. †Formula of Concord, I, 1. ‡Ibid, II, 1.

The Lutheran Church should recall that these critical controversies of the present age with respect to the Scriptures are repeating in a historical sphere the old controversies which arose in a dogmatic age, respecting the Person of Christ. What Ebionism, Nestorianism, and certain elements of Gnosticism affirmed of the relation of the divine and human in the person of Christ, that the various schools of the Higher Criticism in up-to-date theological Seminaries are affirming of the relation of the divine and human in the Scriptures. Dr. Schaff once said: "As the Divine Logos became flesh and assumed our human nature, so the Word of God became flesh in the letter of the Scriptures. The doctrine of inspiration was parallel with Christology, and the false theories correspond to the Christological errors." This is no longer up-to-date in Union Seminary. But it is to the Lutheran Church particularly, with its precious doctrine of the Person of Christ, and of the *communicatio idiomatum*, that such intimate organic relation between the divine and the human in Scripture should appeal. Dr. Krauth declared that "the structure of the Bible is closely analogous to the structure of the Person of our Lord. Both the Bible and Christ in their divine character are called the Word of God, and in both perfect divinity and perfect humanity are inseparably conjoined. There is nothing divine in the Bible, which is isolated from true humanity, and nothing human in the Bible, separated from true Divinity, so that although we recognize the human and divine elements as distinct, we receive them as inseparable."

In a similar way, Dr. Jacobs, quoting Besser on John, says:* "When the Apostles give their human testimony to Jesus, the Holy Ghost watches over their discourse, guards them from error, purifies, elevates, strengthens their memory, and imparts fitting words; and while each Apostle speaks in his own peculiar way, he is yet wholly imbued with the Spirit. Thus we recognize one and the same Word to be at the same time both human and divine; appearing as one, we yet acknowledge it to be two joined together, and the God-man's two fold nature in one person is mirrored, as a twofold, at once

* *Elements of Religion*, pp. 147, 148.

divine and human, witness in one and the same Word. All that the Apostles speak is at the same time divine and human.'"

"All that the New Testament claims for the Holy Scriptures of the Old Testament must be ascribed in an equal, if not a still higher degree, to the Holy Scriptures of the New Testament. The teaching of the New Testament in such passages as Acts 28: 25; 2 Peter 1: 21, is most clear and decided to the effect that the Holy Scriptures of the Old Testament are not a merely human, but a Divine record of Divine revelation. The fuller gift of the Holy Spirit at Pentecost made the human instrumentality only a more complete and perfect medium for the communication of what Christ had taught."

While then in the Lutheran Church the dynamic power of the Word is the one thing of consequence, and all external historical and critical questions pertaining to the letter, the author, the canon, and the form of words are secondary; and the main things are Christ, with the Law and the Gospel; yet in a time when the critical scholarship of the age claims still to be "evangelical," but dilutes the Word to "messages" which must be made clear by reason's own power, and *lays chief stress* on what *it* has done in a historical and critical way to bring out to our view these messages of God to man; then, indeed, the teaching of the more purely formal side of Scripture held by the Lutheran Church, no longer remains secondary. There are times when a pin wound on the finger, or a scratch on the toe threaten the frame as a whole with lockjaw. It is quite true that the heart is more than the finger. But a neglected finger can still the heart.

T. E. S.

DID PAUL WRITE ROMANS?

Romans 1: 1-16.

These verses form the subject of a brilliant discussion by W. B. Smith, of Tulane University, in the *Journal of Biblical Literature*, Vol. XX., 1901, pp. 1-21. The conclusion reached is that "the testimony lies heavily against the Roman address" (p. 20). External evidence leads to the rejection of "Rome" in these verses, internal evidence is made to testify against the original character of the address as a whole.

In order that we may discuss the internal evidence with as little bias as possible it is certainly fair to approach it before the mind is confused by the external evidence. And since the question concerns the sense, unity and reasonableness of the passage, there will be no better method of determining it than by exegesis. Our first task will, therefore, be to discover whether the ordinary critical text can be understood, whether it is rational and coherent.

The section naturally falls into two parts, the first of which --the address--ends with v. 7. This forms one sentence, the body of which is the formal greeting: "Paul to all the saints in Rome, grace to you and peace." This greeting Paul, writing to persons with whom he is not directly acquainted, expands by inserting an account of himself. He is a servant of Jesus Christ, but a servant set apart as an apostle to the work of preaching the Gospel, as the prophets of old were set apart for their work as prophets. He is thus related to those prophets, as is also the Gospel which he preaches, for the prophets foretold it. That there may be no doubt as to the Gospel he tells them that it centers in the Son of God, who, according to the flesh, was a son of David, but according to the spirit of holiness which was in him was clearly marked as the Son of God, especially in his resurrection from the dead, a powerful evidence. This Son of God is the same Jesus whose servant Paul

has called himself, who is, therefore, his Lord and the Lord of all who believe on Him, especially also of those to whom Paul is writing. Through Him the believers received grace, but also an apostleship, which demands faithful obedience and extends to all nations, and is concerned with preaching and spreading the Gospel. Among those so blessed by God are they also to whom Paul is writing, since they are called by His name, called of Jesus Christ. Therefore, to them, to all the beloved of God who are in Rome and are called saints, he sends greeting, "Grace to you and peace from God the Father of us and of the Lord Jesus Christ."

There is manifestly a unity of thought, a connection of expression here which may be original. In itself and upon the surface there is no indication of irrationality. Nor should W. B. Smith ask us to penetrate below the surface to find evidences of irrationality, when he distinctly asserts of harmonistic efforts: "The apparent discord is all we have to consider" (Journ. Bib. Lit. XX., II., 142). But what are the objections? "Only imagine the astonishment of the 'Romans' on receiving a letter with such an address as was never heard of before, of inordinate length, of impenetrable obscurity, dense with technical, well-worn, dogmatic phrases, unfamiliar yet used as if well-known and axiomatic, a set of theological conundrums which no human divination has yet been able to solve. What must these simple-hearted, uncultured Christians have thought of all this self-description? They who had never before seen any other form of epistolary address than the unpretending:

"Caius to Balbus: Greeting.

such an address at that time, under those circumstances, seems to us a sheer impossibility" (p. 20).

We note first that the possible amazement of the "Romans" can have no possible bearing on the question whether Paul wrote the address or not. The formal greeting is there: but it does not come from the Romans, but from Paul. We must determine whether it was possible or even probable that Paul should expand the form most familiar to the Romans. To us the formal and excessively polite address of the Germans seems at

first sight amazing; yet that would not be an argument that a German letter had not been written to us.

We must also remember that this is not an ordinary letter of correspondence, but an apostolic letter filled with a new spirit. Is there anything really amazing in the supposition that the new wine of the Gospel should burst the old skins of a formal address? Even among the Romans that unpretending form was capable of considerable expansion. So in Cicero's Letters, X., 8: "*Plancus Imp. Cons. Des. S. D. Coss. Pr. Trib. Pleb. Sen. Pop. Pl. Q. R.*," in which the writer gives his own title and designates the addressees in detail, which is exactly what Paul does here, except that in giving his own title he is led to enter into details as to its meaning, and his claim to it.

As to the impenetrable obscurity, the technical, well-worn phrases, the theological conundrums which no human divination has yet been able to solve, we must ask, in all innocence, where are they? Are all the results of exegesis from the days of the Fathers of absolutely no value, so that they can be brushed aside without a passing reference? Perhaps because they used not divination, but the ordinary means of exegesis. Are these phrases well-worn and dogmatic as they are here used, or have they become so since then? Granted that there is obscurity here: does that prove that the obscurity existed for the Christians of that time? Or, if it did, does that prove the later origin of the address? Rather the opposite, for there would be little incentive for later hands to heap up obscurities. I confess that to me the dedication of Hamann's *Schriftsteller und Kunstrichter* (Schriften, herausgegeben von Fr. Roth, II., 378 f.) is unintelligible, as is much else in his writings. But that is no proof that others do not understand it, nor that Hamann did not write it.

"Moreover, that it is not a single unital consciousness that here speaks to us, is evident in the two words *ἐλάβομεν* and *ὑμεῖς*. It appears almost psychologically impossible that a writer beginning with the ancient form of address, in the *third person singular* (*Παυλος, κ.τ.λ.*) should pass over in the same address without mediation to the *first person plural* (*we have received*). Much more, however, the introduction of the sec-

ond person *you* (ὤνεις) at this stage (v. 6), without any antecedent whatever, whereas the persons addressed are afterwards designated, according to usage, by the *third person* (v. 7) would indicate incredible obfuscation in the mind of the apostle, or point unerringly to the interpolator. Can we imagine Paul dictating these words, as they now stand, to Tertius? Not unless we endow him with a multiple consciousness." (p. 21.) Unfortunately our author has overlooked the fact that the persons addressed are in v. 7 designated in the second person, and so the most natural inference is that in Paul's mind the third person of the formal address is not present at all. At best the address in the third person is unnatural, and tends to change to the second continually. It is also to be noted that the thought could not well be expressed in any other way.

Take now the "entirely natural, self-explaining" theory of our author that this address is "a gradual deposit of the collective Christian consciousness compacting itself generation after generation in watchwords and slogans attrite from the friction of centuries." First of all, is there time for the friction of centuries between the origin of Christianity and the appearance of this address? There is no MS. evidence that the address ever was wanting, and there is evidence that it was present in the MS. of Origen (circa A. D. 243, cf., 68). But how does the "collective Christian consciousness compact itself generation after generation into watchwords and slogans attrite with the friction of centuries"? Either this sentence contains thought enough to fill a page, or there is none at all. But granting that it is full of sense, how shall we explain the formation of this deposit in a presumable address to a letter? The time is too brief, and the method is not at all clear. And, is this the natural way in which watchwords and slogans are formed, or do they originate in a happy expression which future generations adopt? Perhaps there is more "incredible obfuscation" in this explanation than in the address it is intended to explain.

Against v. 8-16 there is no such sweeping charge of obscurity, yet there are objections enough. The statement "that your faith is proclaimed throughout the whole world" is impos-

sible in this connection. "Even if we date its (the Roman congregation's) origin from the decree of Claudius expelling the Jews (A. D. 49-50, according to Orosius, not earlier according to Acts 18: 2) we have left only nine years. Possibly, by rhetorical exaggeration, the congregation may have become world-famous by A. D. 58-59, but hardly otherwise. Certainly no one would select it, with our present knowledge, as the congregation to which such words would specially apply (p. 11). Exactly what the force of the words "not earlier according to Acts 18: 2" is, is not clear. But this much is evident: if the author's view as to the cause of the expulsion of the Jews is correct, the founding of a Christian congregation in Rome must have preceded this edict of Claudius. There must have been sufficient Christians in Rome to argue with the Jews, and to lead to a tumult sufficiently great to attract the attention of the emperor.

Take now the facts as Smith grants them. In A. D. 49-50 there are Christians in Rome, and an edict expels them with the Jews. A few years later, after having been scattered in various places, they return and in Rome itself hold on to their faith. Is it at all improbable that this instance of faith should be proclaimed throughout the world at the end of seven years? Note that it is not the congregation which is world-renowned, but the faith of these Christians, although there might even then be but few of them.

But if the Christians in Rome were originally Jewish Christians, "how then shall we explain the fact that in the epistle itself the readers are repeatedly addressed as Gentiles? Leaving aside all cases where ambiguity is possible, consider only 11: 13 ff.: 'But I speak to you that are Gentiles,' etc.—a passage throughout which the Jews are regarded objectively, wholly as third parties." Does not Paul here clearly indicate that he is addressing Jews and Gentiles united into a Christian community? The very need of turning from the whole body to the Gentiles in particular is evidence that there are Jewish Christians in Rome. And after six or seven years it would be strange indeed if there were no Gentiles attracted by the Gospel.

But a stronger argument is advanced: "Far more, however, the important section (chaps. 9-11) proceeds throughout on the assumption that the rejection of the Gospel by the Jews and its acceptance by the Gentiles is a *fait accompli*, perfectly well known and acknowledged, and so complete as to call for the most elaborate reasoning to make it intelligible." Cf., on the contrary, 9: 24, 10: 1, 12; 11: 1 ff.; 13 ff., 25. Is there anything here so "unhistorical and incredible" as "that an apostle could have regarded the case as settled against the Jews by the first few years of preaching"? Or is there any conflict with the fact that "Paul himself at that time was still preaching everywhere in Jewish synagogues and first of all to Jews, and continued to do so years afterward on his arrival in Rome (Acts 28: 1, 6 ff.)"? The argument is based not on the text, but upon impossible inferences from it.

Take another passage "equally impossible of address to such Roman Jews, 6: 16, 23." "We must think of such a congregation as composed, at least mainly, of pious Jews and God-fearing Gentiles, as blameless in regard of the Law as Paul boasts himself," a statement without a particle of evidence or even probability anywhere. It was not strict Pharisees or pious heathen who formed the body of early converts, but rather the lower classes, unless we are to reconstruct history contrary to the records. "How then could he address them as 'servants of sin,' as 'presenting their members as servants to uncleanness and iniquity,' as living in things whereof now they are 'ashamed'"? Remove the unwarranted statement as to the high character of the converts, and the argument falls of itself. But what becomes of the argument when, 7: 5 ff., Paul includes himself among these sinners, and speaks of himself as "sold under sin" (7: 14)? And where is the proof that Paul charges upon the whole congregation "not ordinary peccadilloes or even great crimes, but shameful and disgusting vices, such as those of 1: 18, 32"? Further, "even if the Jewish Christians of Rome had been guilty as charged, which cannot be, it would still have been wanton and incredible folly in Paul, aiming at conciliation, to have reminded them in such fashion." But where, except in some modern theory, is Paul aiming at

conciliation? Or where is the evidence that it is the Jewish Christians apart from the Gentile brethren whom he addresses? Is there any evidence that Paul attempted to be politic? Is there any greater inconsistency between 2: 17-29 and 15: 14 than between 5: 1-5, 9: 2 and 7: 14-25? Is it more impolitic for Paul to address sharply the Christians at Rome while admitting their Christian character, than to address them as an apostle while confessing himself a wretched sinner?

The address to Jewish Christians is asserted to be impossible; that to Gentile Christians equally so. For whom was Romans written? It is so full of direct address that, even taking away 1: 1-16 and 15 and 16, it still has the form of a letter. If it is addressed to neither Jewish nor to Gentile Christians, it can not have been written at all, unless we grant the simple solution that it was written to a congregation composed of both.

It seems hardly necessary to follow the internal evidence farther. The brilliant argument rests on very poor supports. We are tempted to quote the author's words which he applies to Zahn: "The argument of this wonderful scholar dwindles down to a mere assertion."

W. A. LAMBERT.

RECENT PUBLICATIONS.

The New Book on Biblical Criticism.

BIBLICAL CRITICISM. By Dr. John A. W. Haas. With an extended Introduction on Criticism, Inspiration, The Word, The Scripture and The Church, by Prof. H. E. Jacobs, D. D., LL. D. Philadelphia: General Council Publication House, 1522 Arch street. Price, \$1.50 net.

The most fundamental and comprehensive handling of the leading critical issues of the day which has appeared in America. It goes to the root of the whole matter, and places the reader in a position to weigh and measure the great streams of learning that are now being turned upon the investigation of the critical problems of the Old and New Testament.

In an introduction by Dr. Jacobs, a sound and healthy critical spirit is justified from both a scriptural and theological point of view, as being a necessity. On the other hand, "The demands of a widely-diffused and clamorous form of modern criticism, that assails the foundations upon which Christianity has been long believed to rest," is opposed. The first and most fundamental point in the judgment of Dr. Jacobs is to get a correct central position in this whole large controversy, and this is found in Christ. Both the Old and the New Testament are dependent upon Christ, and in their investigation and interpretation are subordinate to Christ.

The older Apologetics is open to criticism on this score: "Its processes unconsciously lead to the elevation of the Bible above Christ." The vitality of the Word is not the vitality of the Philologist. "The Philologist and critic Erasmus groped his way in the dark, and never reached abiding convictions concerning the testimony that he so minutely examined. Even Reuchlin lives in memory almost entirely as the uncle and patron of Melancthon, while Melancthon, with all his rare gifts, in philological and classical attainments, that Luther so gratefully used, has left no monument of his independent judgment, that posterity cherishes."

However, the subordination of Holy Scripture to Christ in no way diminishes the need of careful literary criticism. But this must be done with a full grasp of the plan of the author, and with a proper discrimination between permanent and subordinate features. In the case of the Bible, Christ is the central plan and purpose of all. Further, we must realize that there is a *development* of revelation in Scripture, and that the precise place which a scriptural statement holds in this development must be taken into view, "The Bible cannot be interpreted unless the old rule *Distingue tempora* be constantly in mind." Biblical theology, which is the science of the unfolding of revelation, and whose purposes were acknowledged in the Reformation Period, comes into play. Luther, Melancthon, Chemnitz, acknowledged these principles of interpretation, and far more so than the dogmatists that belong to a gener-

ation subsequent to that in which the last confessional statement of the Lutheran Church was framed.

Modern criticism has been pervaded by a reaction from the uncritical methods that have been dominant in all the historical churches. "Assuming to be a protest against dogmatism, no dogmatic assumptions excel the arbitrariness with which it at times reaches conclusions, and demands their acceptance. A purely philosophical presupposition is taken as the standard, and by its test, all the contents of Scripture are judged."

In the judgment of Dr. Jacobs, "The time has come when in antagonism to such criticism, the Church must offer a restatement of its doctrine of the Holy Scriptures. . . . The Augsburg Confession contains no statement on this topic; not because it was deemed unimportant, but because it was assumed, as its numerous appeals to Scriptural testimony as decisive show." With a consideration of the nature of "Revelation" and "Inspiration," Dr. Jacobs closes his introduction.

Dr. Haas, the author of the book, takes his first hold of the problems of which it treats by placing before our eye *the internal and historical reasons* why the human mind will ever regard criticism of the Bible as necessary. Looking backward, he brings before us the origin and history of both the textual and literary and historical criticism of the Old Testament. He then details the present stages at which the various critical issues have arrived, and gives an idea both of the position and of the leaders in the controversies now at issue.

Having prepared the way for our clear understanding of all the present conditions by this historical resume, he goes down into investigation of the *fundamental nature* of criticism, showing finally also how criticism is influenced by unconscious elements from man's own personal, logical, psychologic, philosophic constitution, as well as by the spirit of the age.

In a determination of the proper manner in which the science of criticism is to be applied to the biblical record the author upholds certain rights of the Bible and shows how Comparative Religion is inclined to do violence to these rights. He then treats the questions connected with revelation and inspiration in their relations to criticism, and also states the relation of the Church to criticism.

In two long chapters of nearly 50 pages, he goes with some minuteness into the *textual* problems of the Old and New Testament, and then proceeds to consider the methods of a purely *literary* criticism, some of which he points out to be exceedingly mechanical and defective. The *philological* and *historic* methods are also analyzed, and abundant illustrations from the Old and New Testament of modern critical methods of drawing conclusions from these sources are offered.

Dr. Haas goes at great length into the *historical* questions of the Old and New Testament in which the *theory of sources* and the presence of doublets play such an important part. His discussion of this central position of the newer criticism is full and thorough. This concludes the work, with the exception of an appendix, in which the history of the most recent works is given.

This book is a thorough and standard presentation, from a broad and liberal point of view, of the orthodox position of the Christian Church in regard to modern critical controversies, and of the solid grounds upon which that position rests. It should have a wide

circulation within and outside of the Lutheran Church. Anyone who is at all interested in the higher criticism will find the thoroughness and fairness of treatment in this work to be a help to him in his investigation.

Carpenter and Harford Hexateuch.

THE COMPOSITION OF THE HEXATEUCH. An Introduction, with Select Lists of Words and Phrases. By J. Estlin Carpenter, M. A., and an Appendix on Laws and Institutions by George Harford, M. A. London: Longmans, Green & Co., 1902.

Several years ago the authors of this work published a poly-form Hexateuch, according to the Revised Version. By using different types and columns the text presented a literary analysis of the Hexateuch. A full apparatus of marginal references, containing the linguistic and stylistic evidence for the analysis, and an introductory volume accompanied the text.

This critical matter is now republished in the present volume, forming an introduction to the Hexateuch, in which the history of its criticism, the arguments for its composite origin, the probable dates of its documents, etc., are treated. It contains a chapter on Criticism and Archæology contributed by Cheyne and several analytical tables of laws. It attempts to analyze the text of the Pentateuch with great minuteness, and in this way becomes a standing witness to the uncertainty of all such works.

Davis' Dictionary of the Bible.

Westminster Press, second edition revised, one volume octavo, 802 pages Price, \$2.25, post paid. Half morocco, gilt top, \$3, post paid. Philadelphia Presbyterian Board of Publication.

We have here a dictionary of the Bible, not of speculation about the Bible. It is modern and thorough in scholarship, but assumes that the statements which the Bible itself gives concerning itself are correct. It does not go into extended discussion, but is a compact summary of results. As a compendium of the facts stated in the Scriptures and of explanatory and supplementary material drawn from the records of ancient places contemporary with Israel, it has no superior.

Yet this dictionary is not a mere compendium like the old Schaff dictionary. In the realm of biography, it gives twenty-six columns to the Apostle Paul, six columns written by Warfield to the Apostle Peter, nearly five columns to the Apostle John, three columns to James, three and a half columns written by Purves on Matthew, five and a half also by Purves on the Virgin Mary, and eight columns on Herod.

In the Old Testament, six columns are given to Moses, three to Samson, five and three-fourths to David, four to Saul, three to Hese-kiah, two each to Elijah and Samuel, one each to Balaam, Asa and Ahab. Over a column is given to Cyrus. Nebuchadnezzar and Adam each receives a half column.

It may be useful to present a short analysis of the topical article "Abraham." After a brief statement as to his name and his general position in the Bible, a number of sections are devoted to the chronological narration of his life, viz:

- I. His life before his arrival in Canaan.
- II. His unsettled life at Canaan.

III. His residence at the oaks of Mamre.

IV. His residence in the South country.

V. Again at Hebron.

VI. Probably in the South country with Isaac.

The second section of the article deals with the size of the community under Abraham.

The third section, about a column in length, is devoted to the eight columns in length. The Samaritan Pentateuch is given one harmony between the Hebrew record and contemporaneous history.

If we refer to the sphere of Biblical Literature, we find considerable space devoted to the topics in that department. Two columns are given to the word Bible, four columns to the canon of the Old Testament, and three to the canon of the New Testament. The Apocrypha are given four and a half columns. The Pentateuch is explained and defended on the basis of Green in an article nearly eight columns in length. The Samaritan Pentateuch is given one and a third columns. The versions of the Bible are given nine and three-fourths columns.

When we turn to the particular books, Genesis receives two-thirds of a column, Exodus two-thirds of a column, Leviticus one column, Deuteronomy four columns, Judges one and a half columns. The books of the Bible, where there is much critical matter, eleven columns, Chronicles one and two-thirds columns, Ezra two columns, Isaiah four and a half columns, Ezekiel one and one-third columns, Jonah, in which the historical view is taken, two columns; and Daniel four columns. We think that the treatment of the Psalms in a column and a half is quite scant. Three and a third columns are given to the article on the Old Testament as a whole.

In separate articles, Mark receives three and a half columns, Luke four columns, John three columns, Romans two columns, Timothy two columns, Revelation four columns. All these articles are written by Purves. In addition, the Ephesians has a column and a third, Galatians one and two-thirds columns, etc.

In the line of Biblical theology, an article on Jesus Christ, written by Dr. Purves, in twenty-one columns, deserves to be quoted first. After a section on the chronology of His life, another on the religious condition of the Jews, the life of Jesus goes to great length and is very skillfully written. Warfield contributes a four-column article on God, and one and two-thirds columns on Inspiration. There are a two and a half-column article on Immanuel and a one-column article on the Holy Ghost. Two columns are devoted to Law. There is an article of a column and a half on Hell, in which the description as a place of eternal punishment is treated a little slenderly. Angel, Covenant, Fast, Apostle, Anti-Christ, are each given an article of a column or more in length. There is a two-column article on Apostle.

The article on Elder tells us that "in the government of Reformed churches, the teaching elder is the minister, and the ruling elder is the layman. The arrangement is convenient, but its extent in apostolical times is not universally admitted. Calvin interpreted I Timothy 5: 17 as teaching two kinds of elders; first, those who both teach and rule, and second, those who rule only. But there is a wide dissent from this interpretation."

The articles on natural history, though brief, varying from one-fourth to a column or more in length, are valuable. We refer to those on such topics as ant, apple, birds, dove, stream, fig, firmament, etc. The creation is treated in three columns, and the flood in five and a

half. The articles on Archæology are comparatively full. Two columns are given each to altar and ark, one column each to high places and idolatry. The temple receives nine columns, the tabernacle two and a half, the Sabbath five columns, and offerings two and a half, and the Hittites one column.

Seven columns are devoted to an article on Biblical History, three to one on Israel, and five to one on Judah.

In the sphere of Biblical Geography, we find nine columns given to Palestine, eighteen to Jerusalem, fourteen and a half to Egypt, two and a half to Nineveh, two to Babylonia, one and a half to Babylon, five to Canaan, two to Antioch, one and one-third to Ararat, one and one-third to Bethel, one to Bethsaida, one to Calvary.

Speaking of Usher's system the following excellent remarks are made: "It is based in critical points on Usher's private interpretation of disputed passages, in some of which he clearly erred, as has been proved in recent years. His system was worked out from the standpoint of chronological modern conceptions and fails to do justice to the different notions which prevailed in antiquity. But although Usher's system is obsolete, it cannot be superseded by a complete and final scheme. A few dates are fixed, and the chronology of certain periods is established. Other dates are still under investigation, or are awaiting disclosure from undiscovered ancient records. Much is tentative." We draw particular attention to the style in which the information of this work is presented, as a model of clearness and conciseness.

Naturally this one-volume dictionary cannot be compared with the elaborate Herzog, or even with the new critical dictionaries in English. It does not present exhaustive statements, theories and discussions.

We believe it to be the most useful and even the most reliable dictionary for the clergymen and students who desire a work of reference as to facts.

An English Edition of Luther's Works.

LUTHER'S COMMENTARY ON THE FIRST TWENTY-TWO PSALMS, based on Dr. Henry Cole's translation from the original Latin. Revised parts retranslated and edited in complete form by John Nicholas Lenker, D. D. Vol. I. Lutherans in All Lands Co., Sunbury, Pa. 8vo. \$2.25.

To begin and complete a standard edition of Martin Luther's works in the English language is a task of magnitude, important and laudable. The late Dr. John Morris was extremely anxious that such an edition should be published in English, and, we believe, actually had a corps of men at work engaged in translation.

It has been left, however, to a single man, who hitherto has been chairman of the bureau of publicity of the Lutheran Church throughout the world, to go at the task of translating and publishing Luther single handed. Such undaunted effort deserves encouragement and success. The person in question is the Rev. John Nicholas Lenker, D. D., professor of Old Testament Exegesis in the church seminary in the Danish Church, Blair, Nebraska.

While in England, he became interested in studying the influence of Luther's writings among the non-conformists, and when in the British museum, London, which he terms the best place in the world to study Martin Luther, he was surprised and pleased to have handed to him a quarto double-column catalog containing titles of

about three thousand volumes on the literature of Martin Luther in different languages. He asserts that the equal of this Lutheran literature is not to be found in Germany, Scandinavia or America. He believes that the way to convert the world to Lutheranism is to circulate Luther's writings, particularly in the English language. He tells us that there is great need of this in America. He has made three visits annually to nearly 256 Lutheran educational institutions in America, and tells us that in not one of their libraries can all the thirty volumes of Luther's works in English be found. In one college and theological seminary he sought in vain for a set of Luther's works in the original.

The new English translation, of which the new present volume is the forerunner, is to be based on the Weimar edition, with reference to the Erlangen, the Walch and the St. Louis-Walch editions. Dr. Lenker, for various reasons, has decided to begin this English edition with Luther on the Psalms, and gives us a revised translation of Cole's translation of the Psalms. "As Luther on the Psalms has never been translated by the Scandinavians, and as their literature on the Psalter, strange to say, is rather meager, I take special pleasure, as an English professor of theology in a Scandinavian seminary, in making this permanent contribution to the exegetical and devotional literature of the Swedish, Norwegian and Danish American Lutherans, who in their native tongues have no access to this fundamental work of the 'mightiest post-apostolic master in Israel.'"

It would be a satisfaction to know who Dr. Lenker has to assist him in this herculean work. He says on this subject, "We had better have Luther in poor English than not have him at all. To all who want to know Luther's spirit and teachings the poor English cry will be no barrier. All the translators of Luther did the best they could, and we are very grateful for their labors. In our staff of collaborators the aim will be to secure scholars who will not merely trans-vert words from one language into another, but will trans-convey the mind and trans-fuse the spirit of Luther into classic English."

We trust that this will be done, that no pains, nor even expense, will be spared to make the work thorough and standard in all its parts. It is so important a matter that, if done at all, it should be done in a worthy manner. Particular attention should also be given to the work when going through press. We note some typographical errors, as e. g., the omission of the final letter in the word English, in a conspicuous title on page 4. The Preface, also, appears to be a mere continuation of the Prospectus. This unsightly Prospectus at the beginning degrades the book. Otherwise, the paper, style of page and print are worthy and excellent, and a credit to the author and to the church. If the edition can be carried through on the same high plane of excellence, it will be an achievement exceeded by none in recent years in usefulness.

Grill's Untersuchungen ueber St. John.

UNTERSUCHUNGEN UEBER DIE ENTSTEHUNG DES VIERTEN EVANGELIUMS. Von Julius Grill. Theil I. Tübingen: J. C. B. Mohr. 1902. Pp. 408. 8 marks.

This new writer, in a very extensive research, seeks to throw a new light on the problem of the Fourth Gospel by analyzing the thought of the evangelist and tracing his ruling ideas to similar ideas in earlier literature. He makes much of the Logos idea, and

finds in it the real key-note of the whole Gospel and not a mere external addition worked in from without. On this point he is diametrically opposed to Harnack. He tries to find in John a development of Pauline Christology on the lines of Philo. The book was written, according to this investigator, to antagonize docetic heresies. On one point he is very positive, and that is that the Gospel of John is not a patchwork, but a complete literary unity in itself, with every appearance of being the work of one hand.

The Apostle Paul Criticised.

TO NAZARETH OR TARSUS? By the author of "Not on Calvary," &c. New York: J. S. Ogilvie Publishing Co. Price, \$1.

The author of this book is a sort of Festus Redivivus, with this distinction, that while the original Festus imagined that much learning had made Paul mad, this modern Festus refers the apostle's mental disorder to his egotism and rabbinical vanity. The great apostle to the Gentiles, whose heroic consecration to Christ has been the marvel of every succeeding age, is here pictured as one whose conversion before Damascus was unreal, who was a coward and self-centered egotist, absorbed in the admiration of his own intellectuality, and who remained a thorough Pharisee, wrenching Christian theology to conform to Rabbinical ideas. J. S.

The Letters of Dr. Martin Luther.

THE LETTERS OF DR. MARTIN LUTHER, TOGETHER WITH THE MOST IMPORTANT LETTERS DIRECTED TO HIM, WITH OTHER INTERESTING EPISTLES FROM THE YEAR 1507 to 1532 inclusive. Twenty-first volume of Dr. Martin Luther's complete works by Dr. John George Walch. New revised stereotype edition. St. Louis. 1903. Price, \$3.75.

The original volume of Walch devoted to the Correspondence of Luther appeared in 1749. Thirty years later in Leipsic Dr. Gottfried Schuetze issued three volumes of hitherto unpublished Letters of Luther. In 1811 Carl Faber published the Letters of Luther to Albrecht, Duke of Prussia, found in the secret archives of Koenigsberg. In 1814 Christop H. Ranner issued the Stroebel-Ranner collection, and in 1825-28 DeWette issued his critical and historical edition of Luther's Correspondence, comprised in five volumes, to which another volume was edited by Seidemann in 1856.

In addition to these works, we have the volumes of Seidemann in 1859, Burkhardt in 1866, and Kolde in 1883, in his *Analecta Lutherana*, together with the most recent issue of Luther's Correspondence by Enders in eight volumes 1884-1898, forming a part of the Erlangen edition. This latter work of Dr. Enders is thorough and reliable, and has been used as the foundation of the present Missouri edition of Luther's letters by the able editor, Dr. Hoppe.

The editor has wisely concluded not to follow the now antiquated arrangement of Walch, but has introduced a strictly systematic and scientific chronological arrangement, correcting even the best of his predecessors in many cases, both in time and in text. The letters originally written in Latin have been newly translated into German, as, in many cases, the old translations have been found to be defective. The new arrangement is admirable for its clearness, and includes allusions to the letters already incorporated in other volumes of this Luther-edition. The volume contains two indexes, the one chronological, and the other arranged in the alpha-

betical order of the names of the persons to whom they were addressed.

We have in the present volume 1950 letters of Martin Luther, of which 75 were written before the 31st of October, 1517; 54 were written in the year 1518, 120 were written in the year 1519, over 100 in the year 1520, and so on.

The most extensive correspondence of Luther, in these years, if this volume be a guide, was with Spalatin, to whom he wrote 404 letters, or over one-fifth of the whole; to Melancthon he wrote 44 letters; to Justus Jonas he wrote 40; to Wenceslaus Link the Augustinian in Nuremburg 55; to Lang, the Augustinian Prior in Erfurt 47; to Nicolaus Hausmann 84; to John, the Elector of Saxony, 102.

These letters of Luther reveal the heart and soul of the man, as well as his very varied style. It would be difficult to select a volume in which his own personality appears more forcible or striking.

Wissowa's Religion of the Romans.

RELIGION UND KULTUS DER RÖMER. Von Dr. G. Wissowa, Professor an der Universität Halle. Handbuch der Klassischen Altertumswissenschaft, ed. Iwan Müller, Vol. V, pt. 4. Munich. 1902.

Here is a book which keeps strictly to the facts. It has nothing to do with uncertain theories of mythologists, or with the prevalent comparative manner of studying ancient religions. It devotes itself severely to an investigation of the actual religion and the religious practice of the Roman state. The Gods which the author treats are Roman Gods, as they actually appeared in the eyes of the Romans, and without any references to similar beings in Greece, or without any fanciful or actual deduction of universal principles. The book in a sense is an inverse of the famous *Golden Bough*. It is valuable as giving a clear and exact picture of its subject.

James Martineau.

The Life and Letters of James Martineau. By James Drummond, Principal of Manchester College, Oxford, and C. B. Upton, Professor of Philosophy in Manchester College, Oxford. Two volumes. London. 1902. Vol. I, pp. 453; Vol. II, pp. 519.

An exhaustive biography from original materials of the great advocate in the 19th century of high ethical theism, who, while remaining a Unitarian, tried to throw a bridge across into Christianity, and whose majestic and fascinating style gives to his work a high literary character.

The difficulties of Martineau's younger days, the manner in which he rose from obscurity, the way in which some of England's great men kept him out of a professorship, his correspondence and relations with such men as W. R. Alger, James Freeman Clark, Matthew Arnold and his pupil and friend Richard Holt Hutton, the celebrated editor of "The Spectator," who forsook Unitarianism and became a Christian, are opened in the chapters of this book.

Martineau's theological and philosophical position, and his estimate of the great thinkers of the day, Sir Wm. Hamilton, Kant, Hegel, Lotze, Maurice, Emerson, Channing, Francis Newman and others, are fully given. The great influence upon him, first in a sympathetic and then in an antagonistic manner, of Priestley and his philosophy is also very evident.

As is the case with Channing and Haweis, where the substance of Christianity is gone, we find only the power of glowing art, ethical earnestness, and polished form, in Martineau.

A Music-Book for Our Church Services.

THE MUSIC OF THE RESPONSES. Containing the Authentic Plain Song Responses from the Choral Service Book for the order of morning service, the order of matins and vespers, and the litany for the use of evangelical Lutheran congregations, with accompanying harmonies for organ. Edited by Harry G. Archer and the Rev. Luther D. Reed. Philadelphia: General Council Publication Board. Octavo, 58 pp., bound in black, limp cloth. Price, 30 cents.

This little book, bound in cloth, contains the music for our three church services, the morning service, the vesper service and the matin service. Only the melodies are to be sung. They are to be sung by all the voices in unison. Much of the beauty and power of the melody lies in this feature. The alto, tenor and bass are not to attempt the harmonized parts. The harmonies are given for organ-accompaniment only.

These melodies for the church service are historical, and many of them have been associated with the text of the Liturgy for centuries.

"The melodies here given are the historical ones of the Plain Song system which have been associated with the text of the Liturgy for many centuries, in many instances from its very beginnings. Our fathers, in the Reformation period, loved and cherished them, adapting them with greatest care to the Liturgy which they cleansed of doctrinal error and translated into the language of the people. With the later mutilation and neglect of the historic Liturgy the Liturgical Music was forgotten. But with the revival of Liturgical study and churchly taste in our Church and Germany about the middle of the last century, the historical Liturgical Music was again restored with the Liturgy itself to our congregations, as the works of Hommel, Loehe, Kraussold, Layritz, Petri, Shoerberlein and Riegel, Kliefoth and Otto Kade, Herzog and Herold, abundantly show. The same has been done in Sweden, as especially appears in the recent *Agende* (1896), while years ago earnest students in England provided their Liturgy with its proper historical melodies."

"Neither the Liturgy nor its music is the invention or composition of any one man or the product of any one age or land. Both are the mature expression of the devotional life of Christian worshippers throughout many centuries, and both are the priceless possession of the Church Universal of all time. In the preparation of the Common Service it would have been impossible to have constructed a Liturgy upon the basis of personal preference or individual taste. It was necessary to build upon a consensus of historic usage. In like manner these impersonal, historic types of melody rise in immeasurable dignity and worth above the productions of individual composers however gifted."

The Vocation of the Ministry.

IS THE MINISTRY AN ATTRACTIVE VOCATION? By David H. Bauslin, D. D. Philadelphia: Lutheran Publication Society. 12mo, 52 pp.

This little booklet, by the well-known professor of practical theology in Wittenberg Theological Seminary and editor of *The Lutheran World*, has been written in order to "help in their self-

committal some who may be bent on devoting soul and body and all the knowledge granted them to Christ's service and to man's salvation." It asks the question, "Is there still some adequate justification for the preacher's calling and adequate incentives that may be urged upon select young men," and proceeds to answer the question by stating clearly first some of the disadvantages and trials which the ministry involves, and then pointing out the attractions which it offers. The work is well done. Its perusal will undoubtedly help any properly gifted young man to choose the Gospel ministry as his vocation. In an age as mercenary and materialistic as that in which we live, such a work as this is greatly needed and should do much good. It deserves a wide circulation. J. S.

The History of a Brooklyn Congregation.

HISTORY OF ST. JAMES' EVANGELICAL LUTHERAN CHURCH, BROOKLYN, NEW YORK, FROM 1853 TO 1903. By Rev. Hugo W. Hoffmann, M. A., Ph. D. Mt. Vernon, N. Y.: Wartburg Printing House. 1903.

Beginning with a brief but very interesting and detailed description of the establishment of the Lutheran Church in the city of New York prior to the middle of the 17th century, and tracing the current downwards to the present St. Matthew's congregation, and to the newer German churches in New York city, the writer proceeds to a historical narration of the development of the Lutheran Church in Brooklyn, and tells us that up to 1840 there was no Lutheran Church at all in that city, and that in 1841 twelve families united to form a German Evangelical Congregation and called the Rev. F. Walz, a member of the Pennsylvania Ministerium, to be their pastor.

The history of this congregation, which was not directly identified with any Synodical Body, and which within the last quarter of a century has grown to be a very powerful congregation, with a new and entirely English Church of the Redeemer as its offshoot, is told in an accurate and instructive manner.

SERMON OUTLINES.

No More Tears.

God shall wipe away all tears. Rev. 7: 17.

I. The firmest spirit is liable to be discomposed by the consequences of that intimate connection which subsists between the soul and the body.

II. Independently of bodily distress, we are exposed to numberless sorrows by the degree in which external objects affect our happiness.

III. A third source from which the tears of good men flow is that kind affection which God, who is love, hath planted in the human breast.

IV. If the servants of God were able in this state to attain the perfection of virtue, they might bear with composure bodily distress, the difficulties of their outward state, but the best of the children of men are bowed down under the consciousness of vain thoughts, of idle words, and of unprofitable actions.

Conclusion:

1. If all tears are to be wiped away hereafter, it follows that religion does not profess to wipe them away here
2. If we believe that the time is coming when our tears shall be wiped away, let us prize the gospel of Christ, which hath given us this blessed hope.
3. This description of the happiness of heaven, like every other which the Scriptures contain, reminds us of the necessity of a virtuous life.

—G. Hull, D. D.

Outlines of Sermons on Old Testament Texts.

[CONTINUED.]

BY REV. F. P. MAYSER.

FOURTH SUNDAY AFTER TRINITY.

A. Text: Lev. 7: 37, 38; 11: (44) 45; 23: 1, 2.

The Book of Leviticus is unquestionably one of the Books of the Bible less read and less enjoyed by many Christians than any other book of the Old Testament. They find no elements of instruction and edification in it. They regard it as out of date for us Christians. Our experience has been entirely different.* Let us not overlook that almost the entire Epistle to the Hebrews is based on this Book, and who will deny the value of this Epistle for us Christians?

It is our purpose from the texts before us to give a very brief summary of the contents of this much neglected Book and we hope, not only to interest you, but to furnish you solid gospel truth for the comfort of your souls.

*The author of these outlines knows whereof he affirms, having during the course of many years preached on the whole Book. He found his studies exceedingly interesting and profitable, and his people seemed to be equally interested and profited by his presentations.

As Genesis is the Book of Beginnings, and Exodus the Book of Redemption, so Leviticus is the Book of Reconciliation and Fellowship. It teaches by means of various ordinances and types the way of

• GOD'S RECONCILIATION WITH THE SINNER, AND THE BELIEVER'S FELLOWSHIP WITH GOD.

This is typically presented,

I. *By various offerings.*

1. Leviticus takes up man as a sinner.
 - a. Before his regeneration. His natural depravity—and his actual sins. Chapt. 1: 2-4.
 - b. After his regeneration. Sin is still clinging to him, Chaps. IV, VI, XI.
 - c. He is therefore guilty before God and cannot himself remove his guilt, Job 9: 2, 3; Ps. 130: 3; 143: 2.
2. But God, in his mercy, does not wish the death of the sinner.
 - a. And yet, he cannot save him without satisfaction being made for his offended justice.
 - b. He took the initiatory step by the appointment of sacrifices. (For brevity's sake it may be best to describe only the burnt offering in its principal features as the chief and crowning offering, chapt. 1.) The faultless victim required—the sinner should lay his hands on its head; its blood had to be shed and it had to be killed "before the Lord" and cut into pieces. The whole of it had to be burned, these were the principal elements of this offering.
 - c. The design of this and the sin and trespass offering was expiatory. The benefit derived from them was justification, reconciliation, ch. 1: 4; 5: 10; 6: 7.
2. But the blood of bulls and of goats cannot take away sin. Hence we must look from the shadow to the substance.
 - a. Christ the spotless Lamb of God, chosen as such from eternity.
 - b. Sinners laid their hands on him, especially in his last passion.
 - c. He offered himself freely and willingly, John 10: 17, 18.
 - d. His blood was shed and he was slain "before the Lord," that is, his death was not a martyr's death, but vicarious, expiatory.
 - e. His whole life was consumed by the fire of God's holy wrath.
 - f. His blood was accepted by God as the all-sufficient ransom for the souls of men, Heb. 9: 13, 14; II Cor. 5: 19. His resurrection is the divine attestation of such acceptance. Rom. 4: 25.

As the Hebrew looked to his typical sacrifice for the atonement, let us look with the eye of faith to the true sacrifice, in whom we are reconciled to God, and have redemption through his blood. Rom. 5: 8-11; Eph. 1: 7.

II. *By various purifications.*

1. Even the justified believer needs purification, being neither perfectly sanctified, nor beyond the danger of becoming defiled.
 - a. Sin within him, typified in leprosy, ch. 13. Matt. 15: 19; I John 1: 8; Rom. 7: 23, 24; Gal. 5: 17.
 - b. Sin from without, from contamination with our surroundings, prefigured in the touch of a dead body or any object levitically unclean. No justified believer can keep himself absolutely free from sin. This is, however, no excuse for his sins. Sin is always his act and it brings guilt on his soul.
 - c. The divine command is: "Ye shall be holy, for I am holy," ch. 19: 2; 20: 7-26; Heb. 12: 14; Rom. 6: 12ff.
2. God has therefore appointed certain means for the cleansing and sanctification of the justified believer. He dare not rest satisfied with his justification.
 - a. Sin and trespass offerings, chaps. IV, V, and the offerings for the cleansing of the leper, ch. XIV, point again to the efficacy of the blood of Christ; Heb. 9: 13, 14; I John 1: 9.
 - b. Notice, that in these purifications man had to co-operate with

God, ch. 14: 8. Thus in sanctification the believer must co-operate with God during his whole life in the use of the grace received in his regeneration, II Cor. 6: 1.

- c. He is prohibited from entering into any amalgamation with the unbelieving world, see ch. 19: 4, 31; 20: 1; Ex. 24: 12-16; all of which finds its application in the New Covenant, II Cor. 6: 14-18; I Cor. 10: 20, 21; 6: 9ff.

Practical application: Constant use of the means of grace; watchfulness and prayer; occupy your pounds; fight against the flesh and the world, etc.

III. *By the observance of the several feasts.*

Redeemed, reconciled, sanctified, the believer enjoys the fellowship with the Father and his household, typified by the ancient festivals of the Levitical service.

1. These are: The weekly Sabbath, the Passover, the Feast of unleavened Bread, the Feast of Weeks (Pentecost), the Feast of Trumpets, the Day of Atonement, the Feast of Tabernacles, the Sabbatic Year and the Jubilee. Chaps. 23 and 25
 - a. They were holy convocations for the worship of their common God and the renewal and strengthening of their covenant relation and communion with him. Rest from all labor. The offering of gifts. Announcement of renewed reconciliation on the part of God, and renewed consecration on the part of man.
 - b. The Jubilee's special significance: Restitution of forfeited inheritances, release of slaves, feasting on the supplies of former years.
2. Thus we have in the New Dispensation our weekly day of rest, our festivals during the Church-year, and finally the eternal Sabbath in the kingdom of glory.
 - a. They are holy assemblies for worship and communing with God, renewed absolution, spiritual feasts feasting on the Bread of Life, Christ being the centre of all.
 - b. The final Jubilee with its release of our bodies from the grave, its "restitution of all things;" its new earth and new heaven; its perfect communion with God and its unspeakable joy and happiness of God's redeemed people for ever and ever.*

B. Text: Numb. 21: 4-9.

The Israelites were near the end of their wanderings. A new generation had risen, but the old leaven of sin was still working in them. Sin does not die out with a generation. Refer to their murmurings in chapt. XX. Again they murmur in the text. They are chastised; but the whole led ultimately to a glorious manifestation of the grace of God. Whilst we have history in the text, we have also prophecy and a symbolic representation of higher and spiritual truths.

THE BRAZEN SERPENT THE SYMBOL OF MAN'S SALVATION BY GRACE THROUGH FAITH IN CHRIST JESUS.

Saved.

I. *By grace.*

1. The people's sins:

- a. Unbelief, discontent and murmurings against God and his servants, because they could not directly enter Canaan, but were led away from it in an opposite direction; and because their soul "loathed this light food." They had lost faith in the angel of the Lord who accompanied and led them, and now Satan tempts and misleads them into grievous sins. The apostle says: "They tempted Christ." I Cor. 10: 9.

*Whoever wishes to make three sermons out of the above outline will find no difficulty in doing so.

- b. The tempter is ever on the alert to improve every opportunity to tempt men and plunge them into sin, when the Lord in his wisdom does not let them have their own way. Submission and obedience to the Lord is the surest way to victory over Satan.
- 2. The punishment for their sins.
 - a. Sin deserves punishment; for it is transgression of God's law.
 - b. The fiery serpents sent by the Lord. His longsuffering has its limits. He knows how to visit individuals and whole nations. The bite of these serpents produced inflammation which terminated in death. 23,000 died from it. A great calamity!
 - c. Let no one think that the punishment was too severe. Sin really deserves eternal death, of which we have here the symbol.
- 3. Their repentance, v. 7.
 - a. O that men would always repent, when the Lord visits them with temporal chastisements! Alas, how often do they harden themselves so much more! Rom. 10: 21; 11: 22, 23.
 - b. On their repentance and confession, and on Moses' intercession, the Lord has compassion on them and he provides a remedy.
 - c. But let no one suppose that their repentance was the meritorious cause of his compassion. It was pure grace, as it is always, in temporal and in spiritual cases, where his help is needed. Give passages like Mark 8: 2; Luke 7: 13; Eph. 2: 5, 8, 9; Rom. 11: 32, etc.

II. *Through faith in Christ Jesus.*

- 1. The remedy provided was not according to their wishes and views.
 - a. They had asked that the Lord should take away the serpents from them; but for wise reasons this was not done.
 - b. We have often heard men say: Why does God, being omnipotent, not destroy the devil and absolutely take away sin and temptation? If this were done, the whole moral government of the world by God would cease. (Give some more reasons.)
 - c. In his wisdom God allows the tempter and temptation to remain, not that man should sin, but in order that he should conquer both by the means which God has provided.
- 2. The fiery serpents remain; but the Lord provided a remedy for their deadly sting.
 - a. A serpent against serpents! A harmless one against poisonous ones. A dead one against living ones. One lifted up above the earth against thousands on the ground. One which apparently cannot have any healing power against many each one of which can kill. A look upon the one shall destroy the power of the poison introduced into the blood of those bitten! A strange remedy! And yet, the divinely appointed and the only efficacious remedy!
 - b. With John 3: 14, 15; Rom. 8: 3; II Cor. 5: 21, before us we cannot fail to ascertain the symbolic meaning of all this. The Son of God who knew no sin came in the likeness of sinful flesh, and dying on the cross for sin, became a poison for sin, he "condemned sin." A believing look of the heart is all that God now requires. What a simple and beautiful illustration of saving faith!
- 3. What is the effect?
 - a. Those that were bitten were healed; and while the fiery serpents remained, they could not kill. Unbelief alone was now the cause of the death of those who died from the bite.
 - b. Faith in the crucified Son of God takes away guilt and the destroying power of sin.

Who would not use and apply this simple remedy for the greatest evil that can befall us? Warnings and encouragements.

C. Text: Joshua 1: 1-11; 11: 23.

For "the death of Moses" and his burial see Deut. 34. He was not permitted to enter the promised land. He represents the Law which does not secure the promise. Another man was appointed to lead the chosen people into Canaan. The text refers chiefly to Joshua, but we propose to include in our consideration the chief work for which he was appointed.

ENTRANCE INTO THE PROMISED LAND.

I. *The promised land.*

1. The earthly Canaan. Brief description.
 - a. A goodly land flowing with milk and honey.
 - b. Promised to their fathers, Gen. 12: 7; 13: 15; 15: 16; 28: 13, 14.
 - c. "The Israelites possessed no human right to Canaan; their right of possession depended on the divine donation alone." God had a specific object in giving them this country; but it was an act of free choice. They were to possess it, "for ever," that is, as long as they existed as a nation.
2. But there is another promised land with its "heavenly Jerusalem." It cannot be found in our geographies. It lies beyond the complex of present things.
 - a. It is the kingdom of glory with its consummate redemption; freedom from death and sorrow; our bodies glorified; the divine image restored; perfect peace and communion with God; new heavens and new earth; unchanging and eternal duration. Rev. 21; I Cor. 15: 53-55. The Epistle of to-day looks toward it. Rom. 8: 16ff.
 - b. It is promised to God's believing people, Abraham's spiritual children. Luke 12: 32; Matt. 8: 11; Luke 22: 29, 30; Matt. 25: 34.
 - c. What a glorious manifestation of the grace of God to promise such a possession! We have far less right to claim it than the Israelites had to Canaan; and yet the Lord has it in reserve for us. Beware, however, of universalism! Not all will be permitted to enter into this promised land. Let us learn from the text,

II. *How to secure an entrance into it.*

1. The Israelites had come to the borders of Canaan; but there were still some difficulties in the way:
 - a. The river Jordan; Jericho, the key to the country, was fortified; the land was in possession of other mighty nations; Moses, their former leader, had been taken away, etc.
 - b. God, however, gave them another leader; Deut. 34: 9. He was trained under the Law and by past experiences; but he was no lawgiver. He was a man of courage, wisdom and faith, Deut. 34: 9; and whilst he was to conquer the nations and divide the land and bring his people to rest, yet it was after all not he who accomplished the work, but the Lord who was with him, who encouraged and strengthened him and who, by miraculous acts, led the people through Jordan and made the walls of Jericho fall. Chaps. 5: 14, 15; 6: 1ff.
 - c. The people were simply to obey God's command and to follow their leader. V. 11.
2. In all this we have typical indications how we will finally secure an entrance into the kingdom of glory and the rest prepared for the people of God. Heb. 4: 8-10.
 - a. There are still difficulties in the way. We are yet on this side of the promised land and the river Jordan (death) separates us from it. Sin (Jericho with its strong walls) seems to shut us out and to prevent us from entering it. The powers of the world (the nations) antagonize us and over against them we are weak and few.
 - b. Yet, the Lord has given us a great Leader, the Captain of our salvation, and every encouragement to hope and go forward,

Luke 12: 32. As Moses represents the prophetic and Aaron the priestly office of Christ, both of whom have now accomplished their work, so Joshua represents chiefly the regal office of Christ, governing—conquering—portioning out the land. He has overcome death for us and destroyed the power of sin. He is present with his people and governs them. He fights for them with his Word and Spirit against the powers of the world and of hell, brings them to victory and gives each one his portion. Matt. 10: 16-20; Luke 21: 15; Rev. 1: 17, 18. (State of exaltation.) The history of the Church is proof of all this.

- c. What is required of us, is to put our trust in our Leader, to obey him, to fight together with him, and to be faithful unto the end.

The full consummation of what is foreshadowed in the text will not be realized until after the Church has run its full course through the wilderness of this world, and death has been destroyed and judgment passed upon the ungodly. It is only then, when the Church triumphant will enjoy the full fruition of the redemption wrought by our Lord Jesus Christ. Compare the Epistle for to-day.

May we be among the blessed ones whom the King welcomes in Matt. 25: 34. Church Book 574.

FIFTH SUNDAY AFTER TRINITY.

A. Text: Judges 6: 7-16 (or 20).

General remarks on the Book of Judges. During the days of Joshua the people served the Lord, Ch. 2: 7. But they soon forsook the Lord God of their fathers, v. 12, and were punished in various ways. On their repentance the Lord raised Judges as their deliverers. Of one of these deliverances the text speaks.

DELIVERANCE TO THE PENITENT.

I. *Israel's apostacies.*

1. Described in Chaps. 2: 11, 12; 3: 7; 4: 1; 6: 1; 10: 6; 13: 1; 18: 30.
 - a. Their repeated apostacies and God's long-suffering are surprising.
 - b. This is the sad part of the history of the Church. Genuine revivals and reformations are often followed by new apostacies. Compare the seven Epistles in Rev. 2. 3. It pains us to be compelled to record the fact, that whilst the Church of our day is making commendable progress, we cannot deny that great worldliness abounds in nominal christendom. Alas, that so many losses follow our confirmations!
 - c. We cannot assign any other reason, but that the people neglect to watch. They yield to the temptations of the devil.
2. Apostacy will be followed by punishment.
 - a. So in Israel, Chaps. 2: 14; 3: 18; 4: 2; 6: 1-6; 10: 7.
 - b. Fortunately these were only temporal punishments.
 - c. It is the Lord's goodness as well as his "hot anger" that sends them. They are sent to awaken to a sense of guilt and to lead to repentance. Luke 15: 14-19.

II. *Their repentance.*

1. Under the rod the Israelites "cried unto the Lord," 6: 7.
 - a. This was as yet hardly true repentance.
 - b. Men may cry unto the Lord simply from pain of the punishment; yet, we would not discourage it.
2. To lead them further toward true penitence, the Lord sent a prophet, who preached the law to them, 6: 8.
 - a. The Lord takes notice of such tears, even if they are not fully genuine.

- b. The law was to produce deeper conviction of guilt and true sorrow, II Cor. 7: 10; Rom. 3: 20b; 7: 7.
- c. This is the only way to avert greater judgments and to regain lost favor, Rev. 3: 3-5.

III. *God's compassion and deliverance.*

1. His call to Gideon, an humble young man, 6:15.
 - a. The appearance of the Jehovah angel, v. 11; his commission, v. 14; his call confirmed by signs, vs. 17-22, 36-40.
 - b. All this was grace (dew always a symbol of divine kindness and grace).
2. Gideon's victory over the Midianites, ch. 7.
 - a. His attack on them was an act of faith and obedience to the word of the Lord. Compare the Gospel, Luke 5: 5b.
 - b. His victory an illustration of the word of Zach. 4: 6. Not by might (Heb: army), not by many; not by power, not by the human arm; but by my Spirit, in the power of the Lord of hosts. "In this thy might," v. 14, in the power which the angel gave him. See v. 34 and compare ch. 3: 10; 13: 25.
 - c. Other similar examples might be cited from Scripture.
3. According to Is. 9: 4, Gideon's victory is a symbol of our deliverance by Christ from the oppression of sin and the devil.
 - a. Jesus' humble descent; his call—confirmed by signs.
 - b. He has not delivered Israel from the Roman yoke with an army, nor with the arm of flesh; but he has delivered us *all* "from all sin, from death and the power of the devil . . . sufferings and death." Instances: The penitent thief, Peter, the Jews, Acts 2: 37ff.
 - c. Even now the Lord conquers the world and delivers his penitent people from the oppression of Satan not by many; but by the few faithful ones, who are filled with "the Spirit of the Lord" and who fight with the sword of the Spirit, II Chron. 14: 11; Acts 23: 1ff. Deliverance from the yoke of the Papacy in the 16th century.

Make a strong appeal to all who have fallen away from God and encourage the others to faithfulness.

B. Text: Judges 13: 1-7, 24, 25.

The character and history of Samson can only be understood in the light of the theocracy. State contents of v. 1. But again the Lord sends them a deliverer in the person of Samson, in many respects a most remarkable character. His strength has become proverbial, and is no doubt also symbolic. In his subsequent history he becomes weak and miserable.

The ancient Church has often regarded him as a type of Christ with respect to his strength; yet, there are many features in his history which do not apply to Christ, for instance: Samson was only to "begin to deliver Israel," etc., v. 5. Their deliverance was completed only in David's time. Our Lord did not "begin to deliver," but he "finished" his work. We would rather see in Samson a type of Israel in its best and its worst days. But we prefer making still another application. We take him as a type of a believer who rises—and then falls.

A BELIEVER'S RISE AND STRENGTH AND HIS WEAKNESS AND FALL.

I. *His rise and strength.*

- a. The Lord had a special object in this.
1. Samson's birth an act of divine grace and promise, vs. 2, 3.
 - b. A believer is born, not of flesh, but of the Spirit. It is an act of divine grace, Eph. 1: 5b.
 - c. He is a spiritual Nazarite, having made his vow at his baptism.
 - d. His spiritual growth, progress and rise, v. 24, under the care of his mother, the Church, I Pet. 2: 2; II Pet. 3: 18; Eph. 3: 14-18; 4: 14; Rom. 6: 4; Gal. 5: 25.

2. The source of his strength.
 - a. Samson's strength was not natural, not the strength of Hercules or Goliath, but supernatural, of "the Spirit of the Lord," v. 25; 14: 6, 19; 15: 14.
 - b. The strength of the believer is not of his own will-power, but of the Lord who dwells in him, Ps. 27: 1; 68: 35; Eph. 6: 10; Acts 4: 8. By faith, prayer and the use of the sword of the Spirit he is mighty, Phil. 4: 13.
 3. Manifestations of his strength.
 - a. Recite some of Samson's heroic acts.
 - b. In the power of the Lord the believer overcomes the infernal lion, the powers of the uncircumcised world, whether they be the powers of persecuting emperors, or of heresy and false doctrine, or of unsanctified philosophy and science, or of cold indifference and dead orthodoxy and formalism, etc. Illustrations: Joseph, Gen. 39; Elijah, 1Kgs. 19; Reb. 11: 32ff, Luther.—By faith they had power over the devil, evil spirits, sickness and even death.
 - c. All this is not natural but supernatural—miraculous. Each one may make his own application.
- II. *The loss of his strength and fall.*
1. He may lose it.
 - a. By allowing himself to be enticed by the love of the world, the lust of the flesh, the lust of the eyes and the pride of life. So Samson. It is a sad fact to be recorded, that he has many followers in this respect.
 - b. By wilfully violating his vow, notwithstanding all remonstrances and even experiences.
 - c. By surrendering to the wiles of the devil.
 2. Yielding thus brings loss of his strength and disaster, ch. 16: 20. "The Lord was departed from him."
 - a. Samson's eyes with which he had lustfully looked on Delilah were put out; he was bound and forced to the meanest service; his enemies, over whom he once had such great power mocked him.
 - b. In proportion as the believer yields thus, the Spirit of the Lord and his strength depart; he becomes spiritually blind; sin binds and controls him; he is made the toy of his lusts and of evil spirits, and unless there be a return to the Lord in true penitence, a hopeless death awaits him.
- Solemn lessons of warnings! 1 Pet. 5: 8, 9; 1 Tim. 2: 22; 1 Tim. 6: 12-14. Let him that is fallen rise again, ere it be forever too late.

SIXTH SUNDAY AFTER TRINITY.

A. Text: Ruth 1: 16-22; 4: 13-17.

For introduction see the introduction to the Book of Ruth in Lange's Commentary. The chief design and significance of this beautiful and interesting narrative, which gives it a place in the canon of the Old Testament, is found in its closing verses. The history of Ruth may be considered under the following theme and headings:

THE KIND PROVIDENCE WHICH LED RUTH, THE MOABITRESS, TO BECOME THE ANCESTRESS OF DAVID, AND HENCE OF CHRIST.

We follow the different stages of her history.

I. *Ruth, the Moabitess.*

1. The Moabites were an idolatrous nation; but Ruth was "a consecrated blossom of paganism," an open, noble, docile character among them.
2. The Lord chose her for a special purpose, somewhat as he chose Abram from among an idolatrous people, Josh. 24: 2. He chooses whom he pleases, Rom. 9: 16.

II. *The widow.*

1. The circumstances that led her to become the wife of a Bethlehemite.
 - a. In her married state she evidently became more closely acquainted with the God of Abraham and the hope of Israel, and a desire was awakened within her to share in Israel's salvation.
 - b. Such marriages are, however, not advisable and they generally bring their dark days as in this case. Still, God in his compassion may bring good out of evil through sufferings.
2. Dark days.
 - a. Naomi, Orpah and Ruth are left widows. Sorrow! ch. 1: 20, 21.
 - b. Widowhood brings its sorrows, but no one should despair. God still lives and takes care of the widows, Ps. 68: 6.

III. *The daughter-in-law.*

1. Her unselfish devoted love and strong attachment to her mother-in-law.
 - a. She will for no consideration part from her, though poverty and misery may await her.
 - b. Lessons for daughters-in-law and mothers-in-law.
2. This is unquestionably an evidence of her conversion to Judaism.
 - a. Naomi's love had won her. Love begets love. Ruth's decision and confession, ch. 1: 16, 17.
 - b. When is a change of religion justifiable and a duty?

IV. *The gleaner.*

1. Active faith and self-denying love in gleanings the field. Ch. II.
2. The hand of Providence in being led to Boaz's field and gaining his favor.

V. *The bride and wife of Boaz.*

1. Naomi, seeing that Ruth was now at heart one of her people, does not hinder a second marriage, but encourages it. She, as a pious Israelitish woman, is led by God to give Ruth certain instructions, looking toward a union with one of her kinsmen. Let mothers and mothers-in-law give wise counsels in such cases and let the daughters heed them.
2. Boaz acknowledges the kinsman's right according to the law concerning Levirate marriages. As soon as he is made acquainted with all the circumstances, he readily complies with his obligation and Ruth becomes his wife. Always seek God's will in such cases. You may have your choice, but be not governed by worldly considerations, but by the Lord's indications of his will, if you wish your married state to be happy.

VI. *The ancestress.*

1. Ruth had no children from her first marriage, because it was not according to God's will. A childless union between husband and wife is not always an evidence of God's displeasure; yet, marriages contracted contrary to God's will will bring chastisements of some sort. Gen. 30.
2. By her second marriage, having the divine favor, she had an offspring, from whom descended David and finally Jesus of Nazareth, born in Boaz's city.

Thus a heathen woman was ingrafted into the olive tree of Israel and while Naomi represents the people of God proceeding from Abraham, Ruth represents those proceeding from the heathen world. Both are united in Christ Jesus, Eph. 2: 11-22.

B. Text: 1 Sam. 2: (20-) 22-31.

The time of the occurrence of these facts falls in the period of the Judges, probably in the time of Samson. Samuel seems to have been born shortly after the birth of Samson, and Eli was judge contemporaneously with Samson. Different characters appear in the text: Samuel the pious child; Eli in official positions for which he was not fitted; his sons "sons of Belial," ch. 2: 12.

We may sum up the contents of the text in the words of the Psalmist, Ps. 34: 15, 16, quoted also by Peter, 1 Pet. 3: 12.

"THE EYES OF THE LORD ARE UPON THE RIGHTEOUS, BUT THE FACE OF THE LORD IS AGAINST THEM THAT DO EVIL."

I. *The eyes of the Lord are upon the righteous.*

1. Hannah, the pious mother who received Samuel in answer to her earnest prayer and consecrated him from the beginning to the Lord.
 - a. Let wives and mothers imitate her example.
 - b. Her song of praise (2: 1ff), which finds its echo in the Magnificat.
2. The child Samuel was brought up at the house of the Lord and "did minister unto the Lord before Eli the priest," 2: 11. Under these circumstances "he grew before the Lord and was in favor both with the Lord, and also with men." Compare Luke 2: 40-42, 52.
3. The importance, necessity and benefit of early religious training of our children. Prov. 8: 17; Eph. 6: 4.
Contrast to this:

II. *The face of the Lord is against them that do evil.*

1. Eli—judge, high priest and father.
 - a. A man with good intentions, but a weak man, who also had sons who held official positions in the house of the Lord; but they were wicked, 2: 12-22.
 - b. The greatest misfortune that can befall the Church is, when men in her offices are carnally-minded, selfish, mercenary and wicked. In a similar manner the antichristian papacy gradually grew up to its full stature of spiritual iniquity and carnal epicurianism. The Lord, in his mercy, spare and deliver his Church from such hirelings, thieves and murderers! Luke 19: 46. Hence the Lord's warning in the gospel for to-day, Matt. 5: 20.
2. Eli, as judge, high-priest and father, indifferently neglected to discipline and punish his sons as they had deserved.
 - a. He could not have had that high regard for the sanctity of his office and that of his sons as he should have had.
 - b. Iniquities and crimes should receive adequate punishment in the state and in the family, and much more so in the Church. Our Lord has given clear directions, how to proceed against wilful and persistent sinners in his Church, Matt. 18: 15-18; I Cor. 5: 3-5, 13; Rom. 16: 17; II Thess. 3: 6.
3. If men wilfully neglect to exercise the power of the keys against ungodly men in the Church, the Lord will himself execute judgment against them, ch. 2: 29, 30; 3: 13; Ex. 3: 18.
 - a. God is not mocked, least of all by men in official positions in the Church. Judgment came on Eli's sons and on himself, ch. 4: 11, 18. Similarly on Balam, Absalom; Acts 5: 5, 10; 13: 9-11; Rev. 2: 14-16, 20-23.
 - b. These are solemn words which we all ought to take to heart. They call for speedy repentance and offer grace and salvation in Christ Jesus to every one who thus repents and believes.

LIFE

OF

REV. J. F. C. HEYER, M. D.

BY

REV. W. A. LAMBERT, B. A.

PREPARED FOR THE FATHER HEYER MISSIONARY SOCIETY OF THE LUTHERAN
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NOTE.

A Life of Father Heyer needs no apology; excuse ought rather be offered for not having one before this. But his great predecessor in India, C. F. Schwartz, waited even longer for a biographer; it was thirty-five years after his death before his life was published by Dr. Pearson in 1833. The present life was undertaken by the Father Heyer Missionary Society, of Mt. Airy Seminary, in 1896, at the suggestion of Dr. Jacobs. A committee of six was appointed in that year to gather materials for a life. The following year a new committee was appointed with the writer as chairman; the work was distributed among the members, note-books procured and materials gathered. In the spring of 1898 the writer left the seminary, but was retained on the committee. Since then he has continued the work alone, using the materials already in hand and gathering others. In 1900 the society authorized him to publish a life such as he could prepare.

Sources for the life were not wanting, but they are so scattered that it has been impossible to consult and use them as they deserve; my note-books contain many references to articles which have at the time when most needed been out of reach. The following list gives the chief sources:

- Autobiographical sketches in the "Lutherische Zeitschrift," 1865, '67 and '68.
- An Introduction to the History of the Lutheran Mission among the Telugus; also in the "Zeitschrift," 1869.
- MS. Autobiography, covering early life, in possession of Rev. Wischan, Philadelphia, who used it in preparing the sketch in his Life of Groening.
- MS. History of Am. Lutheran Missions in India, now in the Archives at Mt. Airy. Described by Dr. Jacobs in the Lutheran Review, Jan., 1900, pp. 50-62.
- MS. Letters, etc., in Mt. Airy and Gettysburg.
- Contemporary Church Papers, especially the Lutheran Observer and the Lutherische Zeitschrift.

A number of letters from various men, especially one from the Rev. Dr. Schmidt, of Rajahmundry, India, in which he gives reminiscences of Father Heyer. Also one from the pastor of the Stephanus-Kirche in Helmstedt, transcribing the entrances upon the Church records referring to Father Heyer. Rev. J. P. Hents furnished a copy of several papers and extensive reminiscences. All these papers will be placed into the hands of the Father Heyer Missionary Society. Special thanks are due Rev. Hents, who has taken active interest in this matter.

A number of sketches have already been published, in Rev. Wischan's *Leben Groenings*, Dr. Jacobs' *Church History*, Rev. Traubert's *Missions among the Telugus*, Rev. L. B. Wolf's *After Fifty Years*, Rev. P. A. Laury's *Lutheran Missions*; also a sketch by Rev. J. A. Scheffer in the *Church Messenger*, 1892, and one by Rev. Dr. Wackernagel in the *Lutheran Cyclopaedia*. While not ignoring these sketches, the writer has aimed as far as possible to give facts from the sources; if he has gone too far and given more than was absolutely necessary, it was with the purpose that he might furnish materials from which others might draw their own conclusions. In a few instances he has found it necessary to assume an apologetic tone, because he believed justice demanded it. In all cases he has endeavored to be just and accurate, and has only regretted that he has not been able to clear up all points to his own satisfaction.

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THE LIFE OF FATHER HEYER.

CHAPTER I.

Johann Friedrich Christian Heyer, for such is the full name of him who is more familiarly known as Father Heyer, was born in Helmstedt,* in the duchy of Brunswick, Germany, July 10, 1793. His parents were Johann Gottlieb Heyer, burgher and master-furrier in Helmstedt, and Frederike Sophie Johanne Wagener Heyer. Of them little is known beyond the fact that they were married in the large St. Stephen's Church in Helmstedt on May 27, 1788, had six children, four sons and two daughters, of whom Father Heyer was the third child and the second son. They were "pious persons, who brought up their children in the nurture and admonition of the Lord."

The eldest son, Carl Heinrich Anton, was born in 1791, and like his father became burgher and master-furrier in Helmstedt. According to the church records he was married on November 23, 1815, and had four children, for two of whom Father Heyer is recorded as sponsor. Carl seems to have come to Philadelphia soon after 1834. His son, Frederick, studied law in Philadelphia, having graduated from the High School in 1850. He was admitted to the bar in 1855, and died in 1871 or '72. Father Heyer mentions only one other brother, so that it is probable that one died early. The younger brother, Heinrich, was born in 1796. After having been a dull boy, he became a bright student, and a Rationalist, but returned to orthodoxy, and was for at least forty years

*"Helmstedt is an ancient town of ungainly appearance, yet it is distinguished for the republican spirit and the kind hospitality of its inhabitants towards the stranger. . . . Helmstedt is well known as having been the birth-place of Helmuth and Storck, two fathers of our Lutheran Zion in America."—*Lutheran Observer*, October 5, 1833.

Lutheran pastor in Gross-Posserin, Mecklenburg. The mother died September 22, 1815, the father January 11, 1832. At present the family no longer exists in Helmstedt, and distant relatives only remember that Father Heyer existed, and more than thirty years ago visited his old home.

Of the first fourteen years of the future missionary's life we know little. His birth occurred in troubled times. The American Revolution had ended, but the French Revolution had begun. The former had established the principle of political liberty, and had largely been fought in the name of Christianity; the latter aimed to establish religious license upon the ruins of all existing order. Exactly four months after Heyer's birth the Christian religion was decreed abolished in France (Nov. 10, 1793). On the day following William Carey, the "consecrated cobbler," landed at Calcutta to establish that religion among the Heathen. This may suffice to indicate the confusion, the uncertainty in which all things were involved, especially matters religious. How far the citizens of Helmstedt felt the movements about them, and to what extent they were affected we cannot tell. The learned circles had long since been influenced by the "Aufklärung." Lessing had published his Wolfenbittel Fragments only a short distance from Helmstedt. But in the University orthodoxy was still defended, especially by Joh. Benedict Carpzov (1720-1803), and we have no reason to believe that the pastors were other than orthodox.

The childhood of Father Heyer seems not to have been in any way remarkable. He was bright and active, began to attend school at the early age of three years, and made rapid progress in his studies. In the winter of 1804-'05 he narrowly escaped drowning, breaking through the ice. He calls his companions dare-devils, and we may infer that the same term might have been applied to him. A certain daring and love of adventure marks his entire career. The only other incident of his boyhood known to us is that in the spring of 1807, when Helmstedt was occupied by the French, he, a boy of less than fourteen years, was called upon to act as interpreter between the soldiers and the citizens. In the summer of the same

year occurred the first great event of his life, when at the request of his uncle, a furrier in Philadelphia, he was sent to America.

We are not told what inducements the uncle in Philadelphia held out to bring the boy of fourteen to the New World, nor what circumstances made the parents willing to part from him. It is barely possible that the closing of the University in Helmstedt may have had some connection with the matter, affecting no doubt the father's business. When, after he had been confirmed, the time arrived for him to leave home, the German harbors were blocked. His father took him to the Danish harbor Friedrichstadt, and put him in charge of Captain Williams, of the American sailing vessel "Pittsburg." After eight weeks on the ocean he landed at Philadelphia sometime in August, 1807. His uncle paid the price of the passage (\$140), put the boy in a select school, and afterwards set him to making hats, at which he became so expert that he could finish eighteen hats in a week, twice as many as the ordinary workman could finish.

His uncle seldom went to church, and bothered little whether the boy went or not. But Heyer loved singing, and in the old German Lutheran Zion's Church, at the corner of Fourth and Cherry streets, there was good singing. He attended frequently, and in 1809 was deeply touched by a sermon by the pastor, Dr. Helmuth. He became a teacher in the Sunday school, and a member of the Mosheim Society.* Perhaps Dr. Helmuth took a personal interest in the young man who came from his native city. But Heyer was par-

*The Mosheim Society was founded July 24, 1804, by some young Germans in Philadelphia, partly for religious purposes and partly to exercise themselves in the German language. In order to become better acquainted with religious truths and to make themselves more familiar with the better modern German literature, this society founded German Sunday schools. From year to year the number of members increased so rapidly, that six years after its establishment it was publicly incorporated by the state. At its meetings each Saturday in the room given for this purpose by the German Lutheran congregation, after the roll call and reading of the minutes of the last meeting, the society examined the religious questions proposed at its last meeting. Each member read the Bible verses supporting his views, and all were for this purpose provided with Bibles and writing materials. Cf. Brauns' "Practische Belehrung," page 422f., whose book is characterized as an "infamous production" (Lutheran Observer, September 14, 1833), but doubtless gives a fair account of the Mosheim Society.

ticularly pleased with the sermons of Pastor J. Becker. Soon there grew in him a longing to study Theology, and an opportunity was given him to share the instructions given to two students by Dr. Helmuth and Dr. F. D. Schaeffer; for it was customary in those days for some pastors to tutor students, as there were no Lutheran theological seminaries. In June, 1813, sufficient progress had been made to permit of Heyer's being appointed to preach the afternoon sermon in the large Zion's Church. But we have his own account, which we can follow through a large portion of his life adding such notes as may be of interest and value.

After I had studied theology for some time in Philadelphia under the supervision of the Rev. Drs. Helmuth and Schaeffer, I was directed in June, 1813, to preach the afternoon sermon in the large Zion's Church. A bold undertaking for one who had little experience, was weak in knowledge, and not yet twenty years old. It would have been proper for me to answer with Moses: "Lord, send another, for I am young and inexperienced." Or it would also have been well if some one had advised me: "Tarry at Jericho until your beard be grown, and then return." But the sermon was announced, and the congregation was not to be disappointed. I had written a sermon on Matth. 6:6: "But thou when thou prayest enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."* Of the possibility of breaking down in my delivery I had not thought or I would not have left the written sermon at home, but taken it along to the pulpit for use in case of necessity. But in this case also the word was confirmed: "The Lord is mighty in the weak." The sermon made a good impression; after more than fifty years I to-day still thank God for it.

In connection with my theological studies in 1814, I also taught the parochial school in the southern part of the city, which had been founded by Pastor Van Hoff some years be-

*Some in the audience remarked: "The young preacher looked like one who had just prayed to his Father in secret."

fore.* Frequently the young schoolmaster also had to preach for the church members in that part of the city on Sunday evenings; and thus with studying, teaching and preaching I was very busy. In the daily conversation with the children in the school I learned many things that were of great use to me in my later pastoral work. It would be well if all young preachers had an opportunity to teach school some time before they take charge of congregations.

CHAPTER II.

On December 24, 1814, a treaty of peace between England and the United States was signed in London; and toward the end of January, 1815, the glad news was announced in Philadelphia. New life and activity in equipping vessels for commerce with foreign nations were displayed. The desire to see my parents once more began to grow within me, and in March I was already on the voyage to Hamburg on the ship Washington, Captain Ward. It was also my intention to continue my studies at the University of Halle. Dr. Helmuth had given me a letter of introduction to Dr. Knapp who had studied with him at Halle fifty years before, and whom he had for a time tutored privately in Hebrew. The wind from the West being strong our voyage away from the States was rapid. In three weeks we had almost crossed the Atlantic, when, on a Sunday morning at daybreak, we were awakened and frightened by a cannon shot. In a few minutes all the men were on deck, and, behold, we were near a man-of-war, which signaled to us to take in sail and wait. The captain knew as little as the rest of us what this meant. Some even thought it might be a pirate from Algiers or Tunis, who had ventured beyond the Straits of Gibraltar to carry on his piracy with greater success. But we did not long remain in uncertainty. An officer of the man-of-war came on board, and brought the

*The school was founded in Southwark, Philadelphia, at the direction of the congregation in 1806. Heyer succeeded Mr. Walz on September 15, 1813.

startling news that Napoleon had escaped from the Island of Elba, and for this reason vessels were stopped in order, if possible, to recapture this disturber of the peace. But he was not to be found among us; in less than half an hour our ship sailed on. But after two or three days we were again stopped, and now we were told the almost incredible news that Napoleon had driven the King of France from Paris, and was on the borders of France with a large army, preparing to defend himself against the attacks of the Austrians and Prussians. When we arrived at Hamburg we found everything in great agitation; all Europe was full of war and rumors of war. These occurrences made a deeper impression upon me than many others for the following reasons: during the voyage I had read Stilling's* "Siegesgeschichte," or exposition of the Revelation of St. John. According to Stilling's reckoning Antichrist was to appear in 1816. The verse Rev. 9:11, according to my view, was now being fulfilled: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." In my heated imagination I added: in Italian it may be Napoleon. That there would now be disturbed and frightful times in Europe—of this I had not the slightest doubt. The fear that in the interior of the country I would be compelled to fight in the war induced me to resolve to return to Philadelphia at the first opportunity. In a letter written on board the ship Washington, I told my parents that I had arrived in Hamburg well and safe; at the same time I requested that some one of my relatives come to visit me before I started on my return voyage.

During the time of the war with England my correspondence with friends in Germany had to cease; my parents had received no news from me for three years. So much greater was their joy when my letters from Hamburg arrived. The

*Johann Heinrich Jung, a very popular writer at that time, whose life was translated and published by E. L. Hazelius in 1831. The reckoning giving 1816 as the date of the end of the world or the appearance of anti-Christ, is based upon Bengel's chronology. An American edition was published at Reading in 1814. J. G. Schmucker's Revelation (1817 and 1821) is based upon Stilling to some extent, but uses a different chronology.

date read: "Ship Washington, May, 1815." This my dear folks could not understand at first; they thought that I had moved to Washington from Philadelphia. But when they read further, and found that I had safely made my second voyage and had arrived in Hamburg in good health, they could not refrain from tears of joyful surprise. Now they also said: "It is enough; our son is yet alive: he must come that we may see him before we die." It was immediately decided that my oldest brother, Carl, should go to Hamburg and bring me home. The next day he was already seated in the coach; on the third day after that some one knocked at the door of my room and told me that a strange gentleman was below, and wished to see me. It was my brother whom I had seen in a dream the night before. After a separation of eight years we had the joy of seeing each other again. My worry concerning the military service was removed by my brother's promise to be my substitute in case the government insisted that I must serve. After I had attended to my passport we rode away at the first opportunity through Lüneburg and Braunschweig to Helmstedt, happy and contented. At three o'clock in the afternoon we arrived at the paternal home, and found everything in excitement. This was caused by the fact that the day before a regiment of Prussian troops had been quartered with the citizens, and was now to be ready for the march before sunrise. In the same room where I had taken leave eight years before, now occurred the joyful meeting with my parents. When the first greetings were over, the door of the room again opened, and a youth of nineteen hurried toward me and embraced me affectionately. But I did not know him, and when I asked: Who is this? they said: Do you not know your brother Heinrich? When I had seen him last he was only eleven years old; but now he had already studied at Göttingen for almost two years. When we were children, studying went hard with him, so that our dear mother said at times: "What will ever become of my dull Heinrich?" I answered: "One of us three must remain the most ignorant, and it may be Heinrich just as well as Carl or Fritz." From his twelfth year Heinrich made rapid progress in learning, so

that my parents considered it advisable to let him study; and now the most ignorant had become the most learned.

Some days after my arrival in Helmstedt I was requested to preach for Dr. Bollmann in the large St. Stephen's Church. This church was built long before the Reformation, and is about 200 feet long and proportionately wide. Here I was baptised in 1793, and here I was confirmed in 1807,—and now I was to stand in the pulpit where Calixt, Mosheim, Carpzov and other Lutheran Church Fathers had preached the gospel. The desire of the people to hear the young preacher just arrived from America was so great that almost 2000 persons attended the service. In that rationalistic period this was something unusual, and for many years the church had not been so full.

My intention to study in Halle I could not fulfill, because all of the students had marched against the Fatherland's enemy as a regiment of volunteers under the command of Blücher, and the lectures of the professors had therefore to cease. Under these circumstances I could readily decide to accompany my brother to Göttingen. The journey was made on foot. This was the custom of the students, because it was good for the health, and because wagons were not easily met with on the side streets. The number of students at Göttingen was given as 1100. In a printed catalogue the names of 72 professors were given; also the subjects on which each professor intended to lecture. After I was matriculated by Consistorialrath Plank, I reported to the professors whose lectures I intended to attend. Exegesis on the Gospels according to Matthew, Mark and Luke I heard under Pott; on St. John under Plank, Jr.; history of doctrines under Plank, Sr.; ethics under Stäudlin; catechetics under Trefurt, etc.

The students are under little or no supervision. Almost like the young mechanics, who, after they have passed through their apprenticeships, are free as journeymen to choose where and for whom they will work, the young scholars, after they have passed through the preparatory schools decide for themselves what professors and how many lectures they will hear. The diligent students have the best opportunity to gather for

themselves treasures of wisdom. But among the great number of students there are many dissolute fellows who squander time and money and leave the university almost as ignorant as when they arrived. Germany has comparatively more institutions of learning than other countries; every German kingdom or principality has high schools and one or more universities. In order to keep these institutions in a flourishing condition, each government makes it its business to find and appoint the ablest and best qualified men as professors. Hence it is that, as may be said, the learned in Germany find a better market than in other countries, and that the Germans excel other nations in learning.

On June 18, 1815, the report reached Göttingen that Blücher had been defeated in the battle at Ligny; this gave rise to much anxiety among the inhabitants. On the same day preparations were made to organize the students as a regiment of volunteers, and to send them to the front under Wellington as soon as possible. Under these circumstances I could not have escaped; for here no substitutes were taken, and I would have had to march involuntarily with the volunteers. But fortunately the report of victory flew through the entire country as on the wings of the wind: "Wellington and Blücher have defeated Napoleon at Waterloo. The ex-Emperor has fled and his army is retreating toward Paris in great disorder." If the dejection two days before was great, the rejoicing now rose so much higher in consequence. In the evening a torch parade was arranged, and there was jubilation in one of the pleasure gardens near Göttingen until late at night. The park was somewhat lit up by pitch torches, but also filled with an almost unbearable smoke. The young heroes (students) sang and screamed and drank and hit upon the tables and benches with their rapiers and swords, as if they wanted to hew into a thousand pieces the tyrant, who, for a time, had ruled Europe with a rod of iron. To me, as I looked on from some distance, the whole seemed like a scene from the underworld such as I do not desire to see again.

When I left Philadelphia some friends remarked: "We fear that your faith will suffer shipwreck among the learned

neologues (Rationalists) in Germany, and then you will no longer be able to be of service to our church in America." To this I answered: "If my faith suffers shipwreck, my preaching must also suffer shipwreck; for if the Bible does not reveal to us the will of God concerning our salvation, the ministry also has no meaning." In Göttingen I now had to stand the test, and, thanks to God, I came through unharmed. In the exegetical studies especially Rationalism tried its skill in explaining away miracles. But in most cases this was done in such a wonderful and daring manner that it produced the opposite effect on me; instead of being led astray I was much more confirmed in my faith. My brother with whom I roomed was a Rationalist, but no scoffer. He even granted that a preacher with a supra-naturalistic views could fulfill his office with more cheerful confidence than the neologues. "But," said he, "I do not have your convictions and I cannot and will not be a hypocrite." Through my brother I became acquainted with Pastor Thilo, who was stationed as a country preacher not far from Göttingen, and was one of the few who still preached repentance and faith in the Lord Jesus Christ. Here I experienced that the grace of God produces closer communion of souls than natural family relationship. There was a soul-sympathy between Thilo and myself such as did not at that time exist between myself and my brother. But some years later I had the pleasure of reading in a letter from this brother the confession: "I have now begun that reading of the Bible in which one throws the voluminous commentaries into a corner, and turns to the fountain of light." And the Lord heard his prayer; he was rescued from the power of darkness. For at least forty years he has been stationed as Orthodox Lutheran preacher in Gross-Poserin, Grossherzogthum Mecklenburg.

During the fall of 1815 we went to Helmstedt to spend several weeks with our nearest relatives. In those days our good pious mother ended her pilgrimage, being 57 years of age. A short time before her parting, she said: "The dear Lord has heard my prayer; after long separation we have enjoyed the pleasure of seeing each other again, and now the

Lord lets me depart in peace." The spirit of a pious mother rests rich in blessing upon children and children's children.

My second journey to Göttingen I had to make alone, for my brother had finished his studies. During the winter I had a room-mate from Braunschweig, a son of Pastor Witting, who spoke English fluently; in our conversations we generally used the English language. In accordance with the old German proverb, "Morgenstund hat Gold im Mund," it was customary among the students at Göttingen to begin early and to study diligently in the forenoon. An hour before daybreak the room was warmed and the lamps were lit. In this way most of the streets were lit up, and it was light enough so that one could readily find his way without a lantern—a convenience for those who attended lectures from 6 to 7. Still it is also probable that for many of the young men the lights were lit in vain. Instead of getting up, the Proverb 6: 10 may have been appropriate: "Yes, sleep a little longer, slumber yet a little; fold the hands a little that you may sleep." (German Version.)

During the spring vacation of 1816 my oldest brother accompanied me to the Leipzig fair. Our way took us through Halle, and I made use of this opportunity to pay my respects to the Rev. Dr. Knapp. It was a great pleasure to the aged scholar to hear from the friend of his youth, Dr. Helmuth, in America. We also viewed the buildings of the Francke Institution; but as my traveling companions were in a hurry I had not time to satisfy my curiosity. In Leipzig we tarried several days. Among other things I visited the battlefield of October 16 and 18, 1813, where the allied armies won that brilliant and ever-memorable victory at Leipzig, and so severely defeated Napoleon that he began his retreat in such haste that the street from Leipzig to Mayence was covered with corpses of pack-animals and men, forsaken wagons and cannon, and he did not stop until the Rhine separated him from his enemies. In the same place where Napoleon was defeated in 1813, Gustav Adolph gained a victory over the imperial army under Gen. Tilly, September 7, 1631; and eleven years later, October 23, 1642, Forstenson defeated the

Austrians at Breitenfeld, an hour from Leipzig. Over the main entrance to a large stone church a cannon ball was built into the wall, with the inscription: "During the great battle on the 16th and 18th of October, 1813, the Lord preserved this house." The damaged houses in the city still showed in which streets the fighting had been fiercest during the retreat. On the bank of the Elster where the Polish Prince Poniatowsky lost his life, a monument has been erected.

At the Leipzig fair I for the first time saw merchants in Oriental dress; but it did not enter my thoughts that I would sometime live for years where this is the most comfortable and the generally prevailing dress.

In the late summer of 1816 I again took leave of father and brothers to start on my second voyage to America. In leaving the university no examination is held. The professors when requested give the students written certificates, stating that they attended their lectures. But most students go away without asking for such certificates, because, before the regents where they must afterwards undergo a rigid examination, their receiving situations depends not on their certificates, but on their knowledge.

CHAPTER III.

In 1817 the Lutheran Ministerium of Pennsylvania and adjacent states met at York. With three other applicants I applied for admission into this reverend Synod. The examining committee consisted of Pastors C. Jaeger, of Lehigh county, Moeller of Chambersburg, and Ernst of Lebanon. The examiners dealt very kindly with the young candidates.

The leading or most influential members of the Synod at that time were: Ch. Endress, G. Lochmann, J. G. Schmucker, H. Muhlenberg, C. Jaeger, etc. The fathers of the earlier time were either already entered upon the joy of the Lord, or could no longer attend because of the weakness of age. The preachers just mentioned were all educated in Pennsylvania, and had mostly studied theology under the guidance and supervision of Dr. J. H. Helmuth. Endress was thorough in his sermons, Lochmann had popular gifts as a preacher, Schmucker preached from the heart and edifyingly. A synodical sermon on 2 Cor. 5: 14: "For the love of Christ constraineth us," made a deep impression. The divisions were: I. Into the ministry, II. Constraineth us to remain in the ministry, III. To show faithfulness and diligence in the ministry. Among the preachers, however, according to my view, H. Muhlenberg was the best pulpit orator, earnest and impressive. A sermon on Gen. 19: 17-22: "Haste thee and save thy soul," will remain in my memory forever.

At the Synod in York I also became acquainted with the Rev. Father Stauch.* He was one of the first Lutheran preachers in Ohio, and worked hard in the new settlements of that state, but also accomplished much good. Father Stauch had a priestly appearance; I thought of the words, John 1: 41: "Behold an Isarelite indeed, in whom there is no guile." In spite of his age he had made the journey from Lisbon, Ohio,

*An autobiography of this earnest worker, brief but full of interest, is among the MSS. of the Historical Library at Gettysburg.

to York on horseback; but it was the last time that he crossed the Alleghanies to visit friends in the East and attend the Synod of Pennsylvania. He rests from his labors a long time now, as also do the other preachers mentioned above. He was faithful in little, and, I doubt not, he has been set over much.

About this time a transition period had begun in the Synod as also in the congregations. Many of the fathers of the earlier times had made efforts to hinder the use of the English language in worship. Their opinion was that the introduction of the English language would adulterate the purity of the Lutheran doctrine. When we think how our Church has fared since then, it almost seems that his opinion was not altogether without foundation. Yet, thanks to God, the danger is now past, we hope, and we now see that pure Lutheranism is not bound to any one language. In this direction we owe much to our English Church paper (The Lutheran).

**Gottes Wort und Luther's Lehr
Vergehet nun und nimmer mehr.**

In 1817 or soon thereafter English preaching was already held in several Lutheran congregations in Pennsylvania, as e. g. in Lancaster, Harrisburg, Easton, Carlisle, York, etc. In the Synod itself the two languages were finally set upon an equal footing.

At the time of my reception into the Ministerium the Lutheran preachers in the United States numbered about 120; now (1866) they number at least 1500—a large increase in less than fifty years. As the introduction of English had been opposed in many congregations, so efforts were now made to prevent the formation of new Synods, because it was thought that one large Synod was better for the general welfare of the Church than many small Synods. Concentration is by all means desirable; but it finally became evident that the poor preachers who lived at a great distance could not be expected to travel several hundred miles each year to attend the synodical meetings. As early as 1814 the preachers in Ohio and some western counties of Pennsylvania formed a Conference

District, and in 1817 a Synod was organized in that district. Not long after the Maryland, West Pennsylvania and other Synods were formed, and so it went on until we number more than forty Lutheran Synods in the United States. Thus from one extreme to the other; formerly the number of Synods was too small, now we have more than necessary.

In reference to the education of young men for the ministry a change was also effected in our Church about this time. Formerly several of the older and more gifted preachers instructed one or more young men, and educated them for the ministry as well as circumstances permitted.* But now the establishment of Theological Seminaries was begun. Hartwig Seminary in New York was the first Lutheran school of the prophets in this country; in Gettysburg, Springfield, etc., similar institutions were founded, until it is with the seminaries as with the Synods—we have almost too many.

At York I was appointed traveling preacher to visit the northwestern districts of Pennsylvania, and especially to preach in Crawford and Erie counties. The appointment was for three months, the salary was fixed at \$100; what the preacher could not collect was paid from the Synodical treasury. Our missionary work to-day is not what it should be; but at that time it was even more imperfect. After I had already started on my journey I was told by one of our preachers that Mr. Heine had resigned in Lehigh county, and no one had yet applied to be his successor; at the same time he advised me to try to get the place. I visited Mr. Heine, and was kindly received by him. He did what he could to bring the people to favor me. In the course of the week Bro. Trumbauer also came to Lehigh county to take charge of the vacant congregations. We preached our trial sermons, and the Church councils met to decide which of us should receive the place. But they could not agree; two of the congregations wanted to have Bro. Trumbauer, and two voted for me. Under these circumstances we both went away, Bro. Trumbauer to Lan-

*How much depended upon circumstances is shown by the MSS. diary of a student whose teacher was almost daily hindered from teaching by pastoral duties.

caster county, and I to Meadville and Erie. But, alas! in the wealthy congregations there was strife and dissension for years. In the Lehigh congregation (Macungie) the following reasons were given, why the people were opposed to me: They had learned that I had recently arrived from Germany; but they wanted no German preacher. Secondly, instead of announcing my text immediately after the pulpit prayer, I had a brief exordium, and read the text after that. To this the people were not accustomed; they thought the young preacher had forgotten his text until he was almost in the middle of his sermon. Finally, as the Göttingen students in accordance with ancient Germanic custom wore their hair long and parted in the middle, I had also retained this fashion. At this the people took offence. What trifling circumstances can give our lives a different course! Since that time I have always advised vacant congregations to invite only one preacher, and then to decide whether they wish him or not.

From the Lehigh congregation I continued my journey, and went through Orwigsburg toward Sunbury. The region where the large town of Pottsville now is, was at that time a wilderness, the home of snakes and vermin; but through human industry this wilderness has become a park. In Sunbury I was very hospitably entertained by Pastor Schindel. After I had rested for a day, Pastor Schindel accompanied me the next morning to the river where the ferry was, paid my fare, and wished me success and blessing on my first missionary journey. In the evening I stopped with Father Ilgen, who lived in Center county. Farther toward the Northwest no Lutheran preacher lived at that time; I therefore now found myself on the borders of Lutheranism in this direction. Father Ilgen appeared to me like Nathanael, without guile. Before we went to bed, evening-service was held, and I was requested to offer the evening prayer. When Pastor Ilgen moved into this district no doctor was to be found near or far; for this reason he had medicines sent him from Halle, prepared in the Francke Institutions. In case of sickness, the neighbors called upon the pastor, so that by and by he had much to do as doctor. But during the War of 1812-15 he could not order

medicines from Halle, and his doctoring ended. About this time occurred the following incident which Pastor Ilgen himself related to me : One Sunday morning after he had preached in a filial congregation he visited a sick lady, who was very glad to see her pastor. "Oh," she said, "if I get medicine from you, I will surely get well." Mr. Ilgen told the lady that his medicines were all used, etc. But the woman was not satisfied ; she insisted that he hunt, perhaps something might be left after all. During this conversation Father Ilgen stood by the bedside, with one hand in his coat pocket, and he found some bread crumbs ; he thought : it can do her no harm, pressed the crumbs and rolled them with his fingers and gave them to the woman as pills. She soon after grew well again, and her recovery was ascribed to the pills, which consisted of flour and water.

After I left Pastor Ilgen it was not long before I entered the primeval forests of Pennsylvania. One day I had to ride thirty miles before I came to a house ; this was on a new road then recently laid out by the state, and only lately opened in Clearfield county. In the evening I reached a hut built of round logs, where three bachelor brothers had put up their home removed from the world. But it soon appeared that singing and praying was not their main occupation. Like Nimrod, they were mighty hunters before the Lord. All travellers passing that way had to stay with these hunters or spend the night under the open sky in the pine forest. When I arrived, late in the evening, five travellers had already arrived, eaten their supper, and left not even a piece of bread. Of venison there was no lack, and there was also a little flour in the barrel. Several handfuls of this were made into a dough and laid on the coals, so that the outside was burnt, but the dough remained unbaked inside ; these men's old potatoes were eaten up long ago, and the new crop had not yet grown. I had thus to still my hunger as best I could with venison ; but it did me no harm, I slept well on it, and in the morning was ready to continue my journey. Among those spending the night there, one who was lying beside me on the straw bed had killed a man some days before, and sought to hide himself in this lonely region. His name was Monk, and about three months later

he was hanged at Bellefonte. (This I heard on my return trip in 1818.)

One evening on my way through Venango county I had to stop with English people who observed the Christian custom of reading, singing, and praying together. They were glad to see a preacher in their midst, and asked me to conduct the family worship. Read and speak English I could well enough, but I had never yet learned to pray in this language, and did not know that there is a great difference between the ordinary language of the people and the language of worship. The Lord's Prayer I knew by heart, else I would have broken down completely. I had almost the same experience as the well-known preacher John Newton, who broke down in his first sermon, and the second time when he attempted to read his sermon fared not much better; for he was very near-sighted. For a long time he would not venture to mount the pulpit again. I was very much discouraged and thought to myself: this first unsuccessful attempt to pray in English shall also be my last. But man proposes and God disposes; some months later I had to attempt even to preach English.

At the time when I was on my first missionary journey (1817), there was no longer any danger to fear from hostile Indians in Pennsylvania. This I well knew. Still I was not quite comfortable when I altogether unexpectedly met a number of these inhabitants of the forest near the Alleghany river. The sun was setting when I reached the eastern side of the river: for a distance of twenty miles I had not met a house during the afternoon. On the opposite bank stood a hut, in which lived the ferryman. I called as loudly as I could, but received no answer. At some distance up stream I heard people in the bushes, but of them also none paid any attention to my cries, and it almost seemed that rider and horse must camp uncared-for under the open sky. Finally in the dusk of evening I saw a boat moving, which to my astonishment was rowed by two Indians. They did not rightly know how to handle the shallow ferry, and as we could make ourselves understood to each other only by signs, it took longer than usual to get the horse safely on board. When we were on the point of pushing off from

land a white man arrived in a boat, sprang into the ferry, and with dreadful curses drove the Indians away. A part of the tribe known as the Corn-planters had been in the neighborhood for several weeks hunting and fishing. For various reasons this did not seem right to the old Irishman, and he thought they now also wanted to deprive him of the ferry money; this was why he was so angry. The next morning I was glad to leave the old curser and toper as well as the neighborhood of the Indians. On this day I reached Crawford county, where near the road I saw one of those old block-houses which served the early settlers as places of refuge or forts during hostile attacks by the Indians. The building was of fair size, but had only one door and no windows at all, either below or above. The upper story was larger than the lower, extending ten feet on each side. This extension enabled the men within to shoot down upon the Indians who might come near to set fire to the house, or even to pour water upon a fire already kindled. Such a building probably no longer exists in Pennsylvania.

The first Lutheran family I met in Crawford county lived on Sugar Creek, four or five miles south of Meadville. They had not heard a German sermon in a long time, and requested me to announce services to be held in the court house on the following Sunday. From these people I learned the following information concerning the affairs of our Church in that region. A rogue named Muckenhaupt had at first come among the settlers as a preacher, but he could not stay very long; he went away leaving his wife and children uncared for. It was still said of this vagabond that he could preach more powerfully, drink more, and curse more loudly than any one else within a hundred miles. The first regularly called Lutheran preacher in the district was Pastor Colson. His parish consisted of four small congregations; namely, in Meadville, on Connaught Lake, on French Creek, and in Erie county. His salary was \$400. The travelling expenses of his family from Northampton county to Meadville, and the expense of moving his household effects were to be paid by the congregations. Two teams

with four horses each were sent ; the expense reckoned on was about \$80. But the journey proved very slow. The teamsters were delayed by rain, impassable roads, and high water, and when settlement was made the congregations had to pay instead of \$80, more than \$300. This caused dissatisfaction among the members. Pastor Colson did what he could to tend the flock entrusted to him. The spirit was willing, but his bodily strength was unequal to the task of serving a parish extending forty miles. Before a year was past the death of their pastor again left the congregations vacant.

Under these circumstances those church members who at other times were most zealous became disheartened, and no attempt was made to call another pastor. My arrival was altogether unexpected ; they rejoiced, but did not know at first whether they could support a preacher. But after I had preached in the congregations new life and new zeal were manifested. Before my time as travelling preacher had expired they requested me to remain, and the four congregations unanimously called me as their pastor. In the Erie congregation I preached in a school-house ; the congregation on French Creek built a small frame Church ; in Meadville we held our meetings in the court-house, and on Connaught Lake John Braun had the largest house at that time : we were kindly welcomed by him, not only for Sunday services, but in winter also for holding a school in his house.

Among the attendants at French Creek there were several families entirely unacquainted with the German language. They had formerly lived in a place where they could attend Church regularly, as they had been accustomed to do from their youth. These people so urgently and persistently requested me to preach to them in English for their instruction and edification, that I finally had to consent and make the attempt. This apparently slight circumstance I now regard as one of the important turning points of my life ; for my future work must necessarily have taken an altogether different course if I had not been able to preach in both languages.

Of the many errorists who since that time have spread over almost the entire country nothing was then known in

Crawford and Erie counties. The young people gladly attended instructions. In the spring of 1818 thirty-five catechumens renewed their baptismal vows; all of them had memorized the five parts of the Catechism, and were thoroughly acquainted with the order of salvation. In the meantime the temporal affairs of the congregations were not neglected. In order to enable them to buy forty acres of land with house and barn, the following plan was adopted: The women of the four congregations formed a society; each member obligated herself to contribute monthly the value of one pound of butter. The usual price of butter was twelve cents a pound. Since there were at least a hundred women in the congregations the neat sum of \$150 could in this way be collected annually.

In 1818 the Synod of Pennsylvania met in Harrisburg, where the Rev. Dr. G. Lochmann was pastor. The distance from Meadville was more than two hundred miles, and the journey was tedious and difficult because of the great rains. Southeast of Franklin, in Clarion county, I came to the Tobys Creek; the banks were flooded on both sides, and here there was neither white man nor Indian to take me across. I had either to turn back or swim. Although entirely unskilled in such arts, I chose the latter alternative, and landed safely on the other side,—for which I had to thank God and the good swimmer on which I sat more than my own foresight or skill. I did not reach Harrisburg until Sunday; in time, however, to attend the morning service.

The Lutheran preachers at that time living in Maryland, and their congregations, still belonged to the Mother Synod of Pennsylvania. The vacant congregation in Cumberland, Md., had sent a petition to the Synod that it be again supplied with a preacher. When the matter came to be talked over in the Ministerium and the petition was read, it appeared that the congregation wanted to have preaching in both languages. But among the members of the Ministerium there were comparatively few who could preach in both, and of those few none was inclined to accept the call to Cumberland. From my diary which as a candidate I had handed to the Synod for examination it became known that I had made several English addresses

without failure. The result was that the young candidate was appointed to answer the petition from Cumberland in person, and, if no special hindrances existed, to take charge of the congregation. For the congregations in Crawford county another preacher was then to be appointed.

Cumberland is peculiarly situated on the Potomac River and Will's Creek; surrounded by hills and mountains on all sides, the traveler does not see the city until he comes quite near. In the eastern portion of the town on the right side of the road stood an old two-story block-house; the upper windows were boarded shut; at one gable-end two long beams were fastened, and between them hung an uncovered bell. The whole had a repulsive appearance, and when I was told that this was the Lutheran Church, I could form no favorable impression of the congregation. But, in spite of this, the Lord had an important field of labor for me here; a door was opened for me, and I labored with blessing in Cumberland and the surrounding country for six years. The Church building had been begun more than twenty years before. The first Lutheran preacher who preached here occasionally was Friederich Lang, who lived in Somerset, Pa. After him Pastor J. G. Butler, grandfather of the Rev. J. G. Butler, of Washington, D. C., was called. The congregation had now been without a preacher since 1815, and was thus falling into ruins. Judging from what I heard from the people, Father Butler (personally I did not know him) must have been a believing pastor who insisted upon repentance and conversion. But on the other hand he seems to have been somewhat dictatorial and unbending, so that he was not popular; when finally the weakness of old age was added, and he could no longer attend to his pastoral duties, the congregations wasted away. At the last celebration of the Holy Communion before his death only five persons communed. As far as men could see, the Lutheran congregation in Cumberland was dead. But the Lord found ways and means to gather the small flock again. Here also the saying held true:

"Gottes Wort und Luther's Lehr
Vergehet nun und nimmer mehr."

One of those whom Pastor Butler had confirmed, Martin Rizer, was a tool in the hands of God to give new energy to our Church in that district. He regarded it his duty to keep holy the Sabbath, and on Sunday to go where believing Christians assembled in the Name of the Lord Jesus. After the Lutheran congregation was without a preacher, he frequently went to the Methodist Church, but without intending to become unfaithful to his own Church. But the proselyters were not satisfied that Martin Rizer simply attended their meetings; they thought he should renounce his Lutheranism, and become a Methodist. A local preacher usually called Father Hendrickson spoke to him as follows one day: "Martin, I see you attend our meetings regularly, but you ought to join our Church entirely."

"Father Hendrickson," Martin replied, "I am a member of the Christian Church, and belong to the Lutheran congregation; I consider it entirely unnecessary to join any other."

"But," said Father Hendrickson, "the Lutheran congregation is in a bad way; the few cold name-Christians who call themselves Lutherans will not be able to maintain the congregation; you are a converted Christian; we would like to have you."

"Lo," answered the Lutheran deacon, "there you sin against the tenth Commandment, which says: Thou shalt not covet. Father Hendrickson, let us consider this matter aright. Suppose that in one house there were two rooms full of people, and in one there were twelve lights, in the other only one. Now some one comes from the brightly lighted room to take away the one light, and place it in his room. Would not the people in the one room be left in total darkness, and those in the other would not know they had more light than before? Could you call this well done?"

The old preacher was beaten; he clapped the man on the shoulder and said: "I understand what you are driving at; you are right. Stay where you are, and let your light shine where the Lord your God has placed you."

Soon after this conversation, Mr. Rizer, to his great joy, learned that the Lord Jesus had through his Holy Spirit awak-

ened four fathers of families, four of the cold Lutheran name-Christians, and had called to them: "Return, ye backsliding children, and I will heal your backslidings." Jer. 3: 22. Each of the four, John Sailer, Joseph Delong, John Schuck and Jacob Rüssel, had taken the call to heart; they answered unanimously: "Behold, we come unto Thee, for Thou art the Lord our God." For many years the people who had thus been awakened had immediately joined the Methodist congregation. But the above named four took refuge with the Lutheran deacon, Martin Rizer, and held meetings and prayer-meetings alone as members of the Lutheran Church. They praised God with gladness and singleness of heart, and found favor among all the people. And the Lord added to the congregation daily such as were saved. Now, too, the desire arose in all to call a Lutheran pastor, and to this end they had petitioned the Synod of Pennsylvania which met in Harrisburg that year.

In this condition I found the congregation at my first arrival. There were among the people many souls longing for salvation, who desired the pure milk of the Gospel, and in whom the marks of a lamb of Jesus could readily be recognized; for they heard the voice of the good Shepherd, they followed Him, and from strangers they fled away. But without a shepherd ordained by the Holy Ghost they would not long have remained unharmed by the wolves and men who speak perverted doctrines, who draw disciples to themselves. This conviction, together with other circumstances, induced me to accept the call. After I had preached in Cumberland and in two country congregations we came to an agreement, and I promised to return as soon as I had set in order my affairs in Crawford county, and to make my home in Cumberland.

That my former congregations would not be satisfied with the proposed change I well knew. But the prospect of being able to call a successor before long pacified them, and Pastor Rupert was ready to take the place soon after I left. Before I left Meadville my salary was duly paid. Amid wishes of success and blessing we took leave of each other. In 1860, when I lived in St. Paul, Minn., I quite unexpectedly received a friendly letter from Crawford county, written by George Peifer

and Israel Berlin, who in 1818 were already zealous members of the Lutheran Church. They gave me the gratifying assurance that after forty-two years I was still held in kind remembrance by the old inhabitants of that district.

Herr Jesu, stehe Du uns bei
Mit Deiner Gnadenhand,
Und führe uns hinauf
In's rechte Vaterland !

If our Lutheran deacon Martin Rizer had not remained faithful to his Church when he was expected to renounce his Lutheranism and become a Methodist, we would in all probability have no English Lutheran congregation in Cumberland, Md., to-day. Had Martin Rizer joined the sectarians, the men who at that time were awakened would have done the same, and our small flock would have been scattered. Brother Rizer had exceptional gifts in exhorting, and singing, and praying, as also in visiting the sick ; he was a great help to the young inexperienced preacher. Because of the office he honored the preacher, and instead of seeking his own honor he always exerted himself to uphold the influence and respect of the preacher among the people, and to advance the interests of the congregation. Preacher and deacon walked hand in hand, and the Lord blessed and prospered their efforts.

My English sermons at first attracted no special attention among the people. The proselyters harbored no fear that the little German preacher would put a stop to their sheep-stealing. But gradually, as through diligence and practice I attained greater proficiency, the audiences increased ; the people were curious to hear the strange preacher ; the crowds came to us. At three different communions I confirmed after due instruction eighty new members. Now the people said : The light is removed from the place in which it formerly stood. All the machinery of the sectarians was set in motion to hurt us. Class meetings and camp-meetings were held, and great efforts were made to entice away our sheep and lambs. A few weak, inconstant persons permitted themselves to be led astray, but in the main our envious neighbors could accomplish little or

nothing, for the Lord had set them a limit: "So far, and no farther." Built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the corner-stone, our congregation grew into a holy temple unto the Lord.

The old Church was finally completed; a new pulpit and a tower in proportion with the building on the south side, gave the place a more churchly appearance than it had in 1818. Out of love to the children in the congregations we felt constrained to establish a Sunday School, the first of its kind in Alleghany County, Md. Among the scholars was a hearty little boy named Peter Rizer, who in time became preacher in the German Lutheran congregation of Cumberland. During his pastorate the congregation built a beautiful large Church in which Pastor G. H. Vosseler now preaches. Until my fourteenth year I was entirely unacquainted with the English language, and Brother Rizer was still older when he began to learn German. Yet the Lord so brought things about that Bro. Rizer had to preach in Cumberland in German only and I in English only, in accordance with our calls.

The annual meeting of the Ministerium of Pennsylvania in 1819 was held in Lancaster. At this time I with several other candidates was ordained, after having been a candidate for two years. The Synod requested me to visit some districts in Kentucky and Indiana, and to provide our brethren in the faith with Word and Sacraments. But to this I could consent only on condition that during my absence the congregations in and near Cumberland be served by the preachers living nearest. Pastors A. Reck, of Winchester, C. P. Krauth, of Shepherdstown, and B. Kurtz, of Hagerstown, undertook to preach for me. These brethren were at that time in their best years, and the congregation in Cumberland in this way became acquainted with some of the best English Lutheran preachers. The congregation at that time still used Watt's collection of hymns, which furnished Brother Krauth occasion to remark jokingly when he preached in Cumberland: "It seems I shall to-day sing Presbyterian and preach Lutheran."

At first we had only two country congregations, and to save expense I kept no horse, but travelled about on foot.

Gradually my parish grew larger and larger and the journeys on foot became too wearisome. Once it happened that I spent the whole night in a hilly country under the open sky. As is related of the Patriarch Jacob so did I also: I took a stone and put it for my pillow, and lay down in that place to sleep. But the ladder reaching to heaven I did not see, for I was too tired with walking and slept without dreaming. Not long after this I received a horse with saddle and bridle as a gift from some Christian friends. Now the field of my labors grew still more until I had to travel over a district 80 miles long and 30 miles wide. Ten Lutheran preachers now live in the district where at that time I alone was *episcopus regionarius*. I spent three months on my missionary journey to Kentucky and Indiana; in July I left Cumberland and at the end of October I was again at home with my dear family. In the state of Kentucky I found Lutheran families in Boone, Jefferson and Nelson counties; in Indiana I visited Harrison, Boyd and Jefferson counties, and preached to our brethren in the faith who lived there. The small tracts, 500 of which I had taken along for distribution, were carefully read by many people, and I hope proved a blessing to many.

Louisville was at that time already quite an important town; among the residents, however, I found few belonging to our Church. But none the less an appointment was made that I should preach in the Presbyterian Church on Wednesday evening. On the preceding Sunday I was in Jefferson county, thirteen miles from Louisville; and this distance I could easily ride on Wednesday afternoon. The time came and brought storm and wind. In the pleasantest weather I had expected only a small audience, and now I thought none at all would come; thus I was induced to stay where it was dry. But what happened? Toward evening it cleared, the full moon rose, and the evening was pleasant. The Church, as I afterward heard, was filled, but no preacher came, and the people had to go home without a sermon. I was very sorry, and resolved never again to permit unfavorable weather to hinder me, but always to be at the place where services were announced at the time ap-

pointed. For the last forty-five years I have kept the resolution.

There is another circumstance connected with this missionary journey which I have not forgotten. Some good friends informed me that in many western districts no good drinking water could be found, and thought that in order to avoid evil consequences I must drink brandy with the water. This was contrary to my views and principles. From boyhood I had abstained from the use of brandy, etc. This I had done upon the advice of a reverend old man, 72 years of age, named Lenkhart. When I took leave of him in 1807 he said: "Dear young man, you are going out into the wide world; beware of brandy and other intoxicating drinks, through which so many young people ruin both body and soul. I am now 72 years old and have never used such drinks, and if you will do the same you will certainly not be sorry if you ever become as old as I am." This was a word fitly spoken for me, and this advice received fifty-eight years ago I have followed ever since. To all young people I would give the advice: "Go, and do likewise." He who is wise looks unto the end, and saves himself as soon as he can. In order to prevent the effects of bad drinking water, I took two small bottles of essence of pepperwort, and when necessary poured a few drops of this into the water, and thus the drinking of bad water did me no harm.

The condition of the revived Lutheran congregation in Cumberland was such that some kind of union with other Christian denominations seemed in many respects desirable and even necessary. The small number of families belonging to the Reformed, Presbyterian, or Episcopalian Churches were not yet able to build Churches, and were inclined to assist the Lutherans rather than the Methodists. The Rev. R. Kennedy, a Presbyterian preacher, taught a Latin school during the week, and preached in the court house on Sundays, even before I moved to Cumberland. But when our Church was completed, the arrangement was made that we should preach in it on alternate Sundays. This explains how it happened that Watt's collection of hymns was used in the Lutheran congregation for a time. At the celebration of the Holy Communion both

preachers generally participated. The members of the Reformed and the Episcopalian Churches also communed with us, and a kind of union grew up which was by no means strictly Lutheran. Circumstances had brought it about; the union existed before we ourselves were entirely in the clear concerning it. Many thought:

Let names and sects and factions fall,
And Jesus Christ to us be all in all.

As long as I lived in Cumberland no difficulties grew out of this arrangement, but it was afterwards shown that the time had not yet come of which we read, John 10: 16: "And there shall be one fold and one Shepherd." The Presbyterians have since built their own Church, so also the Episcopalians; the old members of the Reformed Church the Lord has taken to Himself, and new members are not.

In the Wellersville congregation, nine miles north of Cumberland, no such conglomeration existed. Father Giese preached for the Reformed, and each of us tended to the flock entrusted to him. But in the Glades congregation, about sixty miles west of Cumberland, where I preached once every six or eight weeks, we went a step farther even than in Cumberland. In order to unite the inhabitants of the entire district into one congregation, a Church Council was elected consisting of two Lutherans, one Reformed, and one Presbyterian. The people were satisfied, and as long as I served the congregation everything went along smoothly. But such things cannot last long. I am now a stricter Lutheran than I was then, and would not recommend such a procedure; it might do more harm than good. Fortunately, the men elected to the Church Council were kind-hearted and reasonable. The Presbyterian elder was a son of the well-known New England theologian who upheld the strictest Calvinistic views, and after whom the Hopkinsians were named. But the son, who lived in western Maryland, laid no special stress on these doctrines, and lived a quiet Christian life. The following incident occurred in the fall of 1821 or 1822, when scarcely any apples had grown in Cumberland, but the fruit-trees in the Glades congregation had borne plentifully. Mr. Hopkins kindly wished to supply

my family with apple-butter, and I was to take it with me on Monday. I had stayed with a neighbor, and on Sunday evening went over to Mr. Hopkins by moonlight. When I came to the house I found the family busy paring apples and cooking apple-butter, which certainly surprised me. But Mr. H. was not at all embarrassed; he gave me his hand and said: "You will think us poor Christians because you find us at this work; but I can give you satisfactory explanation. From sunset on Saturday to sunset on Sunday is our weekly day of rest. The fact is well known to my neighbors that in my family the work of the week ends on Saturday evening; on the other hand we do on Sunday evening what other conscientious Christians would not begin to do until after midnight. I hope you will not despise our apple-butter on this account." Another Presbyterian, A. Schmidt by name, a native of Scotland, was more Calvinistic than Hopkins, but a zealous church-goer. He lived twelve miles from where I preached, but it was not too far for him to attend the services regularly. From this small congregation three men were afterward called to be Lutheran preachers, the brothers A. Weils and S. Weils, and G. Schaefer. One of these I baptized, and one I confirmed. The Lord grant them grace to do the work of evangelical preachers, and fight a good fight in the Lord.

The congregation in Cumberland had for some time been increasing so rapidly that we undertook to invite the Synod of Maryland to meet in our midst. This happened in September, 1822, and was a benefit and a blessing to the congregation. Among other business transacted by the Synod, the Church Constitution, since then recommended by the General Synod, was discussed item by item. S. S. Schmucker and B. Kurtz took a specially active part in the transactions. The Rev. Dr. D. Kurtz, of Baltimore, also was in attendance. He preached on Sunday afternoon, and those who had not forgotten the mother-tongue listened to him with great attention, and took his sermon to heart. It was something new for the people to see so many Lutheran preachers together, and the whole Synod made a very favorable impression on the city and surrounding

district. From that time on Lutheranism spread ever more and more in Alleghany county.

Still it is not always sunshine; days of sorrow also come. So it happened in Cumberland. In October, 1822, we were visited by the intermittent fever; not a family escaped. In the winter it abated somewhat; but during the summer of 1823 it raged worse than before. My whole family was sick; our youngest child the Lord took to Himself. For several months I was unable to attend to my duties regularly. Upon the advice of the physican we moved ten or twelve miles from Cumberland into the mountains where people are never attacked by this fever. During this epidemic many people made a contract with the doctors to pay a certain sum annually, for which the services of the doctor could be requested at any time when some one in the family became sick.

While I was thus situated, I unexpectedly received an invitation to preach in Somerset, Pa. Since 1820 Pastor P. Schmucker had served the congregation, but now he had moved to Ohio. Some time previously the following incident occurred: Mr. Schmucker was visiting me and preached in the evening on I. Tim. 1: 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." The Presbyterian preacher, Mr. Kennedy, was also present. The sermon made no favorable impression; the people were not satisfied. On the following Sunday Mr. Kennedy chose the same text; and a week later I felt called upon to preach on the same words again in the same Church. In the introduction I related the incident that at a celebration of the Lord's Supper three preachers were present. When the first preacher read his text at the preparatory service on Saturday, the other two seemed somewhat embarrassed, for it was the same passage on which they had intended to preach on Sunday: John 1: 29: "Behold the Lamb of God which taketh away the sin of the world." In the preparatory service the preacher endeavored mainly to direct the attention of his hearers to the Lamb of God; "Behold." The sermon on Sunday morning treated of the "Lamb of God," and in the evening the preacher based his sermon specially on

the words: "Which taketh away the sin of the world." In this way the people heard a rather complete and satisfactory explanation of the text. The congregation in Cumberland also showed no dissatisfaction with having had the opportunity of hearing three different preachers on one and the same text.

Somerset county is a high, mostly unlevel stretch of country between Laurel Hill and the Alleghany Mountains. The first settlers were mostly of German descent, Lutherans, Reformed and Dunkers. The first regular preacher of our Church was Pastor M. Steck, Sr., who as early as 1790, and earlier, when he still lived in or near Chambersburg, sought out our scattered brethren in the faith in the wilderness where Indians were still to be met with. In 1792 Pastor Steck moved to Greensburg, Westmoreland county, and from there also he visited Somerset until the small congregations were able to call a preacher for themselves. Pastors Lange, Tiedemann, Rebenack and P. Schmucker had served the congregations before I received the invitation to preach there. Somerset, Stoystown, Friedensburg and Samuel's Church constituted the parish. In the county-seat, Somerset, it was necessary to preach English, but in the other congregations the people clung to their German mother-tongue. After I had preached in Somerset county for some months while still living in Cumberland, I felt it to be my duty to accept the call of the congregations, and in the spring of 1824 I moved to Somerset. As I had left the people in Meadville in a friendly manner, six years before, so now also peace and harmony reigned in the Cumberland congregation when I resigned. Some months ago I again visited this congregation which is still dear to me, and after forty years found it in a flourishing condition under the pastoral care of the Rev. A. J. Weddell. Some of my former members I found still on their earthly pilgrimage and in connection with the congregation. But Brother Martin (Rizer) had entered upon the joy of his Lord some years ago.

About the time when I moved to Somerset a new sect was being formed, which had for its founder a certain Alexander Campbell, a native of Scotland. This sect found followers among the people of Somerset. The baptism of children, in-

struction in the catechism, etc., were rejected by them; immersion was the main thing with the sectarians; whoso would be saved must into the water. Alexander Campbell originally belonged to the Presbyterians; he had remarkable gifts in disputation, and made good use of them in increasing his following. He was fond of holding public disputations on Baptism, had these printed, and was zealous in selling them. Our people in Somerset became embarrassed, for they were not skilled in polemics. It almost seemed as if the entire town would soon seek its salvation in the water. Under these circumstances I found myself compelled to defend our Church's doctrines in the pulpit. In announcing that at the next service I would preach on Baptism, I remarked: "Our Evangelical Lutheran Church is built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. We recognize neither Pope nor Bishop who has the right to prescribe to us or command us; the Bible contains the divine rule and guide of our faith and life. In the Holy Scriptures, therefore, we desire to search; if our former conviction concerning Baptism is not founded on God's Word, it is our duty to change it; but if we find that the Lutheran doctrine of Baptism is grounded on the Bible, we will not let ourselves be moved to and fro by every wind of doctrine." In the first sermon the question was treated: Who shall be baptized? Answer: Adult believers and the children of Christian parents. The second sermon treated the question of the mode of Baptism. In the third sermon I intended to speak on the question: What gifts or benefits does Baptism confer? But, alas! a week after the second sermon on Monday morning at two o'clock the whole town was roused from sleep by an alarm of fire, and, lo and behold, our pretty Lutheran Church was in flames. By the time the people reached it nothing was left to be saved, for it was a frame building, and burned down to the foundation walls. How the fire started remains a mystery to this day. Many suspected and asserted it must have been started by followers of A. Campbell. This suspicion was strengthened by the fact that on Monday while the glowing embers were still lying about the place Campbell came to Somerset to refute my

sermons. But the people were so strongly moved against his proselyting by the loss of their Church that he had to leave without accomplishing anything; for only a very few went to hear him. On the same day the Church was set afire and burned the congregation made preparations for the erection of a new brick Church. The corner-stone was laid as soon as possible (in 1825). But for various reasons the building did not progress as rapidly as had been expected. Under these circumstances the Reformed congregation kindly invited us to use their large Church until we could move into our Lutheran Zion. The sect founded by A. Campbell has, as is known, since then spread in many portions of the country; they now call themselves Baptists, but are not recognized by the orthodox Baptists, because they do not agree with them in doctrines concerning the ground of faith. In Somerset they are now quiet and less pretentious than they formerly were. Whether they shall continue as a sect is doubtful; the future will decide.

Among the congregations united with Somerset the Friedens congregation, five miles north of Somerset, became the largest and most active. In order to have the pastor in their midst this congregation erected a parsonage beside the Church. With this country dwelling I was better pleased than with the small towns in which I had lived before.

In 1826 I received an invitation to preach in congregations in Washington county, which had long been served by Pastor Weigant; I was also elected, but considered it my duty to decline the call.

The Rev. Dr. Endress ended his earthly pilgrimage in 1827; the congregation in Lancaster called the Rev. J. Becker, of Germantown, and Brother Benjamin Keller, of Carlisle, was chosen his successor. The congregation in Carlisle called Pastor Ernst, of Lebanon, but he was unwilling to leave. Quite unexpectedly my turn came next; I was not acquainted with any one in Carlisle, and had never preached there. After mature deliberation I answered that if the congregation intended to invite any other preacher I would advise that he be heard first, and voted on. With the return mail the invitation to preach was renewed, with the note that no other applicant

would be voted on, but that after I had preached it was to be decided by yes or no whether I should be called as successor to Pastor B. Keller or not.

My first sermon met with little favor, and had the election been held the next day I would in all probability not have been elected. But in accordance with the agreement previously made I had to preach again on Wednesday evening, and this time the congregation was so well pleased with me that when the election was held no one voted against me. My friends in Somerset consented to let me go away, because they believed I would improve my circumstances. Candidate Daniel Heilig was elected my successor, and I accepted the call to Carlisle. An aristocratic spirit was reigning in that town at the time, which insisted rigidly on rank and divided the inhabitants into higher, middle and lower castes or strata. With all the affected superiority, however, there was much glaring poverty to be found among the people. As a preacher coming from the West my appearance in Carlisle attracted no special notice; many were even inclined to look upon me over the left shoulder. To these also belonged Mr. John Ibaugh, preacher in the Reformed congregation. The former arrangement had been that English services were held alternately one Sunday evening in the Lutheran, the next in the Reformed Church. Because of the country congregations it was too much for the Lutheran preacher to preach in Carlisle every Sunday evening. But about this time Mr. Ibaugh began to announce services in his Church for every Sunday evening. But it did not last long, for many of his own members wished that the previous arrangement be retained, and he found that on the evenings when there was preaching in the Lutheran Church his Church was comparatively empty. The following incident may have contributed somewhat to this result. Mr. Ibaugh had announced that he would deliver a series of lectures on the Biblical history of the Patriarchs of the Old Testament. Not long before sermons on this subject had been printed; one of his hearers took this book along to the meeting in order to compare Mr. Ibaugh's lectures with it, and, behold, he found a verbal agreement with what was printed in the book. When this became known, Mr.

though was done with biographical lectures, appointed services for every two weeks, and even came to hear me preach quite regularly.

It was of benefit to me in many ways that the congregation had not expected too much of me at the beginning, for I could so much more easily satisfy them, and my sermons were more and more favorably received. The young people who were growing up in the congregation were also willing to attend catechetical instruction and to be received as members of the congregation by confirmation. Some of these young people belonged to families who had set a time for moving to the West, and could not postpone their journey. These were confirmed some weeks earlier than the rest, and admitted to the Holy Communion. On this occasion I sought to bring the words of the angel I Kings 19: 7, right close to their hearts: "Arise and eat, for thou hast a long journey before thee." The Lord was with us and manifested His gracious presence in the large assembly. But it is not always sunshine; alongside of the gratifying, the preacher also has many unpleasant experiences to make. The camp-meeting of the Methodists in Cumberland county was visited by many Church people; many even thought we ought to omit our services and all go to camp-meeting. Especially unpleasant was it to see the members of the congregation pass by the Church on Sunday morning to attend the Methodist meeting. On the Sunday when this happened nothing was said of it in the sermon; but on the following Sunday I preached on 2 Cor. 5: 14: "The love of Christ constraineth us." In the first application the question was asked: To what shall the love of Christ constrain us as Church members? Answer: To do our duty. But the duty of members of a congregation is to appear regularly at the appointed time in the public services. They, therefore, err who think that the love of Christ constraineth them to attend the camp-meetings, especially when services are appointed in their own Church. This presentation of truth, which was made earnestly, but in a kindly manner, was taken to heart by many. A second case in which I found it necessary to use Church discipline was the following: A young person had been led astray and

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